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With this issue the "Kalyana-Kalpataru" begins the third year of its humble career. By the ever-showering mercy of Sri Bhagavan and the kind sympathy of our friends and well-wishers, the journal has found its way to distant countries comprising people of different faiths and denominations. The circulation of the "Kalyana-Kalpataru", looking to the number of years it has been in existence, is not much below satisfaction and we know that all this is mostly due to the efforts of our kind friends and sympathizers who have without hope of any reward or recompense been silently helping us in the advancement of our cause by enlisting subscribers for the journal. We cannot adequately thank them for their disinterested efforts in this direction.

The "Kalyana-Kalpataru" does not, on principle, accept any outside advertisement of any sort whatsoever. It has therefore to depend solely on the subscribers for its maintenance. The more the number of subscribers we are able to secure, the stronger will be our foothold. The subscription is almost nominal in comparison to the precious matter and charming pictures the "Kalyana-Kalpataru" supplies to its readers. We feel sure that the "Kalyana-Kalpataru" will be able to make its both ends meet if every one of its readers undertakes to enlist at least one subscriber for the same. We have also got in stock with us old files of the "Kalyana-Kalpataru" for the years 1934 and 1935 (including the Special Numbers, *i.e.*, the 'God Number' and the 'Gita Number'), which contain very good articles and pictures by distinguished writers and eminent artists, and which cover 836 pages and 63 pictures and 787 pages and 37 pictures respectively.

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The *Rāmāyaṇa* of Tulasidas, too, has got an importance which can in no way be minimized. Only that literature which encourages standards of high morality, love, equality and cosmopolitanism should find a place in every scheme of education for moulding the lives of young men and women. The *Rāmāyaṇa* fulfils this desideratum to a very great extent.

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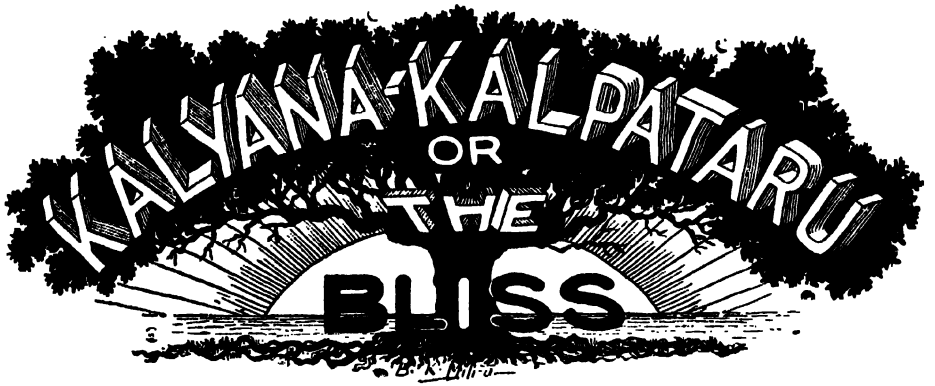
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A monthly for the propagation of Spiritual ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

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यो देवोऽग्नौ योऽप्सु यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ॥

—Swetasvataropanishad II. 17

"To God who is in fire, and who is in the water;
To God who has suffused Himself through all the world;
To God who is in summer plants and in the medicinal herbs;
To that God be adoration, adoration !!"

Bhagavan Sri Sankara on God, the Soul and the Universe.

By His Holiness Jagadguru Sri Sankaracharya Swami Sri 1108 Sri Bharati Krishna Tirthaji Maharaj, Sri Govardhana Mutt, Puri.

होत्राग्निहोत्राग्निहविष्यहोतृ-
होमादिसर्वाकृतिभासमानम् ॥
यद्ब्रह्म तद्बोधवितारिणीभ्यां
नमो नमः श्रीगुरुपादुकाभ्याम् ।

Throughout the vast length and breadth of the Universe there never was, there is not, and there never will be, even one sentient and thinking being in whose mind the great question of questions, of the *Kathopanisad* ('अस्तीत्येके नायमस्तीति चैके'), viz., "Was I or was I not, before I was born ? If I was, what, where and how was I ? Whence have I come ? What am I now ? When I die, shall I or shall I not be ? If I shall be, what, where and how shall I be ? Where shall I go ? What is my ultimate goal ? And what is the means by which I shall reach that goal ?"—has never arisen and has never clamantly insisted on receiving an answer. The whole difference between the wise man and the fool is that the former goes on constantly studying, meditating, reflecting and pondering over the problem until it yields up its secret to him, whereas the latter, not having the requisite mental and intellectual calibre for solving such problems, soon tires of them and gives them up in despair. But there cannot be even the least shadow of doubt that thinkers and fools alike have always felt, and will ever feel, the question thrusting itself on them. The only difference is in the result.

THE NECESSITY

This, however, is a subject which it is absolutely necessary for all thinking people to study seriously, investigate carefully and decide correctly. Because it is axiomatic that, so long as we do not know whither we are bound, we cannot possibly think of the path and the means which will carry us to that goal. And even for the elementary peace of our minds, it is absolutely indispensable for us to solve these problems—what we were, what we are, what we should like to be and how to transplant ourselves from where we are to where we should be or should like to be. To investigate these questions, we must, first of all, find out what the attributes, qualities, and nature or, in scientific terminology, the "properties" of the Soul are and so forth. We shall therefore briefly deal with the various standpoints from which the question may be considered and the conclusion which a profound study thereof must necessarily and ultimately drive one to.

THE PROCEDURE

And, in so doing, we shall follow the Indian procedure of *Sravana* and *Manana*, *i.e.* study the scriptural texts to start with, then go on to a critical and analytical study of the whole question from various angles of vision of a wholly rationalistic character and thus find out for ourselves how far the Scriptures and Reason agree hereon.

THE SANĀTANA-DHARMA TEXTS

Following this procedure, therefore, and as sincere and earnest Seekers after Truth, let us divest our minds of all prejudices, prepossessions and partialities (however natural or even unconscious they may be) and go on to study the Relationship between God, the individual Soul and the Universe. Beginning with *Sravaṇa* (*i.e.*, the Scriptural teaching thereon), the most essential thing to be noted is that when we leave aside, for the moment, the Scriptures dealing with other matters and not with this point at all, and take into account only the Vedic and other scriptural texts which specifically discuss this question, there is a most wonderful unanimity of all such Scriptures whereby they not merely do *not* teach us to believe in—but, on the contrary, positively prohibit all thoughts of—Difference between God, the Individual Soul and the Universe. In other words, they teach us Absolute MONISM. Thousands of such texts may be cited; but, owing to considerations of space, only a few select ones are given:—

1. 'एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।' (One and the same God is concealed within all things, pervades all things and is the real Soul within all things.)

2. 'नेह नानास्ति किञ्चन ।' (There is absolutely no difference—in ultimate reality—between one thing and another, in the entire Universe.)

3. 'मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।' (He goes on into an endless succession of births and deaths, who sees many-ness in the Universe.)

4. 'द्वितीयाद्वै भयं भवति ।' (It is the conception of other-ness that gives rise to fear, suspicion, anxiety, hostilities, hatred and all the unhappiness in the world.)

5. 'उदरमन्तरं कुरुते, अथ तस्य भयं भवति ।' (He entertains the least feeling of difference, then does he begin to fear.)

6. 'स यश्चायं पुरुषे, यश्चासावादित्ये, स एकः ।' (The soul within this person and the soul within the Sun are the same.)

7. 'सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।' (To the True Seer, all things become his own Self).

8. 'तत्र को मोहः कः शोक एकत्वमनुपश्यतः ।' (To him who sees the unity of all things, there is no ignorance and no sorrow.)

9. 'यस्मिन्नेकस्मिन् ज्ञाते सर्वमिदं विज्ञातं भवति ।' (By knowing which one thing, we know all the things in the Universe.)

10. 'ईशावास्यमिदं सर्वम् ।' (The whole Universe ought to be conceived as pervaded by the one Reality, *i.e.*, of God).

11. 'ऐतदात्म्यमिदं सर्वम् ।' (All this Universe is of the nature of God.)

12. 'स आत्मा तत्त्वमसि श्वेतकेतो ।' (Oh Śwetaketu, such is the Soul and thou art He.)

Apart from all these detailed and separate texts, we have to consider the pregnant fact that in the *Muktikopaniṣad* we find Lord Śrī Rāmachandra Himself giving to Śrī Hanumān a detailed list and description of the 108 Upaniṣads and saying that the quintessence of them all is to be found in the *Māṇḍūkyopaniṣad*:—

'माण्डूक्यमेकमेवालं मुमुक्षूणां विमुक्तये ।'

(To those who seek Emancipation from bondage, *Māṇḍūkya* alone is sufficient.) Now, the *Māṇḍūkya Upaniṣad* begins with the Mantras:

13–14. 'ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोंकार एव यच्चान्यत् त्रिकालातीतं तदप्योंकार एव । सर्वं ह्येतद्ब्रह्म । अयमात्मा ब्रह्म ॥'

[*i. e.*, The Sacred A-U-M symbolizes the Changeless One (viz., God); everything is only its manifestation; whatever was, is, or shall be, is all A-U-M; and whatever is beyond the past, present and future—that, too, is A-U-M; all this Universe is God; this (individual) Soul is God.] The *Māṇḍūkya Upaniṣad* then

proceeds to equate the individual Soul in the waking, dreaming and sleeping states with the Universal Almighty Himself (in different states of manifestation) and with the syllables A-U-M, which together go to make up God.

This *Māṇḍūkya Upaniṣad*, which contains only 12 short Mantras and is, therefore, quantitatively, the smallest of all the Upaniṣads, but which has been described by Bhagavān Śrī Rāmachandra Himself as, qualitatively, the greatest of them all, preaches the Adwaita (Absolute Monism) Doctrine of Bhagavān Ādi Jagadguru Śrī Śankarāchārya. In fact, the *Māṇḍūkya Upaniṣad* and Adwaita (Monism) are practically synonymous terms. To profess belief in the former and to reject the latter is, therefore, a clear Contradiction in terms.

The texts which describe how God 'created' the world are also equally clear on this point:—

15. 'सच्च त्यच्चाभवत्' (He himself became the Visible and the Invisible universe.)

16. 'बहु स्यां प्रजायेय' (He willed—"I shall *become* many, I shall *manifest Myself* in many forms"; and thus the universe was 'created'). He did not say "I shall *create* many things", but simply "I shall *become* many things." He did not say "I shall manifest many things", but merely "I shall manifest *Myself* in many shapes." If we grant that God is omnipotent and is not a bungler (who contemplates doing one thing but actually does the opposite or something different from what he contemplated), then it must be obvious to the meanest intelligence that when God *willed* to *become* many and thereupon the universe came into existence, we must either quietly admit that the whole world is only a manifestation—in different shapes—of Himself or we must deny His omnipotence and regard Him as a *bungler*. There is no *third* alternative logically permissible.

For the satisfaction even of those modernists who accept the authority of the *Saṃhitā* portion alone (but not of the *Upaniṣad* portion) of the Vedas, we may mention that the *Puruṣa-Sūkta* (of the Kṛṣṇa and Śukla Yajurveda Saṃhitās) clearly says:—

17. 'प्रजापतिश्चरति गर्भे अन्तः
अजायमानो बहुधा विजायते।'

('It is the Creator who moves wi the womb. It is the Birthless One that takes birth in many shapes.) And, in passing, we may point out that even Swami Dayananda Saraswati (the Founder of the Arya Samaj and the progenitor of the Saṃhitā-alone-recognizing School of thought) has, in his 'Śukla-Yajurveda-Saṃhitā-Bhāṣya', expounded this passage in exactly the same way as we have done.

Passing on to the *Bhagavadgītā*, which all of us accept as authoritative, which the Western philosophical world (*e.g.*, Carlyle, Emerson, and others), too, so acknowledges and which it has become a modern fashionable symbol of dilettantism to pay lip-homage to, we may briefly point out that the *Bhagavadgītā*, too, preaches Adwaita. Two passages will suffice to make this clear:-

18. 'ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना॥'

(The act of presenting a sacrificial oblation is God, the sacrificial oblation is God, the sacrificial fire is God, the sacrificer is God, the concentrated meditation behind the act is God, and the fruit to be reaped thereby is God.)

19. 'इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥'

("The body is called the soil; the soul is he who feels towards it, saying 'this is mine'; know *Me* to be the soul in all bodies; this knowledge

of the soil and the soul is, in my view, the only true knowledge.")

In passing, here again, we may just mention that even Hariprasad "Vaidika Muni" (the Arya-Samaji Commentator) has, in his 'स्वाध्यायसंहिता', explained the above passage just exactly as we have done.

OTHER RELIGIONS

Now, *Sravana* (or learning) from Sanātana-Dharma Scriptures having been briefly dealt with, let us proceed to *Manana i. e.*, meditation), firstly by comparison of this doctrine of Adwaita as expounded by the Vedas and other Sanātanī scriptures with the teachings of other Religions and, secondly, by the independent (and rationalistic) method of tackling the problem on its intrinsic merits.

To begin with, we may note with interest that the Bible does not devote much space to this question; and we are compelled to infer that this is because the persons to whom the Biblical teachings were given were Adhikārīs, not for metaphysical disquisitions but only for elementary Ethical precepts, and were consequently given only the latter. But, in those rare passages where the Bible does touch hereon, we find it, too, preaching, in reality, the same doctrine, *i. e.*, of Adwaita (Monism). For example, we see Christ Himself saying:—

20. 'The kingdom of God is within you!"

21. "Ye are *gods*!"

There are some other similar passages, especially in St. John's "Gospel", his "Epistles" and his "Revelation", which clearly show—and a lot of Greek and Roman historical records, too, prove—that it was India's Adwaita Vedānta which Christ carried from India into and preached in Palestine; but the Jews, being fanatical Dwaitīs (*i. e.*, monotheists on the lips and pluralists at *heart*) could not tolerate such "heretical" teachings and therefore became his inveterate enemies, with the consequence that, prosecuted by them before the Roman courts, first for sedition and then for blasphemy, he was made to *wear the crown of thorns and bear the Cross of shame!* It is interesting to note that it was only his favourite disciple St. John who could assimilate such philosophical teachings and that even now, barring a few exceptions, Christians as such, on the whole, fight shy of St. John's Gospel and other books, dismiss them as being too "mystical" for them and confine themselves to the Gospels of St. Matthew, St. Mark and St. Luke (all three of whom were evidently of a non-metaphysical temperament). However that may be, no unbiassed and impartial person who believes in Christ as his "Lord, Master and Saviour" can be justified in accepting Dwaita (which He fought against) and rejecting Adwaita (which He died for preaching).

As for Islam, we need only say that the only Musalmans who deal with these questions of metaphysical philosophy are the Sufis; and they are out-and-out Adwaitīs.

THE PHILOSOPHERS OF THE WEST

We need not go into further details, but may conclude this comparative study portion of our *Manana* by mentioning the outstanding fact of the history of Philosophy, *i. e.*, that, beginning from Plato of ancient Greece and going on to Swedenborg, Wordsworth, Browning, Carlyle, Emerson, Bishop Berkely, Hegel, Fichte, Immanuel Kant, Ralph Waldo Trine, Thomas Hill Green, William Walker Atkinson, Ella Wheeler Wilcox, Professor Deussen and so forth, amongst modern philosophers, all the great Psychologists and Metaphysicians of the Western World, too, have been supporters of the Idealism of the Lord Śrī Śankara as against the Realism of the materialists, with this only essential and noteworthy

point of difference that, whereas the Western Idealists (including alas! the greatest perhaps of them all, to wit, Immanuel Kant, even in his "Critique of Pure Reason") got frightened by the conclusions to which they were driven by their own unbiassed reasoning and ratiocination on the subject, it was only Śankara—the greatest of the world's Intellectuals and Reasoners—who had the courage unflinchingly to accept the conclusion, which His faultless reasoning and solid meditations on the subject logically pushed Him to, to wit, the Doctrine *par excellence*, *i.e.*, of Absolute Monism!

We ought also to remember in this connection that, if, in spite of her present all-round degraded condition in all other respects, India holds the most brilliant philosophical thinkers of the Western world captive still, it is Śankara's Adwaita Vedānta Siddhānta, which the brightest intellects of the Universe have been compelled to bow their heads reverentially down before, that India has to thank for this supremely astounding and otherwise incomprehensible historic phenomenon.

THE REASON

And this leads us naturally on to the second part of our *Manana*, namely, the independent study of the problem on its own intrinsic merits, Philosophical and Scientific. For, our comparative study has just confronted us, in effect, with the next question (in psychologically chronological order), as to how we are to account for this most marvellous experience that all these great thinkers of the West—most of them having no faith in the Vedas, some of them perhaps even ignorant of their very name and existence,—have all, although dimly and although not correctly in all details, yet, by their own different and independent methods of ratiocination, accepted the Adwaita doctrine contained in the Vedānta as expounded by Bhgavān Śankara. And the only answer which any right-thinking and justice-loving, impartial and fair-minded person can possibly give to this question, is and must be that Adwaita (Monism) is the only Doctrine consistent with and justified by relentlessly correct thinking and that consequently even the Western philosophers (notwithstanding all their natural temperamental bias against Eastern Idealism) have been, as honest thinkers, driven and compelled to accept the Truth of Adwaita. In other words, it is Monism and only Monism of the Vedānta that Reason, too, supports and substantiates.

THE METHOD

In order to study and solve the problem carefully and correctly from this point of view, let us now go back to the questions with which we commenced this study, namely, where have we come from, what is our real nature, what are we now, where do we seek to go and so on? This is the question of questions in Metaphysics, a proper answer to which will go far to bring real happiness within the reach of all. But, unfortunately, it is this most important subject that dilettante dabblers in Metaphysics have, by their muddled methods, made a bugbear to the ordinary inquirer. In this connection, we are reminded of the old story of the University Professor of Philosophy who (when asked by his little boy what a "philosophical discussion" was) gravely said,—"If A talks to B and B talks to A and neither understands the other, then you have what you may call a philosophical discussion!" It is this attitude of so-called "philosophers" that is reponsible for all the ugly terror that Metaphysics inspires in the normal or average human being: and it is our object in the remaining paragraphs of this article to demonstrate how easy and simple it really is, even for the ordinary "man in the street", to adopt a particular procedure of *Manana* by which, without being initiated

into any technical intricacies of the recondite treatises on the abstractions of Metaphysics, he, too, can easily *realize* for himself the real ONENESS of God, the individual Soul and the Universe, as taught by the Vedānta. This we now proceed to do.

THE SOUL

Let us go back and begin from the very beginning by making it clear to ourselves whether such a thing as the "Soul" really exists, what exactly we mean by the term, and so on. For, unless and until we go beyond the atheist's denial of the Soul and the agnostic's middle stage of doubt about its Existence and become—by rational introspection—positively sure of its existence, we cannot possibly proceed further with our investigation of the question on hand.

ITS EXISTENCE AND DEFINITION

If we remember the Vedantic definition of the Soul as अहंपदलक्ष्य (that which the word "I" denotes), its existence is easily understandable, nay *axiomatic*. For, when we speak of our body, our senses, our mind, our intellect and so forth, it is obvious that all these things are related to a Being (or Thing) Who (or which) is behind, beyond and above them all, and that the relationship is one of *property* towards its *proprietor*, as indicated by the षष्ठी विभक्ति (genitive or possessive case). By a continuous process of elimination we can easily see for ourselves that the body, the senses, the mind, etc. are not the soul, but *belong* to it.

CHARACTERISTICS THEREOF

Having by this process ascertained the existence of the Soul and defined it as the proprietor behind the body, senses, mind, etc., let us now proceed to determine what is the *Swarūpa* or *Lakṣaṇa* (the natural inherent and essential characteristic or property) of this being or thing which we call the "Soul." If we can find this out, we can easily answer those questions which we often ask ourselves, viz., where did we come from and where shall we go? There are various ways in which we may tackle this problem, but we shall, in this study of the subject, merely outline those particular methods of meditation which have been helpful to us personally, so that perchance they may throw similar light on the path and afford similar help to others who are aspirants on the path.

NON-CHARACTERISTICS

The chief stumbling-block on the path of the inquirer is the fact that all things around us possess a number of real non-characteristics which often look like characteristics but are illusory and deceptive all the time, and also a number of real non-characteristics which, owing to mere chance-association of the moment, we wrongly imagine to be real characteristics. In Sanskrit terminology, these two kinds of non-characteristics are called Upādhis and Upalakṣaṇas: and these we must always be vigilantly on our guard against.

HOW TO FIND OUT ALL ABOUT THE SOUL

There are many ways of finding out the true Lakṣaṇas or correct attributes of our Soul; but the two easiest and simplest methods are what, in technical English phraseology, may be called the introspective or analytical method and the teleological and ontological or synthetic method. We shall use both these processes and get our problems solved for us thereby.

THE ANALYTICAL METHOD

The Analytical procedure is the simple one of eliminating the *Upādhis* (falsely seeming attributes) and even the *Upalakṣaṇas* (transient properties) and thus arriving at the real Lakṣaṇas. For example, although we all have experience both of cold water and of hot water, yet the Śāstras tell us that cold, and not heat, is the natural property of

water. Why? Because, when we come across a quantity of hot water, we know that the heat is not the natural or inherent property of that water but due to its having been heated over a fire or by the rays of the sun, *i.e.*, due to an *external* cause of an *accidental* or *temporary* character. And, when we go to a place like Viramgam (in North Gujerat) and find there a tank naturally full of intensely hot water, we at once ask: why is this water hot? This very *why* of ours is positive and sufficient proof that it is *not* natural for water to be hot. We are given the explanation that there are natural sulphur springs which are responsible for that heat. But the very need for an explanation shows that cold is the natural property of water, and that heat comes to it because of some *external* factor. Another characteristic peculiarity of the situation is that, whatever the cause of the heat and the intensity thereof, even such water, when kept aside for a time, becomes less and less hot and ends by cooling down altogether. Thus the heat needs an external cause for *coming* in, but requires none for *going* out. Therefore, the heat in hot water is merely an *Upalakṣaṇa*. Similarly, even though you may cleanse a copper vessel with citric acid or tartaric acid or any other acid for that matter, make it shine brilliantly and carefully preserve it from all possibility of being touched by dust or dirt, yet in course of time it comes gradually but *automatically* back to its *original* dirty green colour. Why? Because dirtiness and not brilliancy is its natural quality or *lakṣaṇa*. All these examples show that the real attribute or natural quality of an object does not provoke the question "why", does not call for an explanation and, even when subdued for a time by powerful forces (artificial or natural), breaks out again and exhibits itself. By this process of careful elimination we can and shall presently see what are the real characteristics or *swarūpa* of the soul and re-establish all the grand and sublime truths of the Vedānta.

THE TELEOLOGICAL AND ONTOLOGICAL METHOD

The Teleological method is, however, of a much simpler and easier character and is therefore more suitable even to the layman and the man in the street. It is, too, the method by which we can find out not merely the nature of the soul but also whence it came and whither it is destined. It is the method explained in the *Taittiriyopaniṣad*, where we find Bhṛgu (afterwards the great Maharṣi but then only a boy) going to his father Varuṇa and asking him the very same question that we are discussing now. The god Varuṇa merely gave him a simple clue and asked Bhṛgu to find things out for himself. The clue given was that "that from which all things come out, that by which they are supported and that into which they finally go are not different from one another but are the same thing, *i. e.*, God." Many examples can be cited, even from the merely physical life around us, to prove the universality of the principle underlying this teaching of Varuṇa. A tree, for instance, comes out from the earth, stands supported by the earth and, at death, goes back thereinto.

A less recondite and more popular instance may be taken from the case of fishes. Ordinarily, all people know that fishes have their natural element in water. But let us imagine the hypothetical case of a man who does not know this fact, finds by chance a fish in great discomfort and struggling on the bank of a tank or a river, fancies that the same kind of comfort which he himself enjoys will relieve the fish of its suffering, takes it up, exposes it to the cool breeze, finds it unrelieved, carries it home, puts it on his own bed, even then sees it in great pain and uneasiness, fails in all his attempts to make it happy, takes it back to the tank or river, puts it into the water again (in the course of his experiments for its benefit) and finds it ceasing from its struggle and swimming about joyously. What would and should be his natural



The Lord of Yogis.

conclusion ? Well, he certainly would and should conclude that water is the real natural element of fish and that it was all the while leaping about and struggling, only to get back into the water which it came out from and was maintained by.

From this the inference is plain that *what we are always seeking and can never really be happy without is our real nature or natural element.* This, in brief, is the purport of the Teleological and Ontological method. By this method, too, the whole of the Adwaita-Siddhānta can be re-established. Applying both these and other supplementary methods, let us enter on our study of the natural and real attributes of the Soul.

ETERNAL EXISTENCE

The first attribute of the Soul, according to our Śāstras, is सत् or त्रिकालाबाध्यमस्तित्वं (*i. e.*, eternal existence). We may meditate hereon from various standpoints as follows:—

1. The Psychological:—We all talk of death and say, so and so has 'died'. But what do we really mean by 'death' ? Let us remember that we have already defined the Soul as "that which all of us refer to when we use the word 'I'." Let us now see whether there is even the least possibility of that word 'I' and the word 'die' being correlated as the real subject and the real predicate. Never. The doctor or the relations feel the pulse and say the man is dead, or the man himself is in doubt and fears that he may die; but the actual mental and psychological experience about *having died* never comes: it is simply impossible. The words 'I' and 'die' never go together. Even when the man says: "I am dying," and is seemingly using the *present* (imperfect) tense, he really means and indicates and talks about the future, not the past or even the present.

In this connection we may refer to sleep, which may be described as a short death. In fact, death has often been called a long sleep: for example, the poet Kālidāsa (in *Raghuvaṃśa*, canto XII), describing the killing of the sleep-loving Kumbhakarṇa by Bhagavān Śrī Rāma, says:—

'अकाले बोधितो भ्रात्रा प्रिय स्वप्नो वृथा भवान् ।
रामेषुभिरितीवासौ दीर्घनिद्रां प्रवेशितः ॥'

(*i. e.*, It seemed as if, saying: "Oh lover of sleep, thou hast been awakened by thy brother untimely and unnecessarily", the arrows of Śrī Rāma sent Kumbhakarṇa to long sleep.) Now, the funny thing about sleep is that you may say: "I am sleeping", "I am going to sleep", "I am very sleepy" and so forth, but you can never say: "*I am sleeping*". If you do say so, it is itself the clearest possible proof that you are *not* sleeping. Thus, even the word 'sleep' cannot go with the word 'I': it is inherently impossible. Much more therefore, is it impossible for the word 'die' to go with the word 'I'! From this, the natural inference is that *death can never be predicated about the soul.*

And sometimes it so happens that, owing to some curious acrobatics of the mind itself, you dream that you are dead and that people are weeping over you and so on; but the wonderful thing about it is that, even in that supposed death-state of yours, you see and hear them weeping and so forth, thereby indicating that, even after seeming death, life really persists. All these illustrations go to show that *immortality is an inherent attribute of the soul.*

2. The Teleological and Ontological standpoint:—Let us now remember what was pointed out a few minutes ago about fishes and their natural element (water), and apply that principle here. If to live and to die were equally inherent attributes of ourselves, *i. e.*, if death too, were quite natural to us, why should we be seeking and trying to avoid it and avert it ? Nothing that is really natural to and inherent in us do we or *can* we ever seek to avoid. To take

another illustration, suppose you have got to wear and therefore do wear a particular dress when going to your office; well, you very soon feel tired of it and are uncomfortable all the time and actually pine for the time when you can go home and throw it all off. Why ? Because it is not *natural* to you, but has been forcibly superimposed upon you and therefore speedily tires you out. So, you tire of a thing only if it is not natural to you: and you never tire of *living on !* Even when the body becomes intensely weak, the senses cannot perform their functions satisfactorily and old-age and disease trouble you, the desire to live goes on. Why ? Because living is natural to us and death is unnatural. If death were really an attribute of ours, let us repeat, we would never seek and endeavour to avoid it. The very fact that we *desire* to live, shows that life is our natural element.

Why talk of life and death ? Let us think even of health and disease. Why do we *seek* health and *dislike* disease ? Is it not because health alone is *natural* and illness is *unnatural* to us ? Why else should we wish to cure illness ? And, besides, here,too, we may apply the afore-described test about the question "Why". When a man is ill or in pain, every one asks him "why" ? That very question and the consequent need for an explanation prove that disease, pain and suffering are not normal and stand in need of explanation. But, when a man is in sound health, no one asks him why ? This is another clear proof that good health is natural and needs no explanation. This being the case even as regards health versus disease, much more therefore, is it true in respect of life versus death, *i. e.*, to live is normal and natural and the contrary is abnormal and unnatural. We may therefore conclude from this viewpoint, too, that the आत्मा (Soul) is ETERNAL

3. The Mechanical Evidence:—In the very first chapter of Professor Roscoe's Chemistry Primer you are told that "when a candle burns, nothing is lost." On reading this, you may be tempted to retort that, with your money and the candle, too, gone, you cannot agree with the learned Professor. But he explains and answers that, when a candle burns, all that takes place is that the hydrogen and the carbon which go to make up the candle go out into the atmosphere, mix with the oxygen thereof and become watery vapour and carbon dioxide respectively—in other words, there is no *loss* of material, but only change of place, change of shape, and change of name. Similarly, when a carpenter makes a chair or a bench, he *creates* nothing, but simply brings the God-created wood from the forest (or the market), cuts it into proper pieces, puts them in proper position and gives the whole thing the desired shape; thus, here too, there is no *gain* of material, but only a change of place and of shape, and consequently of name, too. Now, this principle that nothing is lost or gained is described in modern Physics by means of long, big and grandiloquent phrases—'The indestructibility of matter', 'The uncreatability of matter,' 'The conservation of energy', and so on. And this truth which, in the name of Modern Science, is taught to you in Physics, is contained in a beautiful half-śloka (stanza) of the ancient *Bhagavadgītā*, where the Lord Śrī Kṛṣṇa says:—

'नासतो विद्यते भावो नाभावो विद्यते सतः ।'

"That which was not, never comes into being: and that which is, can never cease to be."

Let us apply this mechanical principle of Physical and Chemical Science to the question which we are now discussing. When any one asks us: "Was I or was I not before I was born ? And will I or will I not be after I die ?", we always say to him: "Before we answer these two questions of yours, let us first ask *you* a preliminary question,—"Do you or do you

not now exist ? Our answer to your two questions will depend on your reply to our query." Well, nobody says or can possibly say: "I am not existing now," and therefore we reply: "If you *are* now existing, then you surely must have been existing before, too, because what did not exist cannot newly come into existence. Similarly, if you *are* now existing, then you surely must continue to exist for ever, because what *is* existing can never go out of existence. Of course, as in the case of the carbon and the hydrogen of the candle and the wood of the chair, the table, etc., there will be changes of place, shape and name; but *cease to exist you never can !* This generally clinches the matter: and earnest inquirers are almost always satisfied by this process of *Manana*, that the Soul is, and must be, really Eternal. One need not, however, study Philosophy (or even physical science) for this purpose.

4. *The Linguistic Evidence*:—A mere linguistic study of the Sanskrit vocabulary will help one to arrive at the truth. Our Sanskrit language is so called because in our estimation it is the only *perfect* tongue: and we also look upon it as the language of the gods themselves, because no word thereof is there by mere accident or chance, but every word of it carries home to our minds and hearts a lot of philosophical and scientific truths of the sublimest character which a whole life-time of metaphysical and scientific study may after all not suffice to convince us about the truth of. This is why we very often say that, if Sanskrit were really not the language of the gods (as we verily believe it to be), then it ought to be and that the gods should be ashamed of themselves for preferring any other tongue to Sanskrit ! Now, let us see what the mere Sanskrit language can teach us about the Soul without any help whatsoever from Philosophy, Science or anything else in the wide world.

The question of questions is: When we speak of birth and death, what do we mean thereby ? What is birth and what is death ? The words 'birth' and 'death' are mechanically used in English to signify two particular events which frequently take place and which need an elaborate definition and explanation. But no word—in English or any other language on earth, for that matter, except the divine Sanskrit alone—gives any clue to the philosophy or science underlying the phenomena of birth and death.

But take the Sanskrit word for birth, *i. e.* 'जन्म'. It is derived from the root 'जनि प्रादुर्भावे' and simply means 'coming forward and manifesting itself'. That is, what was hidden *behind* us has now come to the front of us and become visible to us. Another Sanskrit word for birth is 'उत्पत्ति' (corresponding to 'origin' in English); and this is derived from 'उद्' (up) and पद् (to go) and merely means 'Coming up and manifesting itself'. In other words, what was hidden *below* the surface has now come to the top and shown itself forth. A third Sanskrit word is 'सृष्टि' (corresponding to 'creation' in English): and this is derived from 'सृज विसर्गे' and means only 'throwing out from concealment within'. That is. what was concealed *within* has now been thrown *out*. Now, the psychology behind these three Sanskrit words is this:—

Our senses have been so created that they naturally start from inside and work *outward*; they do not tend *inward*. As the *Kathopanisad* puts it,

'पराञ्चि खानि व्यतृणत्स्वयंभूः ।'

"The Creator himself has created the senses with their *extrospective* tendency."

According to this tendency, we can see only the things which are outside of us: we cannot see our own eyes; and, even when we seem to see them in a mirror, it is not our own eyes that we are really seeing but only a *reflection* thereof. So, when our eyes cannot see even them-

selves, much more therefore is it impossible for them to see behind, beneath or within themselves. Therefore, we are in this difficulty that we cannot see the things concealed behind ourselves or beneath the surface or within ourselves. And, when these things come forward, above the surface or outside of us respectively, and present themselves to the possibility of being visualized by us, then we have the three Sanskrit words *Janma*, *Utpatti* and *Srsti* describing and connoting what has taken place, *i. e.*, that nothing that was not has come into being, but only that something which was unmanifest has now *manifested* itself. And there is no fourth word in Sanskrit to denote or justify anything to the contrary.

Now, to the other side of the picture, *i. e.*, as regards death. The Sanskrit word therefor 'नाश' is derived from 'नश अदर्शने' and merely means 'cease to manifest itself or to be seen'. Thus, it applies equally to all the three cases where a person has 'died' or has gone to another country or has gone just a little out of sight (whether behind, beneath or inside). All these four words prove that birth and death are not the beginning and the ending of a life, but only *landmarks* on its beginningless and endless route. In other words, the Sanskrit vocabulary, too, teaches us that the Soul is Immortal.

KNOWLEDGE

The next point which our Śāstras deal with in connection with the nature of the Soul is चित् or ज्ञान, *i. e.*, Illimitable and Perfect Wisdom. With our frequent, nay, constant experience of our ignorance and blunders and their disastrous consequences to ourselves and to others in our daily affairs, we naturally find it hard to believe this to be true. A little *manana* (reflection) will prove, however, that, this too, is perfectly correct. But let us proceed slowly and, not worrying over limitless knowledge at the outset, first see whether it is possible to separate the 'Soul' from all knowledge as such altogether. And we will realize that, in some shape or another, in some degree or another, and in some quantity or another, we always and invariably do have *something* of knowledge. The question just now is not whether that knowledge is full or incomplete, correct or incorrect, and so on. We shall take this up later on. But, at the very outset, we see that *some* knowledge is always there. In this connection, we are often reminded of the humorous story of the wife who complained to her husband that there was absolutely no subject on earth on which they ever agreed and the latter replied that that was wrong, because there was one point on which they were both agreed, viz., that there was absolutely no point on which they could ever possibly agree! Similarly, we may say that, even when a man feels and says he knows absolutely nothing about anything, he knows at any rate that he knows nothing: and that, too, after all is knowledge. This shows that *Jñāna* (Knowledge) is the second *lakṣaṇa* which can never be divorced from the soul.

This is true not merely of the waking state nor only of the dreaming state but of the sleeping state, too. For there, too, there *is* consciousness; only it is so *subdued* as not to be *felt* above the surface. How can we be sure of this? A simple experience will illustrate and prove it. Suppose you are fast asleep and a mosquito bites you on the sole of your foot. Although you continue to be fast asleep, your nerves of consciousness never slumber at all. In Physiology we are told of two kinds of nerves (motor or afferent nerves and sensory or efferent nerves) whose function it is to carry news from without (through the *sensory* organs) to the brain and to convey orders from within the brain to the *executive* organs, *i. e.*, the arms, etc. All these nerves are at work all the time, and you are yourself not

conscious that these nerves are always keeping vigil and functioning properly. Well, the result is that, even although the mosquito-bite on the sole of your foot has not disturbed your sleep and created a disturbance, yet news of the pain to the foot has been instantaneously communicated to your brain; and even then, without rousing you from your sleep, without convening a meeting of the Council or even the Working Committee, and without even giving out the slightest indication to you that a problem has come up for consideration and has already been dealt with in the most businesslike and practical manner, your brain issues its orders to one of your hands to rub the bitten portion and rub out its pain, and the hand obeys forthwith. And, when you wake up and see the clotted blood on a particular spot, then you *infer* that a mosquito must have bitten you there and that you must have used your finger-nail on that spot. Well, the Physiologist may seek to explain this away by speaking of it as 'Reflex Action.' But, whatever name he may give to the process, the fact is undeniably there that, even during deep sleep, news of pain is conveyed to the brain and the latter does all that is required to remove that pain. This shows that even in *suṣupti* (deep sleep) *Jñāna* (knowledge) persists at all times and in some shape or quantity. In other words, *Jñana* is another *lakṣaṇa* which is inextricably intertwined with the Soul as an integral, innate, inherent and inseparable attribute thereof.

Now, let us delve further below the surface and ascertain whether this knowledge which we have found to be a *lakṣaṇa* of the Soul is really partial (खण्ड) or full (अखण्ड), limited (परिच्छिन्न) or unlimited (अपरिच्छिन्न). We say that we committed this mistake and that blunder and so forth; but the Vedānta Śāstras say that the Soul is always चित्स्वरूप, *i. e.*, of the nature of Perfect Illumination. And, if we analyse the facts of the situation properly, we can easily see that the knowledge within us is not limited but Absolute, Unlimited, Perfect and Complete. For instance, if you close all the doors and windows of your room and allow only a tiny little ray of sunlight to manage with the utmost difficulty to enter by a small crevice, will you be justified in saying that that is all the sunlight in the world? The fact is, the sunlight comes in through the limitations of that crevice: and you cannot realize the real magnitude of the sun's entire rays therefrom. Similarly, if a huge light is within a house and only a few tiny rays thereof manage to struggle and straggle through, people who look at it from without can have no idea of the whole light within but only of the little that they see. This is why Bhagavān Ādi Jagadguru Śankarāchārya says:—

'नानाछिद्रघटोदरस्थितमहादीपप्रभाभास्वरम् ।'

(Resplendent like the light of a huge lamp within the bowels of a vessel with many crevices.)

Or take, again, the instance of our ordinary electric bulbs. Even when the power-house is generating the maximum quantity, the light that we receive depends upon the power of the bulb that we actually use; in fact, even the colour of the light can be changed by using a coloured bulb, although electricity itself is not green, blue, red, white and so forth. Similarly, says the Vedānta, all the knowledge that we seek is already within us; only it is covered over by a crust of *Ajñāna* (nescience or ignorance), and all that we have to do is to remove that crust. Says the Lord Śrī Kṛṣṇa in the *Bhagavad-gītā*:—

'अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ।'

'Knowledge is enveloped by ignorance; hence the follies of all creatures.'

We may get enlightend on the truth of this teaching by carefully pondering over our experience of fire, electricity, sculpture, education, etc. How do we make a fire? We do not *create* fire: it is already there in a concealed, dormant or latent state. And all that we do, whether it is by the rubbing of two Araṇis (pieces of sacrificial firewood) or by striking one stone against another or by friction of the match-stick and the match-box or by any other process, is simply to make the *latent* fire *manifest* itself. So also, with regard to electricity. We do not *create* it: it is already there, God-created and pervading the whole universe. And all that we do is to adopt the necessary device for making the *latent* electricity *manifest* itself. Similarly, when the sculptor makes a statue out of marble, what does he actually do? He does not take any मूर्ति (say, of Śrī Kṛṣṇa, Śrī Rāma, Śrī Śiva, or any one else) from outside and put it into the marble. The marble already contains within itself all the conceivable shapes in the universe; but he does not need all of them, but only one particular shape: and all that he does is to concentrate his mind on that particular मूर्त and chisel out all the other things which hide that मूर्ति out from our gaze. Thus, the desired shape is not put in from outside, but *comes out from within*. This is really the only process which we can employ, *i. e.*, not to put in from without but *draw out from within!*

Considering Education from this point of view, we may note that the very word 'Education' means *'Drawing out'*; and only that process deserves to be called Education which is calculated to *draw out* all our innate and inherent but latent faculties and capacities to their utmost possible extent and their farthest possible reaches. Any other process—viz., the method of putting things in and cramming (or "mugging") them up—cannot be termed EDUCATION: it can only be called INJECTION (and that, too, not with the doctor's fine hypodermic syringe, but with two of the bluntest and thickest weapons conceivable, viz., the fear of the cane and other such physical chastisement, on the one hand, and the fear of failing in Examinations—with all the mental and financial chastisements resulting therefrom, on the other).

And besides, even if, just for a moment and just for argument's sake, it be granted that it is *possible* to put knowledge forcibly inside, is it *worth while*? Let us remember what has already been said about hot water giving off all its acquired heat, because the heat is not its *lakṣaṇa* from within but an *upalakṣaṇa* (transient attribute) forced on it from without. Applying the same principle, we can easily understand that, if *Jñāna* is not really our *lakṣaṇa* from within but is put into us from outside, it can do us no lasting good. For, all that Education will be useful to us only if the learning 'given' to us is already within us, though latent, and has been made to *manifest* itself and function forth. If the learning given to us is not an inherent and integral part of our very nature, then all the learning that we have taken in from without will and must go off in a short time, just like the hot water giving up its heat. This clearly shows that all knowledge is already within us, and the real Teacher is he who devises and adopts the most efficient measures for *drawing out* all that latent knowledge and giving it scope and free play to show itself forth and benefit us all round. All others who masquerade under the garb and designation of 'Teachers' can only be called 'cheaters'. This is why the Lord Śrī Kṛṣṇa says in the *Gītā*:—

'तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्।'

(When the clouds which were hiding off the sun from our view are driven away by a gust of wind, it is not a wind-created new sun that we see, but only the same old sun whom the removal of the obstacle

in the shape of clouds by the wind brings once again into view.) In other words, Education, training and culture do not *create* or give any *new* knowledge, but only *bring out* the innate wisdom from within and help us to see, realize, utilize, enjoy and benefit by it! To put it tersely but pithily, NURTURE does not, nay, cannot *change* NATURE, but only *draws* it out and gives it full scope and free play. All this means that *Atmā* (the Soul) is of the nature of *Akhaṇḍa Jñāna* (Infinite knowledge).

THE CASE OF THE FRENCH GIRL

In this connection, we may refer to the striking incident reported by the newspapers less than three years ago, wherein a French girl who knew only her mother-tongue (French) passed through a dangerous illness, remained unconscious for weeks, and was given up as lost, but somehow pulled through miraculously and was found not merely to have forgotten French altogether, but also to have suddenly developed wonderful proficiency in about a dozen languages which she had never heard before. Well, the psychologists, philosophers and scientists were naturally astounded at this wonderful news, rushed forth to investigate the case in all its details, were absolutely convinced that there was no fraud about it and that the whole report was historically true, accurate and correct, and were driven ,will*y* nilly, to state that the only conceivable explanation of the phenomenon was that, evidently, *Perfect knowledge* of all things (including languages) is really stored within our brains but locked in by special doors which only particular keys can possibly unlock, that (by our associations and environment and training) we get some of these portals opened but (owing to ignorance or non-using of the right key) we fail to open the others and that, in the case of that French girl, something—of which the scientists, etc. could form no idea—must have happened whereby the door for French got mechanically shut and the portals for about a dozen altogether strange languages got simultaneously thrown open. Here then is प्रत्यक्षप्रमाण (*ocular proof*) of the Vedānta doctrine that the Soul has infinite and Perfect knowledge.

Teleologically and ontologically, too, just as our very desire for continued living proves that our nature is immortality, so is our curiosity to *know* things a clear proof that knowledge (and not ignorance) is the real Nature of the Soul.

INFINITE BLISS

Having thus ascertained these two Lakṣaṇas of the Soul, *i. e.*, Immortality and Infinite knowledge, let us take up the next. The Upaniṣads teach us that after *Sat* and *Chit Ananda*. (Eternal, Pure and Perfect BLISS) is a *lakṣaṇa* of the Soul. This, too, we, with our constant experiences of sorrow and suffering, naturally find it difficult to believe. But a little *manana* (reflection) on the lines so far explained and illustrated will prove that here, too, the Vedantic teaching is the really correct one! In fact, it is so simple that one must really wonder at the marvellous power of *Māyā* (Illusion) which succeeds in blinding our intellects to such an obvious and *axiomatic* Truth. Now, if a man is seen weeping,people go and ask him *why* he is weeping. It needs an explanation. But nobody goes and asks the others why they are *not* weeping? This proves that दुःख (Sorrow) is not *natural* to us but comes to us owing to some external cause of the moment, *i. e.*, is really not a *lakṣaṇa* at all but merely an *upalakṣaṇa* of ours. And, even when the man gives out the cause of his grief(that he has lost his wife or somebody else) and he feels for the moment that the sun has set for him for ever and the world has come to an end for him, even in such a case we see that the sorrow goes on decreasing from day to day and sometimes we are astonished at the spectacle of even such a man forgetting that extremely lamented wife or other relation altogether! Well, is not grief, then, just like

the heat of the hot water, inasmuch as it needs an extraneous cause for coming in, but none for going out except the mechanical elapsing of time ? If so, is not grief just an *upalakṣaṇa* like that heat, of the hot water, the crow on the top of a house, the Victoria standing on the road and the men and women gathered in the street ? This proves that Sorrow is not *natural* to us and that *Ananda* (happiness) alone is our real nature, inasmuch as, even when forcibly subdued by some external cause of grief, it does not really go out, but merely stays (suppressed) inside, only to re-assert itself gradually, drive out the intruder and spread itself over the surface, too, once again, as ever before.

Teleologically and ontologically, too, we may point out that, just as our very desire to live and know things proves Eternal Life and Boundless knowledge to be our Nature, so the very fact that we are all in search of happiness, *i. e.*, *our very desire for Happiness* is positive and sufficient proof that Joy is the nature of our Inner Self, that the farther we stray away therefrom the greater is our suffering and that, just as fishes out of water struggle incessantly to get back thereto, because it alone is their natural element, so, too, do we, when out of joy, struggle incessantly to get back thereto, because (not sorrow but) Joy alone is our natural element, nay, our very Nature. And everything that we do is with a view to attaining Joy ! (Whether we judge aright and adopt the right means therefor is, however, a different matter). Proceeding a step further in this direction and pushing this very argument farther ahead, we note that the joy that we seek is not that which is bounded by time, place or quantity, but that which is absolute, unadulterated (with sorrow) and unbounded. So, this means that Absolute, unadulterated and Boundless Joy is our nature.

INDEPENDENCE

Suppose now, we have got all these things—Immortal life, all-pervading Knowledge and unbounded Happiness all round. Are we satisfied therewith ? No. For, even if we live for ever, know all things and enjoy all the happiness that we desire, but get all these joys not of our own inherent and intrinsic right and at our sweet will and pleasure but merely at the mercy of some one else, then that very *dependence* on another is galling and irksome: and, although, owing to sheer inability to break our bonds, we may acquiesce in them, we do so, not willingly but helplessly. And, *if possible*, we would *like* to be independent altogether of any and every person and thing in the universe. It is not only Man with his grand and boasted powers of Discrimination, but also every sentient creature in the world, that has this burning desire for independence or मुक्ति as the Vedānta terms it. Much more, therefore, is it natural for *us* (human beings) to think of it by day and dream of it by night and—consciously or unconsciously—yearn for it all the time. Well, this very incessant hungering of ours after independence is proof that Freedom from all bondage is our Nature. This, therefore, *i. e.*, *Mokṣa* (Absolute Emancipation from all bondage) is the fourth *lakṣaṇa* of the Soul.

SUZERAINTY

But even this fourth aspiration of ours does not exhaust the list. If and when we analyse our own feelings, ambitions and actions correctly and honestly, we find that even the attainment of *Sat*, *Chit*, *Ananda* and *Mokṣa* (*i. e.*, Eternal Life, Boundless knowledge, Boundless Bliss and Absolute Liberty does not suffice, and that there is still one thing more which we all seek. It is very peculiar—this fifth thing, that every one of us at heart really desires: and it is also inconsistent with the fourth of our aspirations. But it is there all along and all the same and cannot be gainsaid. And what is this peculiar fifth ambition of ours ? It is this that, although, on the one hand, we wish to be independent, *i. e.*, do not like to be

guided by the wishes of *others*, yet, on the other hand and at the same time, we also wish *others* to be guided by and follow *our* wishes. The most remarkable thing here is how even little children who have little knowledge and less experience of the world wish their more experienced and wiser parents to be guided by their own wishes and judgment. And there is absolutely no exception to the rule that every one, in his heart of hearts, really desires not only to live, to know, to be happy and to be independent but also to rule over all others. To put it truthfully, it is not Rulership or sovereignty, but full-fledged SUZERAINTY over the whole universe that we would *like* to have, if only we could. Arguing teleologically and ontologically, this proves that Suzerainship, too, is natural to us, *i. e.*, is the fifth *lakṣaṇa* of the Soul.

THE SUM-TOTAL OF IT ALL

By this elaborate analysis of the facts around us and the feelings within us, we have now come to the conclusion not only that these, *i. e.*, सत्, चित्, आनन्द, मोक्ष, and ईशन are the five things we are all after, but also that they are natural to us, in fact, our inherent characteristics which—like the natural coldness of the heated water—may be snubbed and subdued for a while but can never, never be permanently suppressed and killed out of us. What is the real meaning, the true significance, the practical import and the ultimate implication of all these facts which our introspectional analysis of the question has thus led and enabled us to discover? Where did we begin from and whither have we reached? Well, we began by discussing and dissecting the facts and the feelings neither of God nor even of any superman, but only of ourselves. In fact, we have not, so far, postulated even the existence of God, but only talked all the time about the *individual* soul. And we have reached this most unexpected but, on the basis of the facts before us, *irresistible* conclusion that, whether or not we know and believe in the existence of God and even irrespective of whether we have heard or thought about Him or not, it is just those attributes of सत्स्वरूप, चित्स्वरूप, आनन्दस्वरूप, मुक्तस्वरूप and ईश्वरस्वरूप which the scriptures of all the Religions of the world proclaim as God's, which we, too, have realized as our own real, natural, internal, innate and inherent attributes and that we are all—whether consciously or unconsciously—inwardly and unceasingly endeavouring, with might and main, to achieve in ourselves those very Lakṣaṇas (properties) which are associated with Almighty God Himself.

GOD AND THE INDIVIDUAL SOUL

Having thus found out the characteristics of the individual *Soul* (to be the same as *God's*), let us now see what is the relationship between the two? If this is correctly known, the question of our Soul's Evolution can be easily—nay, almost automatically—settled; for, if the goal has been discerned, then the right path thereto can be easily fixed up. It is clear from the foregoing considerations that, because we are of the nature of Divinity, *i. e.*, नर (man) is really नारायणस्वरूप (of the Nature of God), therefore it is that, having fallen (or strayed) far away from it, we are in sorrow and in suffering, that the lower and lower we fall, the greater and greater do our griefs and sufferings become and that the only way out is to get back to our own स्वरूपभूत लक्षण of Divinity as speedily as we possibly can. For, it is from Nārāyaṇa that we have come out, by Him that we are maintained and into Him that we shall be absorbed.

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"Yes, but all this demonstrates merely the *similarity* of man to God (on account of the former's Spiritual aspirations towards godlikeness or even godliness) and may therefore also be held to prove the truth of the doctrine underlying the

Biblical narrative about God creating Man in His own *image*. But how can it prove our *oneness* with Him? Because, on the basis of the five attributes referred to and described, we are justified—at the most—in assuming *Psychological similiarity*; but how can we infer *chemical identity* therefrom?" This is the next question for us to consider. Hereon our Śāstras tell us that there is real *oneness* behind all the infinite multiplicity of forms and shapes in the Universe and that there is *Absolute Identity*—not merely *chemical*, mind you, but even *mathematical*—between परमात्मा, जीवात्मा and जगत् (*i.e.*, God, the individual Soul and the universe). Let us try to understand this, too, by our usual method of *Manana* (Meditation). And this problem, too, we may tackle in various ways.

THE STORY OF CREATION

First of all, let us ask ourselves, What is 'creation'? In respect of this subject, there is a slight difference but no contradiction, between our Upaniṣads and the Bible. The latter begins the first verse of the first chapter of its first Book (viz., 'Genesis') thus:—

"In the beginning God created the heaven and the earth;" and, in proceeding to describe that process, shows that God is सर्वज्ञ (omniscient), सर्वशक्ति (omnipotent) and सत्यसंकल्प (of infallible intention); because, according to the Biblical account, God said, "Let there be light," and there was light, But nothing is said here about the relationship between God, the creator, and Light, the creation! The Upaniṣads, however, go further and tell us the actual *Sankalpa* with which God created the universe: and this elucidates the relationship between the two. The *Sankalpa* was:—

'बहु स्यां प्रजायेय' ("I shall *become* many, I shall *manifest myself* in many forms"). He did not say "I shall create", but "I shall become": and thereby He shuts out all possibility of doubt on the point. If you grant that Iśwara (God) is सर्वज्ञ (Omniscient), सर्वशक्ति (omnipotent) and सत्यसंकल्प (of infallible will), then you must also grant *ipso facto* that all the things which we see around us are mere *manifestations* of that Supreme Soul under different limitations (उपाधि) of bodies, senses, minds and so on. But, if you insist that these are all different from Him, then, even although you may be a lip-theist, you are really refusing to acknowledge Him as omnipotent and of infallible will.

There is the unqualified text of the Upaniṣad—'सदेव सोम्य इदमग्र आसीत्'—(*i. e.*, the positive statement that God *alone* was existing); and, although the word एव (alone) is quite sufficient to make the point absolutely clear, yet, in order to prevent all possibility of doubts and inferential errors, that text is followed immediately by the next text 'नान्यत्किंचन मिषत्' (*i. e.*, the further categorical negative statement to the clear effect that nothing else and nobody else was there). And then creation began, whereby He *became* many. This is what the Śāstras definitely say on the matter. And this means that all the things that He created are really Himself. This is one way of arriving at the certainty of the Oneness of God, the individual Soul and the Universe.

And then, over and above this inference from God's *Sankalpa* of creation, there is also the clear text which—without leaving it to us to infer and argue matters over—specifically says, 'सच्च त्यच्चाभवत्' (*i. e.*, He Himself *became* the visible and the invisible Universe). And after this, there can be no getting away from the fact that *Adwaita* (Monism) alone is the real *Siddhānta* (doctrine) propounded by the Vedānta.

In the next place, the Sanskrit word *Sṛṣti* (which we have already dealt with in connection with the Eternal Existence of the Soul) is also sufficient for proving its absolute Identity with God. *Sṛṣti*

simply means *visarga i. e., throwing out* (or showing forth) what was inside. And the Vedantic simile 'यथोर्णनाभिः सृजते गृह्णते च' (Just as the worm throws out its cocoon and takes it back, so does God project the Universe from within—at creation—and take it inside again at the end.) confirms this idea of *sṛṣṭi* as a process not of *creation* of anything *new*, but really of the *manifestation* of the *unmanifested*.

THE BIBLICAL NARRATIVE

Let us go back now to the Bible, which begins with verse: "In the beginning God created the Heaven and Earth." An analytical study of this text will—nay, must—also lead us to the same conclusion as our Upaniṣadic study has already led us to. The very statement that God created the heaven and the earth means that, *before* He brought them into existence, He alone existed and nothing else. If so, when He created them, out of what *material* did He create them? For example, when a pot is made, there must be not merely a *potter*, who makes the pot, but also the *clay*, out of which he manufactures it. Similarly, when a gold ornament is made, there is not only the goldsmith who makes it, but also the *gold*, out of which he produces it. In fact, even before the potter and the goldsmith are required, the clay and the gold are first necessary! Applying the same argument, one can easily see that, before the universe could be *created*, there must have been not merely a God to create it but also the *material* to create it out of. Now, at the time of the creation of a pot or of a golden ornament, there are the clay and the gold respectively beforehand, the potter and the goldsmith come upon the scene and everything is plain and smooth work thereafter. But if, at the time of creation—as the Vedas and the Bible agree in telling us—God alone existed and there was *absolutely nothing else* in existence, what *could* He have created it all out of? Suppose gold alone exists in the world and no other metal or mineral or other matter whatsoever exists, you certainly will not suspect an ornament brought by a goldsmith to be anything but pure gold? Whatever the shape or size of the ornament or vessel or other thing made by him, the material of which it is manufactured will be gold, wholly gold and nothing but gold. So, when God alone existed and *nothing else*, and He created the world, is it not obvious that the only *thing* which He created it out of must necessarily have been the only thing which then existed, *i. e.* Himself and none other (because there *was* really no other thing in actual existence)? In other words, the *material* within all persons and things is God Himself; and all the differences which we see in the things around us are merely in size, shape, etc., *i. e.* only in the *manifestation* and not in the actual thing or *substance* within. The Vedānta text:—

'वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्।'

(Vessel, pot, etc. are merely *names* denoting differences in *manifestation*, but the *material* within is, in truth, merely the clay; similarly, men, horses, stones, water, etc. are merely *names*, indicating differences in *manifestation*, but the *material* within, in truth, is merely God): and Vedavyāsa's *Brahma-Sūtras* clinch the matter in the aphorism:

'तदनन्यत्वमारम्भणशब्दादिभ्यः।'

(*i. e.*, The identity of the universe with God is clearly taught by the आरम्भण and other texts of the Vedas). And the Bible narrative, too, as we have just shown, leads us to the same conclusion. And this is exactly the position taken by the Lord Śri Śankarāchārya in His famous couplet:—

'सुवर्णाजायमानस्य सुवर्णत्वं हि निश्चितम्।
ब्रह्मणो जायमानस्य ब्रह्मत्वं च विनिश्चितम्॥'

(As that which is born of gold is undoubtedly gold, so that which is

born of God is incontrovertibly God). This alone stands to reason that what has *emanated* from God must necessarily *be* God! And this satisfactorily explains, too, the wonderful fact (already discussed by us at great length) that our Soul, too, constantly hankers after the very attributes of सत्, चित्, आनन्द, मोक्ष and ईश्वरता, which are God's. Being by nature Divine, is it to be wondered at that we can never be really and fully satisfied and in peace until we realize our Divinity to Perfection all-round and that, even in the darkness of ignorance encrusting the Divine Light within us, we go on groping blindly forth towards those five attributes of our own? It is not mere Godlikeness or godliness, be it noted, that we really seek, but absolute *oneness* with God. And, while other religions put it before us in a dim and faint sort of way, by saying:—

1. "The kingdom of God is within you."

2. "Ye are gods", and so forth, it is the unique glory of the Vedānta that it propounds this doctrine in clear and unambiguous language, sets forth before us this very goal and expounds the path thereto. How beautiful is the Upaniṣad which says:—

'प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥'

(The Soul is the arrow and God is the target; and just as the arrow shot out by an expert archer goes straight into and becomes one with its target, so, too, should the Soul go straight into and become one with God.)

(*To be continued*)

Bala Gopala.

(Boy Krishna)

Startling the night With a flickerless light,
Heart-stealer, Thou comest below!
When Thy anklets ring On earth, child King,
Dream-cascades of Heaven flow!
By Thy flute-notes caressed Every breast
Heaves with a mystic rapture:
While that music quivers, The soul's long-dried rivers
Flood and depth recapture.
In Thy jewel—beam The shadows gleam,
And fled are the chill and the gloom.
Where Thy feet have trod On the pilgrim's road
Dust leaps into laughter of bloom.
In tangles o mire Thy miracled fire
Builds a lilt of fadeless flowers:
To the arid abyss Comes Thy woodland kiss
And deserts flame into bowers.
Thy irised art In the depths of the heart
Wakens wide azure yearning;
Thy sport and Thy dance Throw the soul into trance
Like a cup of nectar burning.
Thy nimbus blue Thrills with its hue
Eyes Thy image has filled:
Illumined, the earth By the lights of Love's birth
Worships the wonder child!

—*Dilip Kumar Roy.*

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Sri Ramanuja and his System of Philosophy.

His Holiness Jagadguru Sri 1108 Sri Anantacharyaji Maharaj, Conjeeveram.

The very first question that one finds himself confronted with while dealing with this subject is: Did Rāmānuja create any new system of philosophy out of his own imagination and establish the same in the world ? The answer is a clear 'No'. He did not create any new system, but worked out the *Adwaita Siddhānta* (Monistic Philosophy) which had already been accepted by several of his predecessors, even like Śankarāchārya, who worked out the same system which had also been accepted by some of his predecessors.

'एकमेवाद्वितीयं ब्रह्म' and many other similar texts of the Vedas have dealt with the Oneness of *Brahma*. Both Śankara and Rāmānuja established their respective systems of *Adwaita Siddhānta* on the authority of such Vedic texts, but the methods they adopted were different. According to Śankara, the Vedānta-Vākyas 'सत्यं ज्ञानमनन्तं ब्रह्म', etc. characterize *Brahma* as only One thing and nothing other than That; but, according to Rāmānuja, the Root 'बृह वृंहि वृद्धौ' with the termination 'मनिन्' included three things in One, which fact is supported by Śrutis and Smṛtis alike. 'बृहति बृंहयतीति तत्परं ब्रह्म' is a significant text in the *Rahasyāmnāya Brāhmaṇa* and 'बृहत्वाद् बृंहणत्वाच्च तद् ब्रह्मेत्यभिधीयते।' is another text in the *Viṣṇupurāṇa* also denoting the same idea. These two texts indicate very clearly that That alone is *Brahma* which has the capacity to become big and make others also big. Hence *Brahma* is that in which the existence of one and only one thing is not possible, but there must be other things in It which are also made big by It. This is clear. Rāmānuja says that *Brahma* is One with Three Things in It. Rāmānuja's *Adwaita* is Oneness of God qualified by two other Things. Śāstras say the same thing and conclusively prove the same.

'यस्य पृथिवी शरीरं यं पृथिवी न वेद यः पृथिवी-मन्तरो यमयति, यस्य आत्मा शरीरं यमात्मा न वेद य आत्मानमन्तरो यमयति, etc.'

These and similar texts indicate that God is Immanent in both *Atmā* and *Jaḍa padārtha*.

Unlike Śankara, who says that Oneness in *Brahma* is Absolute, Rāmānuja proves that that Oneness is not Absolute but is qualified by two other things, the conscious Soul and the inconscient Matter. *Brahma*, which is thus qualified, indicates what Rāmānuja calls *Viśiṣṭādwaita* or qualified Monism, in which the auspicious qualities of *Satya*, *Jñāna*, and *Ananda* (Truth, Knowledge and Bliss) are the characteristics of Iśwara (God Immanent). As Śankarāchārya thought that *Brahma* is only One Thing and that absolutely, it was necessary for him to say that the entire world before our eyes is all unreal. Therefore he had to conceive the idea of Ignorance (*Avidyā*) in *Brahma* which was responsible for making *Brahma* see the diverse unreal world in Itself. When that defect called *Avidyā* is removed, then flashes the light that *Brahma* is only One and that absolutely; but, as Rāmānuja worked out his system on the basis of the fact that *Brahma* is one with three things in It, it was not necessary for him to say that this world which we see before our eyes is unreal, in order to prove the Oneness of *Brahma*. This world is merged in *Brahma* and Iśwara is immanent in the world ('तदनुप्रविश्य सच्च त्यच्चाभवत्, etc.') and that *Brahma* is One and therefore that Oneness of *Brahma* can be proved without saying that the world is unreal.

There are three authorities in the world for an act of cognition, viz., (1) Direct perception, (2) Inference and (3)

Revelation, called the Vedas. These Vedas are eternal. They are repeated in every *Kalpa* or cycle in the same order of letters. They are not made and no human origin can be attributed to them. The several defects of the human mind, viz., illusion, doubt, and misinterpretation cannot exist in the Vedas, because they have no human origin. The Vedas are Self-authoritative and, Revelations as they are, no one has a right to sit in judgment over them and say that they are not authoritative. Whenever we see anything in the Vedas which is opposed to direct perception or which is self-contradictory, it is not the mistake of the Vedas, but it is our own mistake in interpreting the Vedas. Our duty in such places is to arrive at the correct idea contained in the Vedas by properly interpreting the Vedic texts and explaining away the so-called opposite character of the texts, *i. e.*, the character which is against direct perception or the so-called self-contradictory nature of the Vedic texts. The *Mīmāṃsā-Sāstra* exists only to lead us to arrive at the exact truth underlying the so-called self-contradictory statements in some places. Every letter and every word of the Vedas is authoritative and the Vedas and Vedānta alone prove the existence of *Brahma*; no other authority can prove the existence of *Brahma*.

The *Vedānta-Sāstra* clearly proves the existence of three things in *Brahma*: viz., (1) the *Jaḍa Padārtha* or Inert Matter, called severally *Pradhāna*, *Prakṛti*, *Māyā*, and *Avidyā*; (2) the Conscious Soul or *Atmā*, which is *Aṇu* or atomic in size and (3) God or Īśwara, who is all-pervasive and all-controlling and who is characterized by the auspicious qualities of *Satya*, *Jñāna*, and *Ananda*. These three things are co-existent in one which is *Brahma*. This is clearly stated in the *Vedānta-Sāstra*. In every body we see there is a conscious soul inhabiting the body, and the same relation exists between God and soul, on one side, and God and Inert Matter, on the other. In other words, That which is called *Brahma* is none other than Īśwara or God who inhabits both the Conscious Soul and the Inert Matter, proving that the three things together in one is the *Adwaita* of *Brahma*.

In this world we see two kinds of living beings: (1) Living beings such as men, animals, birds, etc., possessing larger vital powers and (2) living beings such as stones, trees, etc., with smaller or lesser vital powers. The former class is called *Jangama* (moving) and the latter *Sthāvara* (Immobile), and whatever exists exists always in that Tripartite Combination: no Matter can exist independently of the other two; no conscious soul can exist independently of the other two and no Īśwara exists independently of the other two. For example, man means, to start with, a body, and on closer consideration it means the conscious soul which inhabits that body; and the Vedas say that just as this Conscious Soul inhabits the body and controls it, so also God inhabits the soul and controls it. In other words, God is immanent in everything.

According to the varying degree of intelligence in man, (1) man is identified with body, (2) he is inferred to be a conscious soul living in the body and controlling it, and (3) as the result of Vedāntic search after truth 'man' indicates God who is immanent in the conscious soul who lives in the body and sustains the body. The Knowledge of man is proportionate to the depth of his discerning powers. Hence the *Siddhānta* that the body and the soul or *Atmā* which sustains the body and God, who controls and sustains the *Atmā*, all co-existing in One, is the real *Adwaita* and every being has these three things in it. There are several Vedic texts to prove this and several ancient Āchāryas have accepted this as the only truth. Hence everything in the world is three in one and never one alone. In other words, Vedānta proves *Pariṇāmavāda* or the transformation theory and not the theory of apearance or *Vivarta*.

According to the transformation theory what happens is this. The *Kāraṇa* or the cause becomes *Kārya* or the effect. For example, in a pot mud is the cause and mud is the effect; in other words, the original mud is transformed into a pot. Hence cause and effect must be similar. The characteristics of the cause are also the characteristics of the effect. If we see three things in this world, which is an effect, there must be the same three things in the cause also. The Vedas say that *Brahma* is the cause of this world, which means that the latent Three in one become patent as three in One.

Pariṇāmavāda is accepted by the Vedas—'यथा सोम्येकेन मृत्पिण्डेन विज्ञानेन सर्वं मृन्मयं विज्ञातं स्यात्', etc.' That the cause of the world should be like the world is self-evident. There is similarity between the *Kāraṇa-Brahma* and the *Kārya-Brahma*. The cause becomes the effect. The only difference is that the cause could not be seen except through *Yogajanya Jñāna*, *i. e.*, knowledge born of Yogic perception, while the effect is seen with these mortal eyes. Thus *Brahma*, the cause of the world, is imperceptible inert matter, imperceptible *Chetana* or soul and God, the three existing together. This imperceptible *Brahma*, *i. e.*, *Sūkṣma Brahma* becomes *Sthūla Brahma*, which is the effect or *Kārya*. Thus under transformation the cause becomes the effect and there is no difference in essence between the cause and the effect.

The question now arises whether Īśwara, who has Matter and Soul for his body, undergoes the same changes as the several things of this world,—the changes being existence, birth or appearance, transoformation, development, decay and destruction. The Vedas say "No"; the *Nirvikāra* Śrutis of the Vedas, which attribute changelessness to God, say 'no' to this question. The word *Nirvikāra* means changeless. A child is born, it becomes adolescent, attains old age, etc.; but the Vedas say that *Ātmā* never changes, it is the body alone that changes. Hence, when *Kāraṇa Brahma* becomes *Kārya Brahma*, there is no change in Īśwara, though there is a change in the *Jaḍa Padārtha* or Matter in entirety and the *Ātmā* only in its *Jñāna* or cognition aspect, the *Ātmā* all along remaining the same in its essence. If at all there may be any change in *Brahma* when It transforms Itself into this world, giving names and forms to the several things of this world, that change can only be the manifestation of the Will of the Lord to become immanent in all the *Sthūla* Śarīras, which change is not at all a defect from any point of view. Thus *Nirvikāra* Śrutis and the theory of transformation of the *Sūkṣma Brahma* into *Sthūla Brahma* are logically perfect. *Adwaita* or Oneness is in the essence of Īśwara, whose body is the inert Matter and the conscious *Ātmā*. Therefore there is no necessity to struggle hard to prove that there is no material world and no conscious soul distinct from *Brahma*. The world is real and all things in the world are real and *Adwaita* is real. If somebody says there is a king at Benares and he is one without a second, does it mean that he has no kingdom, no wife, no son, etc. ? In the same manner *Brahmādwaita* means the One *Brahma* having *Ātmā* and Matter for Its body and denoting that there is none who is equal to It.

Now the world is intermixed with *Brahma* and, when we say that *Brahma* is One, it can never mean that there is no world. We have already said that every letter in the Vedas is authoritative and in some places in the Vedas we come across texts speaking of difference as existing between *Ātmā* and *Brahma*; in some other places we find texts saying that *Ātmā* and *Brahma* are one. Śankara said that texts speaking of *Abheda* or sameness are authoritative, while other texts which speak of difference merely indulge in *Kalpanā* (imaginary difference in *Brahma*) and that *Kalpanā* is not real. Hence he opined that only those Vedic texts that speak of nonduality are really authoritative, while those that speak of difference are not authoritative.

But Śrī Rāmānuja says that both the texts are authoritative and to say that one portion of the Vedas is authoritative and the other is not authoritative is not right, and so he interprets both the texts in such a manner that there could be no contrariety between these texts, just as, when we say man is one, we see that there is difference between his body and his *Atmā*. Similarly, we have to infer that the statement '*Brahma* is One' speaks of the Oneness of *Brahma* with *Jiva*, keeping up the difference between *Jiva* and God. Hence these texts speaking of *Abheda* and *Bheda* (Oneness and difference) are not contradictory to each other. *Abheda* texts speak of a group, viz. One with three things in It, while the *Bheda* texts speak of the components contained in It individually and severally. Hence the significance of the *Abheda* texts and *Bheda* texts is different and the former texts are not contradictory to the latter, and there is no necessity to say that one portion of the Revelation called the Vedas is authoritative and the other is not authoritative.

Similarly, we find texts speaking of *Brahma* as *Saguṇa* (*with* characteristics) and *Nirguṇa* (*without* any characteristics). These texts also appear to be contradictory to each other; but, when the texts speak of *Nirguṇa*, it means that there are no inauspicious qualities in *Brahma*, and, when they speak of *Saguṇa*, it means that there are auspicious qualities peculiar to *Brahma* which Inert Matter and the Conscious *Jivātmā* do not possess—'अपहतपाप्मा सत्यकामः सत्यसङ्कल्पः', etc. This idea is greatly strengthened by the fact that in the same Vedic texts it is said in some places that there are no bad qualities in Brahma and Īśwara abounds in auspicious qualities. Hence when Vedic texts treat of *Brahma* in words that appear to be contradictory, the statements like *Nirvikāra*, etc. refer to *Brahma* as the primordial cause of the world; while of the texts like the following: "*Jiva* and *Brahma* are differe..", "*Jiva* and *Brahma* are one and the same", "*Brahma* is *Nirguṇa*," "*Brahma* is *Saguṇa*," etc., etc., each has got a particular contextual significance and can never become non-authoritative.

Thus Śrī Rāmānuja did not follow the method of Śankarāchārya, as he found several Vedic texts and *Smṛti* texts to corroborate his system, which mainly aimed at proving the authoritativeness of each and ever text in the Vedas. There are several Vedic texts distinctly saying that the Inert Matter and the Conscious Soul form the body of God and, just as the soul residing in the body rules the body, Īśwara or God resides in the *Jiva* and rules him. Hence, when we say that man is one, we speak of the oneness of man, keeping up the difference between the body and the soul. So also, when we say that God is one, we mean that there is difference between *Jiva* and *Brahma*, *Jiva* and Matter, which are nothing else than the body of Īśwara, and there is no contradiction whatever in this. This idea is not contradictory to our direct perception also and there is no necessity to say that the world is simply an Illusion.

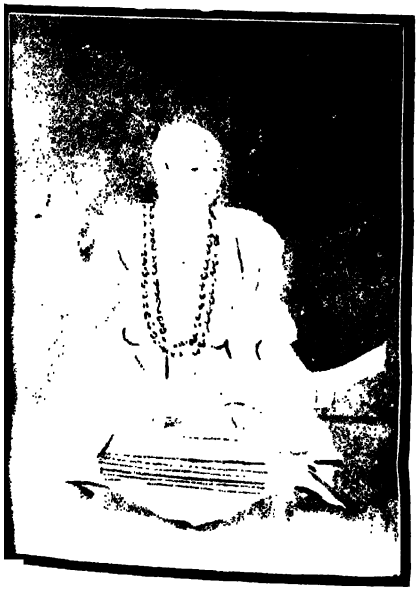
This is the *Viśiṣṭādwaita* of Śrī Rāmānuja, which does not allow the twisting and torturing and misinterpreting of any of the Vedic texts and which also does not permit the statement that some portion of the Vedas is authoritative and some others are not. Rāmānuja owes a great deal to the ancients whose great services to the cause of the *Viśiṣṭādwaita* he acknowledged in the very beginning of his *Śri-Bhāṣya*, the great commentary on the *Brahma-Sūtras*. He simply followed their method and worked up his own System. The word *Viśiṣṭādwaita*, means nothing other than Real *Adwaita*, named as such by Rāmānuja to indicate very clearly that *Brahmādwaita* is the Oneness of God, who is a Mine of all auspicious qualities and whose body is the conscious *Jiva* and the inert matter.



Śrī Rāmānujāchārya



Śrī Vallabhāchārya.



Śrī Madhvāchārya



Śrī Nimbārkāchārya.

The Methods of Vedantic Knowledge. *

By Sri Aurobindo.

We arrive at the conception and at the knowledge of a divine existence by exceeding the evidence of the senses and piercing beyond the wall of the physical mind. The first of the instruments by which we do this is the pure reason. Human reason has a double action, mixed or dependent, pure or sovereign. Reason accepts a mixed action when it confines itself to the circle of our sensible experience, admits its law as the final truth and concerns itself only with the study or phenomenon, that is to say, with the appearances or things in their relations, processes and utilities. Reason, on the other hand, asserts its pure action when, accepting our sensible experiences as a starting-point but refusing to be limited by them, it goes behind, judges, works in its own right and strives to arrive at general and unalterable concepts which attach themselves not to the appearances of things but to that which stands behind their appearances. It may arrive at its results by direct judgment, passing immediately from the appearance to that which stands behind it. But the perceptions of the pure reason may also—and this is their more characteristic action—use the experience from which they start as a mere excuse and leave it far behind before they arrive at their result, so far that the result may seem the direct contrary of that which our sensible experience wishes to dictate to us. This movement is legitimate and indispensable, because our normal experience not only covers only a small part of universal fact, but even in the limits of its own field uses instruments that are defective and gives us false weights and measures. To correct the errors of the sense-mind by the use of reason is one of the most valuable powers developed by man and the chief cause of his superiority among terrestrial beings.

The complete use of pure reason brings us finally from physical to metaphysical knowledge. Though the concepts of metaphysical knowledge satisfy the pure reason itself, because they are the very stuff of its existence, yet our nature sees things through two eyes always; for it views them doubly—as idea and as fact—and therefore every concept is incomplete for us and, to a part of our nature, almost unreal, until it becomes an experience. But the order of truths which are now in question are not subject to our normal experience—'बुद्धिग्राह्यमतीन्द्रियम्'. Therefore some other faculty of experience is necessary by which the demand of our nature can be fulfilled and this can only come, since we are dealing with the supraphysical, by an extension of psychological experience.

Psychological experience, like the cognitions of the reason, is capable in man of a double action, mixed or dependent, pure or sovereign. Its mixed action takes place usually when the mind seeks to become aware of the external world, the object; the pure action, when it seeks to become aware of itself, the subject. In the former activity, it is dependent on the senses and forms its perceptions in accordance with their evidence; in the latter it acts in itself and is aware of things directly by a sort of identity with them. We are thus aware of our emotions; we are aware of anger, because we become anger. In reality, all experience is, in its secret nature, knowledge by identity; but its true character is hidden from us be-

* Compiled by Anilbaran Ray from Sri Aurobindo's "The Life Divine."

cause we have separated ourselves from the rest of the world by exclusion, by the distinction of our self as subject and everything else as object, and we are compelled to develop processes and organs by which we may again enter into communion with all that we have excluded.

It follows that there is no inevitable necessity in our existing limitations. It is possible for the mind—and it would be natural for it, if it could be persuaded to liberate itself from its consent to the domination of matter,—to take direct cognizance of the objects of sense without the aid of the sense-organs. This is what happens in experiments of hypnosis and cognate psychological phenomena. Because our waking consciousness is determined and limited by the balance between mind and matter worked out by life in its evolution, this direct cognizance is usually impossible in our ordinary waking state and has therefore to be brought about by throwing the waking mind into a state of sleep which liberates the true or subliminal mind. Mind is then able to assert its true character as the one and all-sufficient sense and free to apply to the objects of sense its pure and sovereign, instead of its mixed and dependent, action. Nor is this extension of faculty really impossible, but only more difficult in our waking state.

The sovereign action of the sense-mind can be employed to develop other senses besides the five which we ordinarily use. For instance, it is possible to develop the power of appreciating accurately without physical means the weight of an object which we hold in our hands. Here the sense is used as a starting-point, but the mind finds the right value through its own perception. And as with the pure reason, so with the sense-mind, the sense-experience can be used as a mere first point from which it proceeds to a knowledge that has nothing to do with the sense-organs and often contradicts their evidence. Nor is the extension of faculty confined only to outsides and superficies. It is possible, once we have entered by any of the senses into relation with an external object, so to apply the *Manas* as to become aware of the contents of the object, for example, to receive or to perceive the thoughts or feelings of others without aid from their utterance, gesture, action or facial expressions and even in contradiction of these always partial and often misleading data. Finally, by an utilization of the inner senses,—that is to say, of the sense-powers, in themselves, in their purely mental or subtle activity as distinguished from the physical, which is only a selection for the purposes of outward life from their total and general action, we are able to take cognition of sense-experiences, of appearances and images of things other than those which belong to the organization of our material environment.

None of these extensions of faculty, however, lead to the aim we have in view, the psychological experience of those truths that are "beyond perception by the sense but seizable by the perceptions of the reason"—बुद्ध्याग्राह्यमतीन्द्रियम् (*Gitā*). They give us only a larger field of phenomena and more effective means for the observation of phenomena. The truth of things always escapes the sense. Yet is it a sound rule inherent in the very constitution of universal existence that, where there are truths attainable by the reason, there must be somewhere in the organism possessed of that reason a means of arriving at or verifying them by experience. The one means we have left in our mentality is an extension of that form of knowledge by identity which gives us the awareness of our own existence. It is really upon a self-awareness more or less conscient, more or less present to our conception, that the knowledge of the contents of our self is based. Or, to put it in a more general formula, the knowledge of the contents is contained in the knowledge of the continent. If, then, we can extend our faculty of mental self-

awareness to awareness of the self beyond and outside us, *Atmā* or *Brahma* of the Upaniṣads, we may become possessors in experience of the truths which form the contents of the *Atmā* or *Brahma* in the universe. It is on this possibility that Indian Vedānta has based itself. It has sought through knowledge of the Self the knowledge of the universe.

But always mental experience and the concepts of the reason have been held by it to be even at their highest a reflection in mental identifications and not the supreme self-existent identity. We have to go beyond the mind and the reason. The reason active in our waking consciousness is only a mediator between the subconscient All that we come from in our evolution upwards and the superconscient All towards which we are impelled by that evolution. The subconscient and the superconscient are two different formulations of the same All. The master-work of the subconscient is Life, the master-work of the superconscient is Light. In the subconscient knowledge or consciousness is involved inaction, for action is the essence of Life. In the superconscient, action reenters into Light and no longer contains involved knowledge, but is itself contained in a supreme consciousness. Intuitional knowledge is that which is common between them, and the foundation of intutional knowledge is conscious or effective identity between that which knows and that which is known; it is that state of common self-existence in which the knower and the known are one through knowledge. But in the subconscient, the intuition manifests itself in the action, in effectivity, and the knowledge or conscious identity is either entirely or more or less concealed in the action. In the superconscient, on the contrary, Light being the law and the principle, the intuition manifests itself in its true nature as knowledge emerging out of conscious identity, and effectivity of action is rather the accompaniment or necessary consequent and no longer masks as the primary fact. Between these two states reason and mind act as intermediaries which enable the being to liberate knowledge out of its imprisonment in the act and prepare it to resume its essential primacy. When the self-awareness in the mind applied both to continent and content, to own-self and other-self, exalts itself into the luminous self-manifest identity, the reason also converts itself into the form of the self-luminous intuitional knowledge. This is the highest possible state of our knowledge when mind fulfils itself in the supramental.

Such is the scheme of the human understanding upon which the conclusions of the most ancient Vedānta were built.

Sad Brahma, Existence pure, indefinable, infinite, absolute, is the last concept at which Vedantic analysis arrives in its view of the universe, the fundamental Reality which Vedantic experience discovers behind all the movement and formation which constitute the apparent reality. It is obvious that, when we posit this conception, we go entirely beyond what our ordinary consciousness, our normal experience contains or warrants. The senses and the sense-mind know nothing whatever about any pure or absolute existence. All that our sense-experience tells us of, is form and movement. Forms exist, but with an existence that is not pure, rather always mixed, combined, aggregated, relative. When we go within ourselves, we may get rid of precise form, but we cannot get rid of movement, of change. Motion of matter in space, motion of change in time seem to be the condition of existence. We may say indeed, if we like, that this is existence and that the idea of existence in itself corresponds to no discoverable reality. At the most, in the phenomenon of self-awareness or behind it we get sometimes a glimpse of something immovable and immutable, something that we vaguely perceive or imagine that we are beyond all life and death, beyond

all change and formation and action. Here is the one door in us that sometimes swings open upon the splendour of a truth beyond and, before it shuts again, allows a ray to touch us,—a luminous intimation which, if we have the strength and firmness, we may hold to in our faith and make a starting-point for another play of consciousness than that of the sense-mind, for the play of Intuition.

For, if we examine carefully, we shall find that Intuition is our first teacher. Intuition always stands veiled behind our mental operations. Intuition brings to man those brilliant messages from the Unknown which are the beginning of his higher knowledge. Reason only comes in afterwards to see what profit it can have of the shining harvest. Intuition gives us that idea of something behind and beyond all that we know and seem to be, which pursues man always in contradiction of his lower reason and all his normal experience and impels him to formulate that formless perception in the more positive ideas of God, Immortality, Heaven and the rest by which we strive to express it to the mind. For Intuition is as strong as nature herself from whose very soul it has sprung and cares nothing for the contradictions of reason or the denials of experience. It knows what is, because it is, because itself it is of that and has come from that, and will not yield to the judgment of what merely becomes and appears. What the Intuition tells us of, is not so much Existence as the Existent; for it proceeds from that one point of light in us which gives it its advantage, that sometimes opened door in our own self-awareness. Ancient Vedānta seized this message of the Intuition and formulated it in the three great declarations of the Upaniṣads: "I am He"; "Thou art that, O Śwetaketu"; "Certainly, all this is the *Brahma*; this self is the *Brahma*."

But Intuition, by the limitation of its action in man, is unable to give us the truth in that ordered and articulated form which our nature demands. Before it could effect any such completeness of direct knowledge in us, it would have to organize itself in our surface being and take possession there of the leading part. But in our surface being it is not the Intuition, it is the Reason which is organized and helps us to order our perceptions, thoughts and actions. Therefore the age of intuitive knowledge, represented by the early Vedantic thinking of the Upaniṣads, had to give place to the age of rational knowledge; inspired Scripture made room for metaphysical philosophy, even as afterwards metaphysical philosophy had to give place to experimental Science. And this process, which seems to be a descent, is really a circle of progress. For in each case the lower faculty is compelled to take up as much as it can assimilate of what the higher had already given and to attempt to re-establish it by its own methods. By the attempt it is itself enlarged in its scope and arrives eventually at a more supple and a more ample self-accomodation to the higher faculties.

We see this succession in the Upaniṣads and the subsequent Indian Philosophies. The sages of the Veda and Vedānta relied entirely upon intuition and spiritual experience. Nowhere in the Upaniṣads do we find any trace of logical reasoning urged in support of the truths of Vedānta. Intuition, the sages seem to have held, must be corrected by a more perfect intuition; logical reasoning cannot be its judge.

And yet the human reason demands its own method of satisfaction. Therefore, when the age of rationalistic speculation began, Indian philosophers, respectful of the heritage of the past, adopted a double attitude towards the Truths they sought. They recognized in the *Śruti* the earlier results of Intuition or, as they preferred to call it, of inspired Revelation, an authority superior to

Reason. But at the same time they started from Reason and tested the results it gave them, holding only those conclusions to be valid which were supported by the supreme authority. Nevertheless, the natural trend of Reason to assert its own supremacy triumphed in effect over the theory of its subordination. Hence the rise of conflicting schools, each of which founded itself in theory on the *Veda* and used its texts as a weapon against the others.

Nevertheless, the main conceptions of the earlier Vedânta remained in parts in the various philosophical systems and efforts were made from time to time to recombine them into some image of the old catholicity and unity of intuitional thought. And behind the thought of all, variously presented, survived, as the fundamental conception, *Puruṣa*, *Atmâ* or *Sad Brahma*, the pure Existent of the Upaniṣads, often rationalized into an idea or psychological state, but still carrying something of its old burden of inexpressible reality. What may be the relation of the movement of becoming, which is what we call the world, to this absolute Unity and how the ego, whether generated by the movement or cause of the movement, can return to that true Self declared by the Vedânta, these were the questions, speculative and practical, which have always occupied the thought of India.

The Metaphysical and Spiritual Implications of the Adwaita Vedanta.

By Mahendranath Sircar, M. A., Ph. D.

THE NATURE AND MEANING OF EXPERIENCE

Vedânta has been the source of inspiration in Hindu life and thought. It is complete philosophy inasmuch as it touches all the problems of life and evaluates all kinds of experiences. It is really based upon analysis of experience and draws its inspiration therefrom. Philosophy cannot ignore experience, for it is that which affects us immediately. Whatever construction is raised in thought, it is ultimately indebted to experience as supplying its materials and basis. No philosophy can ignore it, for ultimately our sympathy lies in what we are or what we receive. Apart from this there can be no starting-point in philosophy. Any appeal to a formal construction out of some fundamentals of thought requires a confirmation from experience; for thought-construction, which by itself has a schematism, might have an epistemological value, but it may be completely divorced and detached from reality. Kant has given us a formal theoretical construction in pure reason, but he has not been able from the standpoint of theoretical reason to penetrate into the heart of reality. He has no doubt an appeal to an immediate presentation in the form of the manifold of sense, on the one hand, and the synthetic unity of apperception, on the other; but he has not been able to get hold of the immediate and the most intimate fact presented in our knowledge. Experience to him is the synthetic knowledge *a priori* which is formed by supplying integration bonds from our minds. Kant has found out the creative power of our mind and its architectonic use of the ideas, but still it should be said that he has not gone into the depth of our consciousness to find out the most intimate facts of experience. The synthetic unity of perception is the formal unity of consciousness, which for Kant has an epistemological reality or significance, but no metaphysical implication, as to him reality transcends the

subject-object relationship. Descartes shows far greater insight by deep analysis when he discovers the reality of self in "I think, therefore I am". He could transcend the epistemological limitations and discover the nature of self by immediate intuition. This was not possible for Kant, for he by a fine analysis draws a distinction between epistemological unity and metaphysical reality. He was confined within the cobwebs of categories and ideas and could not discover the "I" lying beyond the formal unity of consciousness, because he was unable by the logical trend of his mind to discover the reality of self as distinguished from the subject. The epistemological subject is necessarily related to the object and Kant could not transcend the logical functioning of intellect and realize by intuition the metaphysical reality of subject. In this respect Bradley shows a better insight than Kant when he takes experience to be the main reality. Bradley's experience is fundamentally different from Kant's. Bradley says: "Anything in no sense felt or perceived is to me quite unmeaning. And, as I cannot try to think of it without realizing either that I am not thinking at all or that I am thinking of it against my will as being experienced, I am driven to the conclusion that for me experience is the same as reality." But in this experience Bradley cannot draw a line between the percipient subject and the object perceived. "To set up the subject as real independently of the whole and to make the whole into experience in the sense of an adjective of that subject seems to me indefensible." "For if, seeking for reality, we go to experience, what we certainly do *not* find is a subject or an object or indeed any other thing whatever standing separate and on its own bottom. What we discover rather is a whole in which distinctions can be made, but in which divisions do not exist. I mean, then, that to be real is to be indissolubly one thing with sentience.... Reality is sentient experience. Being and reality are one thing with Śankara. They can never be opposed to nor even in the end distinguished from it." ("Appearance and Reality", 146). 27250

Bradley goes to the very bottom of our experience in which he could not find the subject opposed to the object. His sentient experience is one which transcends this distinction. In other words, Bradley draws a distinction between experience as understood in the sense of relationship between a subject and object and an experience transcending this distinction. Bradley does not call the former experience at all, because to experience anything it must be identical with sentience. The least distinction defeats the purpose. Bradley, therefore, oversteps the limitation of thought and differs from Kant and Hegel in thinking that experience implies some form of relationship between the two poles of our knowledge. Experience means identity, because it is ultimately what is felt; and to be felt is to be one with Self. Thought can never establish this identity and thus cannot inform us of the true nature of reality. Thought moves in the world of mediacy and relations and can never aspire to reach that height where reality can be apprehended. Bradley has drawn clearly the distinction between thought and intuition and has shown the limitation of the former and the necessity of the latter in philosophy.

VEDĀNTA AND BRADLEY

Adwaita Vedānta has anticipated Bradley in his conlusions. But it had more clearly established the nature of intuition. Vedānta has gone far beyond the idealistic thinkers of the West in the analysis of experience. Like Bradley it accepts that to be known is to be one with the Self, the percipient conscience which transcends the limitation of the subject. The moment the object is known as object, it is known immediately more in relational sequence than in reality. We know it when we are identified with it

in the ether of awareness. Knowledge metaphysical as distinguished from logical is really a kind of identification that should take place between the subject and the object; it means that we should transcend the relational distance and enter into an identity. True knowledge is then not in thought but intuition. Knowledge is, then, the sense of identity between the subject and object or in which the subject-object sense drops. And this is implied in the Vedantic theory of perception, where the identity of consciousness underlying subject and object is revealed.

Vedānta has never forsaken this position and it has extended it in all forms of knowledge, in all stages of consciousness. Its great formula is "to be known is to be immediately aware of" and to be immediately aware of is to pass beyond the relativity of consciousness. To know truly is to know immediately. With this distinction Vedānta draws a line of demarcation between our psychic experience and transcendental knowledge. Empirical knowledge has a wide range. It includes the experiences of dream, the deep-sleep consciousness, the fine psychic feelings, the religious experiences, the æsthetic experiences, the experiences of the Holy. Every one of them has a special character, but from the Vedantic standpoint none of them can compare to the transcendent experience. Between Bradley and Vedānta there is a distinction and that is this. Bradley's absolute experience is something which is beyond all relations, but which ultimately contains all the details harmoniously blended in the whole. Bradley has given two characters of the Absolute Reality: (1) Comprehensiveness and (2) Harmony. And in the final knowledge we have the richest and the fullest experience of the comprehensiveness of Being or Reality, which ultimately absorbs all distinction. Bradley was anxious to retain the richness of life along with the unity of Reality. And his appeal to feeling as presenting forth the indissoluble unity exhibits the true nature of his reality as not without a content. It is the experience which transcends all other experiences—æsthetic, moral, religious,—in their specific nature, but which transmutes them in the experience of the whole. At this point Bradley differs from Vedānta. Vedānta analyses experiences of all kinds and finds specific difference in them, but could not see how in the experience of the Absolute all of them can be integrated and harmonized. For all of them are not equally true in the same sense. Here arises the difference between Bradley and the Vedānta. To Bradley the appearance is true. What appears is a part of my sentient experience and is therefore Truth. Truth is therefore identical with appearance, not in its differentiation, but in its complete integration. Vedānta cannot accept this, for it draws a distinction between appearance and reality. What appears and then disappears is not and cannot be real. Bradley says, what appears in not true in its bare isolation and distinction but can be true in its setting in the total. Error is partial presentation. Truth is complete presentation. Vedānta does not find any deeper meaning between presentation partial or complete, for it is after all presentation and as such it is appearance and cannot be real. Bradley holds Truth to be a sentient and psychic presentation of Experience. Vedānta holds Truth to be transcendent experience, neither psychic nor sentient; for they demand some relational reference in the view of Truth. Vedānta makes Truth entirely independent of such reference. Bradley says, "the positive relation of every appearance as an adjective to reality, and the presence of reality among its appearances in different degrees and with diverse values—this double Truth we have found to be the centre of Philosophy." ("Appearance and Reality", p. 551). In Bradley it is not clear how the errors

of partialities are made good in the whole. The transformation is not rightly explained. How the blackest vices can lose their character and be made holy is not clear. How an illusory appearance can be made real in the totality is not rightly explained. To make the Absolute contain each and every item of experience may be a pious wish, but is not philosophy. Every defect cannot be made whole by retaining its individuality, but by losing it. If it is so, then it cannot be rightly maintained that in the Absolute the world of our experience stands as it is. In the process of Transmutation, if the individuality is lost, then it is not real transmutation. Anyhow to retain individualities of experiences by keeping out their specific nature is an impossibility. The weakness of Bradley's system lies here.

It appears that in Bradley's system there is a constant demand of transformation and change. And as such his absolute experience is not a *fait accompli*; for it is very difficult to reconcile the absolute experience, on the one hand, as something eternally real and transformation as something eternally obtaining. Transformation is real in Bradley's system and, if it effects the content of the Absolute, the Absolute can be hardly said to be a well-established fact. Bradley makes a too much demand inasmuch as he retains the process of transformation for finite things and beings and makes them the content of the absolute experience. In fact, in one way the absolute experience is the highest point of existence, which is beyond all transformation and from which viewpoint transformation is meaningless. For everything must be complete in it and there could be hardly any process of change in the Absolute. To maintain the Absolute as real and to find a place in it for things under the process of transformation is not much helpful. Bradley labours under the difficulty of making everything good in the Absolute.

Vedānta is positively clear here. It has not attempted the integration of all things in Absolute experience; for in the Absolute such integration is impossible, inasmuch as the moment things and beings lose their individuality they cease to exist. They rather vanish in the higher category of existence. Experience presents to us an array of facts, but they are true relative to their own sphere. Experience has different aspects of existence and every one is not true in the same sense. A sentient experience is true relative to a particular condition through sensibility. A psychic experience is true in relation to another universe and so on. Each experience, therefore, has its uniqueness in reference to the universe of its discourse. Experience has always a relation to such universes. An absolute experience (the word "experience" is not happy here) or absolute intuition is something that is non-relative and stands in no relation to any particular sphere. Vedānta does not attempt to make any synthesis between experience and absolute experience. It considers such synthesis impossible. A relative experience is true under a particular setting apart from which it has no real existence. Vedānta in this way maintains an infinite number of experiences, but does not attempt any integration of them in the absolute experience, which is well nigh impossible, because none has any meaning apart from the universe in which they appear.

REALITY AND NON-REALITY OF EXPERIENCE

This conclusion introduces the reality and non-reality of experiences. They are real in one sense, in so far as they appear. They are non-real in another sense, as they have got no abiding reality apart from the particular universe in which they exist. In other words, Vedānta can accept anything as absolutely true if it exists in the same reference or in the same meaning. The Absolute does not exist in any particular meaning or reference, for it has no concentration. Difficulty may

arise in establishing a gulf between the Absolute and the Relative; but Vedânta frankly acknowledges that there is a gulf that cannot be and need not be bridged; for they belong to different orders of existence and non-existence. A synthesis between the two is impossible and in this the Vedânta is guided by our psychological experiences, which represent different strata of psychic consciousness, the higher denying the lower ones. Our conscious life has, as it were, different kinds of experiences in different strata, but the experience of the one is not true in the other. Conscious life presents a wide field with different dimensions—the one dimension denies the other, *e. g.*, the experiences of the dream are denied in deep sleep. The experiences of the waking consciousness are denied in dream and all of them are denied in the *Turîya*. These gradations of the illusoriness of experience and the degrees of illusions do not leave the problem of integrating the totality of experience in the Absolute. Vedânta has the advantage of a fine psychological guidance—which is lacking in Bradley. Every experience is true in Bradley because it is experience. Every experience is false in Vedânta because it is negated or sublated in the next higher experience. The question of synthesis cannot therefore arise. Hence Vedânta finds the ultimate Truth not in our sentient, æsthetic or moral experience, but in the transcendent conscience, which is the background of our experiences that cannot be denied. And therefore it is true, for it is something which is never negated.

This experience according to Vedânta is absolute, because it is beyond all relations of subject and object. In Bradley the absolute experience transcends subject and object and contains everything within it. In Vedânta it transcends everything including subject and object.

Vedânta has got indeed the conception of the Absolute in its lower category (*Saguna Brahma*) as a complete integral experience in which everything is synthesized, but this after all is a concession to the philosophical inadept and has got a spiritual pragmatic meaning for the undeveloped souls. It has its proper use in spiritual life but has no deep philosophical importance.

The emphasis upon the Absolute has lent a certain colour to Vedantic conception of religion. Religion essentially implies the consciousness of value, for its essence lies in a responsive reaction of our being to the apprehension of reality in a delightful consciousness and it is often a charge against Vedânta that it does not satisfy the religious instinct, for it absolutely transcends all personal response and reaction. Hence many have contended that Vedânta can hardly satisfy the religious demand in man in laying too much emphasis upon the super-personal Absolute. It practically refuses all the joy of divine fellowship and mystical exaltation of feeling possible in spiritual or divine amor. This problem introduces us very deeply into the question of Truth and Value, their relation and their relative inferiority or superiority. Much emphasis now-a-days is being laid upon value as presenting an aspect not covered by Truth and every claim is being laid down in its favour and philosophical issues are being interpreted in the new light of axiological conceptions. We would examine how far this is true from the Vedantic standpoint and find out the true spiritual implications of Mâyâvâda.

TRUTH AND VALUE

Truth and value are the fundamental concepts in philosophy. Philosophers are at variance in fixing their primariness and derivativeness. Rationalists are anxious to derive value from truth; pragmatists, truth from value. Truth is the soul of science and philosophy; value, of morality and religion. In the history of philosophy allegiance has not been made equally to both, and ever since the time of Plato the one or the other has been accentuated in importance. Kant makes

the distinction clear and definite and lays more stress upon value and the primacy of will, and since Kant, philosophy has been eloquent about value concept. In the vitalistic, romantic, and pragmatic movement, a well-defined start has been given to religion, which seeks no longer confirmation from reason but from supersensuous revelations of life.

Value concept has revised the test of truth, truth is no longer sought in correspondence of assertions and facts or coherence of assertions themselves. It is sought in intuitions of practical reason whereupon theoretic reason is not competent enough to pronounce a judgment, and their truth or falsity is necessarily outside the province of theoretic reason and the conditions of its judgment.

This divergence between truth and value has been minimized by Prof. Alexander in his conception of Tertiary qualities. He regards truths, beauty and value as fundamentally of a similar nature rising out in experience through appreciation or valuation—"from apprehending through appreciation a corresponding character in the object of our appreciation."

Appreciation puts the thing in a peculiar relation to the subject; without this relation appreciation has no meaning. Whatever may be the form of appreciation, it always demands certain adjustment of the object to the subject. The object by itself has no meaning, unless it is presented to the subject. By itself it is an existence without meaning, its appreciation or meaning is acquired in relation to a subject or a community of subjects. Royce also hints at this when he maintains that knowledge is essentially finding meaning. Meaning or appreciation gives truth or falsity, ugliness or beauty to a thing; and truth or falsity, beauty or ugliness are not to be regarded, according to Prof. Alexander, as qualities of things; for things are neither true nor false in themselves,—their truth or falsity rises in relations.

RELATIONS OF TRUTH AND RELATIONS OF VALUE

A truth-judgment is different from the assertion of 'Is'. 'Is' expresses a fact, an existence, but does not make a judgment. It is a sensation or an affection or pure existence without a definite content or meaning. A truth-judgment is an assertion of meaning. It "dissects to unite."

A value-judgment presupposes this meaning but implies something more. It puts a value upon meaning, which draws in the subject more prominently in it. This prominence of the subject distinguishes a truth-judgment from a value-judgment. The subject is implied in truth-judgment, but the balance between the subject and the object is evenly maintained. The truth-judgment is expressive of relation between subject and object, and the object is more prominent in the truth-judgmet than in the value-judgment; for, though the meaning always demands a reference to the subject, still in the judgment the subject does not feel the object in personal touch. This subjective or personal touch becomes more prominent in value-judgment. There the self is more prominent, for it is anxious to see not only the meaning of the object in an order of relations but its value in the order. The moment the meaning has acquired this reference to the self, it has a new light. A new aspect is presented. The meaning is no longer confined to the object and its objective relations, but becomes directly related to the subject itself. This impress of the subjective self puts the thing in a new colour, as that which is sought to be enjoyed or gratified. Meaning and value are therefore not identical. That which has value has necessarily a meaning. But that which has a meaning has not always a value. Their universes are not identical. A dream has a meaning, but no value; a false appearance has a meaning, but no value. Value is, therefore, a category different from meaning, though

both imply a subject-object reference and relation. The pragmatic test of truth is, therefore, short-sighted in so far as it cannot include many references which have no value but have an appearance or meaning. To seek, therefore, truth in value would amount to forcibly limiting its scope and exclude many objects that have no claim to value though they have every claim to truth.

Similarly the identification of truth with meaning is necessarily restricting the sense of truth, for meaning is always in reference to the self and gives a subjective touch to truth. Meaning is, no doubt, implied in judgment. A judgment puts the object in a certain relation to the self and cannot have the detached vision of the object. Therefore, when the object makes an impression, the mind becomes restive to put it in a category. And understanding gives the meaning. But it is not possible to avoid the subjective reference of meaning. It may be well said that the subjective reference does not stand in the way of correct apprehension or estimate of the object; but still it cannot be doubted that the judgment introduces an element which is entirely subjective, and its estimate must be subject to conditions which at least do not allow to make the presentation of the thing as it is.

This limitation of human judgment makes the sense of truth as meaning certainly restricted. The Adwaita Vedânta sees this difficulty and therefore maintains that the uniformity of meaning may make a presentation of truth in the epistemological sense, but it certainly takes away the objective sense of truth.

It, therefore, lays more stress upon the realistic sense of truth than the idealistic or the pragmatic sense, and defines it as something which exists in itself apart from all subjective relations. Truth is. Knowledge does not make any difference in it. It is, no matter whether it is known or not known, its meaning understood or not. And, in a sense, it can be said to have no meaning, for meaning understood is relative to a subject but truth transcends all relations. It allows no judgment, either of truth or falsity. Truth, as judgment, implies also falsity, and a judgment is true or false in reference to a certain universe of the subject. Falsity or truth is, therefore, of the meaning and not of the object. The object is what it is. It is neither true nor false.

Being is, therefore, truth in the transcendent sense without any reference to anything. This realistic sense of truth is what commands the greatest attention of the Vedantist, for the limitation of truth to meaning has been the fruitful source of confusion between the absolute and the relative. The difficulty of man has been that he cannot transcend the limitations of relativistic consciousness and naturally takes the value or the meaning of the relative order to be absolute truth.

Vedânta draws a distinction between the absolute and relative orders of existence and maintains that even in relative order the truth of meaning is not uniform everywhere. An apparent meaning of a presentation is contradicted by another, and meaning changes with the universe of discourse. The same appearance has different meanings in different universes. The meaning changes by position and sublation of the different aspects of the appearance. No meaning can be absolute meaning and the relative order, therefore, is subject to changes in significance and value.

Adwaitism, therefore, concludes that the order of meaning and value can never be an order of absolute existence, and whatever satisfaction it can give in the form of meaning and value cannot offer absolute satisfaction, which is the demand of religious consciousness. Religious impelling is an impelling to

bliss consequent upon the expanse of being and the two can hardly be separated. Worth or value has an intimate relation with truth or existence, and Vedānta places truth before value. For value does not exactly prove the truth of a thing; on the other hand, value is consequent on truth.

Value in relative order is associated with meaning and personality and is intimate with the creativeness of the subject; but in the absolute existence value is associated with being, for a non-being can have no value. But, in the absolute, value has a sense of security of being but does not indicate an agreeable feeling or a gratifying worth.

Even in the relative order value presupposes truth. A false concept or percept can have a seeming value; but, when it is sublated, its value vanishes. The pragmatic affirmation that value proves truth is a wide hit. It demands the prospect of value establishing the truth of a false percept. Truth is, therefore, the fundamental concept, and Māyāvāda points out that value or worth of moral and religious consciousness does not establish their absolute truth.

This should make it clear that when Vedānta puts down *Ananda* or Bliss as the quest of spiritual life, it does not take it to mean an agreeable consciousness or a fruition of an urge but the supreme fact of an undivided being and an integral consciousness.

Vedānta draws a distinction between worth or value as an object of pursuit and fruition, and worth or value as supreme existence. The former is the search of exoteric consciousness; the latter, of esoteric consciousness.

VALUE AS BLISS.

Value in the latter sense has the import of blissful consciousness. Religious consciousness is associated with bliss; for, if the spiritual life has an attraction, it chiefly lies in the promise of a continued blissful consciousness. Vedānta declares that spiritual life is more a being than realization; it is not necessarily a seeking. A seeking and an evolution, however high, are a move of life and consciousness; but a move is consistent with finite urges but cannot be true of spiritual fulfilment. Spiritual fulfilment cannot be a constant growth, for it still smacks of limitation and cannot give us absolute security and peace.

FORMS OF SPIRITUAL CONSCIOUSNESS

Vedānta, therefore, recognizes two forms of spiritual consciousness: (1) absolute and (2) concrete. The absolute is true spiritual existence in the sense of an undivided bliss and being. Absoluteness is blissfulness. Any division is opposed to it and denies bliss in the sense of supreme existence. The concrete spiritual life is the seeking of bliss as value, as an agreeable consciousness, arising from the quickening of the divided life and being.

Religion, in the ordinary sense of seeking an agreeable consciousness (which is the value of religious life), is an oscillation of the dynamic being in man; but even in this oscillation and pursuit the end is not fellowship with a community of spirits, as theists claim, but the gradual assimilation of the dynamic divine in man.

The falsity of vision, the creation of *Māyā*, is sought to be got over not only in the transcendent consciousness but also in the immanent. For *Māyā* creates a division where there is none, and the religious life must be bent upon removing the sense of division even in immanent consciousness: for the division is illusory; identity, truth.

In the relative consciousness the division is inherent and it sounds illogical to lay stress upon the removal of division in the sphere of relative existence.

But here lies the true significance of Vedânta as a system of spiritual discipline; for, even if the relative order is full of divisions, created by ignorance, the dawn of knowledge even in the rudimentary state will realize that this division is not absolute and the elasticity of life and consciousness can dispense with them. The distinctions of the relative order, which realistic consciousness accepts as almost rigid, the more elastic dynamic being regards as temporary and creations of crude ignorance.

Vedânta, therefore, even in the concrete spiritual life, tries to get over the distinctions of crude ignorance by annulling the epistemological divisions of realistic consciousness and cultivating the sense of identity with the dynamic divine. This assimilation of the dynamic divine puts off the sense of division of the humanistic consciousness and the relative order does no longer appear as fixed up in eternal divisions.

CONCRETE SPIRITUAL LIFE

In the concrete spiritual life Mâyâvâda does not lay so much stress upon the reception of the spiritual felicities and gratifications in the theistic spirit, but seeks to transcend them in the assimilation of the dynamic divine in the finite itself. The value or worth here is sought not in the gratification or possession of possibilities, however high, but in the security of being in the assimilation of the infinite. Mâyâvâda does not accept an absolute distinction between the infinite and the finite even in immanence and, therefore, its spiritual outlook in concrete life is not confined to the enjoyment of the divine life. Spiritual life is opposed to the life of division and is directed to the removal and final destruction of ignorance.

But in the concrete spiritual life the final destruction of ignorance is neither possible nor aimed at, for *Mâyâ* is both creative and enfolding and this enfolding functions in a primary and a secondary way. Primarily it hides the absolute identity; secondarily it creates a division between Îśwara and *Jiva*, the finite and the infinite. The concrete spiritual life seeks to throw away this secondary division by gradually assimilating the infinite in the finite. As already said, the distinction is not absolutely fixed. Mâyâvâda offers elasticity of being to *Jiva*. The finitude of *Jiva* in Mâyâvâda is the finitude of *Upâdhi*. It is the limitation of radiation but not the limitation of being. And, since the distinction of being or of power is not absolute in Mâyâvâda, the limitation can be set aside by spiritual culture. In fact, spiritual culture in concrete life is the shuffling off of this limitation and the growth and absorption of more power and being.

This attempt, therefore, is essentially to establish an identity between the dynamic divine and the finite self; for, the more the identity is established by the removal of the limitation of the finite consciousness, the more is then the access of powers and expansive radiation of the dynamic divine.

AHAMGRAHA UPÂSANÂ

Ahamgraha Upâsanâ is, therefore, an important state in the spiritual life in so far as it helps to leave aside the sense of division between the worshipper and the worshipped. Worship is essentially an attempt to feel the divine presence. In Mâyâvâda, it is more. It is the assimilation of the infinite. And this becomes possible when the worshipper sacrifices the delights of fellowship to receive the greater delight of the expansive being. The more is the detachment from the joys of life, the more is the possibility of assimilating the dynamic divine. The immediate effect is the equilibrium of the dynamic being. This equilibrium is the cause and the effect of greater penetration and assimilation. This identification, therefore, is a great achievement in so far

as it destroys the distinction between the finite and the infinite and allows the finite to realize that the finitude can be occasionally overcome, if not completely destroyed.

Spiritual ascent, therefore, implies the tearing of the concentration of being and the gradual progressive expression or diffusion. The finite centres then display uncommon powers and energies, for they have now under control the dynamism of *Māyā*. This control puts the soul in the convenient position of a creative and productive centre. It attains Iśwarahood, or, more properly, the restricted consciousness of *Jiva* dies out and the more elastic consciousness of Iśwara has its play. Iśwara becomes active, *Jiva* is overshadowed. The more the impelling proceeds from the dynamic divine, the more is the freedom.

Ahamgraha Upāsanā has the direct effect of establishing identity between the dynamic being of *Jiva* and Iśwara. It obliterates the difference between the two by silencing the native impelling of *Jiva* and by opening the cosmic impelling. It does not magnify the human existence. It drops down the veil between the finite and the infinite and makes the infinite more consciously active in man.

But the progressive spiritual ascent does not rest here for, the concentration is still assertive and the limitation of consciousness and power is still active. The concrete divine still suffers this limitation, though it is widely radiative. But radiation still bespeaks of a limitation even if it is all-inclusive and all-embracive. It means reference to a centre and spreading out in all directions. Even when the radiation is all-inclusive it cannot help presupposing a radiating centre and an influence. This mutual implication of a centralization and a radiation bespeaks of a limitation of the dynamic divine.

Māyāvāda, therefore, proceeds a step further and seeks to transcend all limitations. Here the search is no longer religious but becomes essentially philosophic. It requires a deeper penetration to see through the urges of dynamic divine and to transcend them in the quietus of being.

The spiritual ascent has, therefore, here the second and the final movement, not in the sense of further assimilation of divine but in the sense of breaking the initial ignorance which makes the absolute appear as the concrete infinite.

This removal of primary ignorance does not lie in the further expansion of being; for, rightly understood, the absolute being has neither expansion nor contraction. Nor is it the absolute expanse. These terms can be, at best, an inadequate expression of the absolute. The absolute cannot be categorically defined and, spiritually speaking, it is reached when the human consciousness has the conviction that no difference ever exists in the basic being.

There is difference, then, between the final removal of ignorance and its partial tearing in *Aham-graha Upāsanā*. The latter removes the limitation of power; the former, the limitation of being. No doubt, with the removal of the limitation of power the being feels its expansiveness frequently, if not always; but still this is not expanse of being in the absolute sense.

'TAT TVAMASI'

'Tat Tvamasi' has, therefore, two implications: (1) it may magnify the finite self and this magnification is a finer move of phychic consciousness and is a direct path to the wider vision and subtler move of being; or (2) it may cultivate the transcendent consciousness by the complete detachment from the dynamic move of being, however fine, subtle and graceful. It always directs the attention to the truth of identity and finally breaks the spell of *Māyā*.

The former energizes the finite consciousness. The latter removes the veil and brings the history of life to a final close.

The former makes it possible to realize the ideality of space and time by removing the realistic divisions and establishing the elasticity of being; the latter soars in transcendence by the complete realization of their negation in the absolute and illusoriness of the drama of cosmic existence. The former does not kill *Mâyâ*, it accepts it and energizes it. The latter kills it. The former accepts it as the principle of becoming; the latter, as illusion.

Unless the ascent has been right up to the summit, spiritual life has not that challenge to the order of *Mâyâ*, which can set aside the happiness and the miseries of divided existence.

Vedantism is eloquent that a God cannot satisfy, far less can save, man unless man be spiritually bold enough to give up the clinging to the personal self, its delights and privileges, for the truth of the identity. The dance of life with its charms and delights, with all its fascinations, cannot compare to the quiet of transcendence. Identity gives the freedom of being.

Though the final consummation is reached in the direct knowledge of identity, yet the force and value of *Ahamgraha Upâsanâ* cannot be denied in spiritual life. The direct ascent to and the realization of the identity is a possibility with the few; for the denial of the world order as illusory presupposes an idealistic sense of it, and this idealistic sense is actually realized in the soarings of consciousness in the dynamic divine. There alone a sense of an independent and a creative world disappears, and the truth of "*esse* is *percipi*" is fully realized.

Such an elasticity of the dynamic being is a great asset, and naturally the soul feels an attraction and a clinging to this possibility of divine self and would be unwilling to part with the ease and freedom of such an existence unless the *Sâkṣi*-consciousness is there to help the final liberation.

SÂKSÎ

Sâkṣi is the consciousness indifferent to the functioning of the dynamic self and is equally present in each centre of consciousness, *Jiva* or *Iśwara*. The expansive dynamic life is to be crossed before the final consummation can be reached.

This expansive consciousness has this significance in it that it suffers from no crude impelling, and in it the self enjoys the quiet of a fuller being which makes it convenient for it to reach the final distinction between the transcendent intuition and the concrete spiritual life. In fact, it soon comes to feel that immanence is not so much real as the transcendence and in the transcendence all distinctions of radiation, influence and centre die out naturally. The idea and necessity of an all-inclusive absolute is relative to *Mâyâ* and, before the absolute point of existence can be reached, it is necessary to break the charm of an all-inclusive absolute. It is necessary, therefore, to rise above the sense of distinction to get to the absolute intuition and this is helped by the clear perception of the difference between the *Sâkṣi*-consciousness and the dynamic divine.

It should be pointed out here that this expansion in the dynamic being and consciousness is not an absolute necessity to the realization of the transcendent intuition, and the human consciousness without *Ahamgraha Upâsanâ* can at once go deeper and break the veil of the primary ignorance; for *Sâkṣi* is equally manifest in *Jiva* as well as in Iśwara. Nothing can cover it. If the dynamic being be free from the crude impelling of the lower self and calms down, *Sâkṣi* becomes self-luminious.

It is not necessary to develop the dynamic being by the heightening of consciousness by a meditative effort.

Be it noted that, whatever be the method of approach, Māyāvāda finally lays stress upon the clear analytic penetration into the degree of existence; and, unless the seeker is equipped with their knowledge, it has every chance of losing itself in the finer oscillation of being.

And, therefore, towards the final realization, the assimilation of a more expansive being is not so much a help as the clear sense of difference between the degrees of existence and the intellectual boldness to leave the lower existences aside and seek the identity.

The process of assimilation is not so helpful to liberation as the clear sense of difference between the transcendent and other phases of existence and the effort for a fixation in the former and a denial of the latter.

This, indeed, sounds strange and involves a strain of imagination, for the delight is sought in the finer move of life. But spiritual evolution has to be distinguished from final emancipation. Evolution is a fine display of divided existence, but not of the absolute. In the absolute, life has neither play nor history, though it thereby suffers no disadvantages, no limitation. Māyāvāda denies, in the highest form of spiritual realization, the delights of the finer possibilities of life; but, in so doing, it is anxious to confer on the seeker the deeper privilege of wisdom and freedom.

The True Vedanta.

By a Jiva-Sewaka Pratishtha-tyagi Mahatma.

The word 'Vedānta' means the end or the quintessence of the Veda. The Veda is a manifestation of the *Chit* or knowledge-aspect of God, who is *Sat-Chit-Ananda* (Truth, Knowledge and Bliss combined). The Law and the Lawgiver are fundamentally One Reality. The Lawgiver manifests Himself through the Law. Our duty, therefore, lies in approaching the Lawgiver through the Law, in realizing the Law-giver, in entering into the spirit of the Lawgiver and merging ourselves in Him. The Lawgiver (*Vidhātā*) has recorded the Veda in the book of the Universe—in every leaf, fruit and flower, in the sky, in the sweet smile of the child, in the profundity of the sea, and in the vast blueness of the firmament. In order to understand the language of the Veda, we shall have to understand the language in which the mother of a new-born baby speaks to it, in which a married couple, saturated with love, speak to each other. The Ṛṣis, having controlled and purified themselves and acquired peace of mind by *Sādhanā*, see the Vedic Mantras, the Laws of the Lawgiver. These truths, which were experienced by the Ṛṣis, were collected together by the illustrious Vedavyāsa and published as the Veda. He later on classified the Veda. Those important parts of the Veda which deal with Knowledge and Devotion are called Upaniṣads. But we find in the Upaniṣads a wonderful synthesis of *Karma*, *Jñāna* and *Prema* (Action, Knowledge and Love). The essence of these Upaniṣads is the *Gītā* and Vedānta is the attempt to comprehend the truths of the Upaniṣads.

The Veda reveals the Laws of God, certain unalterable truths by which the creation, the sustenance, and the dissolution of the universe is being carried on so nicely. The utterances embodying these truths of the Veda are called the *Śruti* because the *Ṛṣi* boys used to hear them from the mouths of their preceptors. After this, they used to realize the truths contained in the Veda by reflection and meditation. Needless to say, one



Chamuṇḍā, the Goddess of War.

and the same object is comprehended differently by different people according to their capacity. But the experiences of those who have by recourse to *Sādhanā* attained immediate knowledge or direct perception are more trustworthy. Great mischief has, however, been done by the word *Darśana* (direct perception or realization) being construed to mean speaking and hearing only. Really the word *Darśana* means revelation or perception (from the root 'दृश्'—to see), *i. e.*, practical realization.

In this land of ours *Darśana* is generally divided into six systems. In the eyes of scholars, these systems differ among themselves, whereas to a real *Sādhaka* (practicant) they reveal the glory of one Supreme Truth. As in the classical illustration of "seeing the elephant", each system has laid special stress on one particular aspect of this Supreme Truth, and herein only lies the difference. Nyāya and Vaiśeṣika lay special stress on the practical side, Sānkhya and Yoga emphasize the mental aspect, while the Mīmāṃsā system stresses the spiritual aspect. Had there been fundamental difference with regard to the nature of Truth among the philosophical disciplines, their promulgators could not be designated as Ṛṣis, Direct Perceivers of Truth (ऋ् अपरोक्षदर्शने). A real *Sādhaka* does not find any fundamental difference among these.

In the Vedic age, a beautiful harmony was to be seen between *Karma*, *Jñāna* and *Bhakti* and between the gross, subtle and causal principles. We have come to grief by losing sight of this harmony and by divorcing one from the other. We have been reduced to our present miserable and ignominious condition only because we have leaned too much on the spiritual side and neglected Nature. Nature is nothing but an instrument or image of the Spirit and the Spirit manifests itself through it. This disavowal of Nature has subjected us to such a great suffering, by way of revenge, at the hands of Nature.

By uttering such phrases as 'अर्थमनर्थं भावय नित्यम्' (look upon wealth as an evil) and 'अर्थाः पादरजोपमाः' (money is like dust), we have abused Nature and the consequence is that our prosperity has now migrated to the Western countries, leaving us in such a pitiable plight. This is the inevitable consequence of violating the laws of Nature. You must make the best use of wealth. "Study the law of Nature and follow it: you will be the master of it. Violate the law and you will be nowhere." Images of our Durgā and Kālī represent this truth. Freedom and Peace follow in the wake of the proper use of everything, while misuse of everything results in bondage and suffering. There is no intrinsic defect in anything: the defect lies in the way of our using it. If, instead of cutting the fruit, you cut your hand with a knife; instead of applying the scents to your nose, you pour it into your eyes; if you are ignorant of the proper use of things, you are sure to come to grief.

Where the world has been said to be the cause of bondage, it does not mean the world created by God. There 'world' means hankering, desire, and attachment—

'वासना एव संसारस्तन्नाशो मोक्ष उच्यते ।
यत्र यत्र भवेत् तृष्णा संसारं विद्धि तत्तदा ॥'

The world of God's creation does not cause bondage. The cause of the bondage is the world created by man—the world created by desire, hankering and attachment. It is by renouncing the world created by Man inside this world of God's creation that peace is attained.

Vedānta, the quintessence of the Veda, has discussed the three realities—*Brahma* (Universal Spirit), *Jiva* (individual soul) and *Jagat* (world)—and, although different people have described *Brahma* in different ways and in different forms, the Ultimate Reality has been directly or indirectly identified with *Brahma*. The attempt to discuss problems such as 'What is the world and what is its creation ?', has

given rise to the doctrines of *Sṛṣṭivāda, Pariṇāmavāda* and *Vivartavāda*. The Nyāya and Vaiśeṣika systems believe in *Sṛṣṭivāda*, Sānkhya and Yoga accept *Pariṇāmavāda*, whereas Śankara's Vedānta has espoused the cause of *Vivartavāda*. To a scholar these three are opposed to one another, but a real *Sādhaka* finds in the realm of realization a beautiful synthesis of these doctrines. Even some exponents of Sṛṣṭivāda hold that evolution is an eternal process and has no beginning, just as it cannot be definitely said as to which came first, the seed or the sprout. *Sṛṣṭi* (evolution) and *Laya* (involution) are nothing but the transformation of the cause into the effect and the return of the effect into the cause respectively. This appears to be the position of Modern Science as well. Many are obliged to accept that the germs of the doctrine of Evolution are also latent in it. To those who consider the meaning of dicta such as 'the Universe is from *Brahma*', and '*Brahma* is immutable, eternal, true, etc.' and '*Prakṛti* is Puruṣa's Nature, etc.' the Vivartavāda presents itself as a natural proposition.

We cannot find even a semblance of this divergence of opinion in advanced Sādhakas. They say, these are the particular experiences of the different stages of the plane of *Sādhana*. They are all the same when looked at from different stages—*Nirguṇa* (Unqualified), *Saguṇa* (Qualified), *Sākāra* (Embodied), *Nirākāra* (formless), etc. differ in name only. Pedants engage in wordy strifes about these. The *Sādhaka*, however, finds no distinction between them. To tell the truth, all these truths can be known through experience only and conclusions about them can hardly be arrived at by mere discussion. But doctrines such as Viśiṣṭādwaitavāda, Achintyabhedābhedavāda and Śuddhādwaitavāda cannot give rise to any difference in the mind of one who has realized the Truth. The very mention of identity of *Jiva* and *Brahma* inspires an ordinary *Sādhaka* with awe and this is quite natural. But there is no doubt about the fact that, as the *Jiva* is gradually confirmed in its own nature, the gulf (between the *Jiva* and *Brahma*) goes on narrowing. How, then, can any difference persist in the end, is beyond our comprehension. Therefore it is not unnatural to find Achintyabhedābhedavāda going hand in hand with Dwaitavāda. As a result of the discussion of *Swagata, Sajātiya* and *Vijātiya Bheda*, the last two gradually disappear from the supreme Principle. In the *Sādhana* plane, up to a stage,—so far as the powers of reasoning and realization can go—the existence of one entire principle qualified by *Swagata Bheda* only cannot be denied. Just as Achintyabhedābhedabhāva merges in the Reality which is beyond the ken of speech and mind; even so we get a dim intimation of Śuddhādwaita when we go on enquiring where and in what form Viśiṣṭādwaitabhāva exists after losing its characteristics. For this perhaps did Bhagavān Aṣṭāvakra tell Rājarṣi Janaka—

'अद्वैतं केचिदिच्छन्ति द्वैतमिच्छन्ति चापरे।
समं तत्त्वं न जानन्ति द्वैताद्वैतविवर्जितम्॥'

The fact is, the Ultimate Reality is beyond the grasp of speech and mind, (अवाङ्मनसगोचरं स्वयमेव तत्त्वं स्वयमेव बोध्यं मूकास्वादनवत् अनिर्वचनीयम्), and is comprehended by him alone who has realized it. It cannot be explained in language. The true follower of Vedānta does not reject any one of these doctrines. He accepts each one of these and says that they are but different aspects of the same truth experienced at different stages. I do not see anything on closing my eyes, but see everything on opening them. Therefore, both seeing and not seeing are true; they are the different truths realized during the states of keeping the eyes open and closed. The wrangling will never come to an end if we restrict ourselves to hearing and speaking; but no distinction will ever arise in our mind if we follow the path of intuition of the Reality. In the end we shall arrive, in a state of *Samādhi*, at an indescribable stage which is beyond Achintyabhedābheda and Bhedābheda both. We

shall have to realize the truth through *Sâdhana*.

The *Jiva* has been described by all as *Aprâkṛta*, *Chaitanya* (conscient) in essence and a part or reflection of *Sachchidânanda*. The difference hinges round the unity and diversity of the *Jiva*. The Dualists describe the *Jiva* as:—

'केशाग्रशतभागस्य शतधा कल्पितस्य च।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्प्यते' ॥

If we view *Jiva* in this light, we arrive at the conclusion that there exists a relation of Master and servant between *Jiva* and God and this appears to be the real truth. But, if we consider its true nature, the notions about this relation begin to drop and consequently, as we try to ascertain what object, and in what manner and how far, can maintain the distinction betweeen *Jiva* and *Siva*, we are transported into an inconceivable state where speech and mind both seem to realize their inability and to retrace their steps and then we come to realize that the *Jivâtmâ* has an eternal and all-pervading state. What exactly is the number of the *Jivatmâ* in this all-pervading condition, is a matter deserving serious consideration. What is experienced in a state of *Samâdhi*, too, cannot be given adequate expression to. Therefore nothing can be definitely affirmed about the unity or diversity of the *Jiva*. Difference of opinion is natural as long as the mind is present and the intellect functions; but it is difficult to say how unity and diversity remain when one goes beyond the control of mind and *Prâṇa*. The actual state of things is beyond discursive intelligence.

'ज्ञानं कुतः सम्भवतीह तावत्
प्राणोऽपि जीवति मनो म्रियते न यावत्।
प्राणं मनो द्वयमिदं विलयं नयेद् यो
मोक्षं स गच्छति नरो न कथञ्चिदन्यः ॥'

A *Sâdhaka* of the *Sânta* type of devotion acquires the status of a servant of the Lord (*Dâsya*). The servant attains to the position of male and female friends. The Sakhis (the female friends) are the *Kâyavyûha* of Śrî Râdhârânî and are unable to retain consciousness of the existence of their own selves, not to speak of the desire for their own happiness. They live in Râdhâ, become one with Râdhâ. Then, when Râdhârânî becomes unified with Kṛṣṇa and loses Her separate identity(तद् द्वयं वैक्यमागं), it is difficult to say how many principles still remain. Again, when they assume different forms 'देहभेदं गतौ तौ', it is difficult to follow how they may remain undifferentiated. Hence to a real *Sâdhaka* the problems of unity and diversity do not present themselves. As the diversity of the One and the unity of the Many go to make His *Lilâ*-phenomena—the wonderful mystery of creation—the *Sâdhaka* does not see any difference. He takes the same delight in the peace and sublimity of the sea as in witnessing surging billows on its surface. The waves are but waves of the sea—they arise on the surface of the sea and vanish on it. Therefore no state should disturb us.

The dearest object for a *Sâdhaka* is God,—dearer than son, dearer than wealth, dearer than everything else; He is his indwelling soul. 'प्रेयो पुत्रात् प्रेयो वित्तात् प्रेयोऽन्यस्मात् सर्वस्मात् यदेषोऽन्तरतम आत्मा'. Each and every state, each and every action of His is charming to the devotee. In all states he derives pleasure,, in all conditions he is in a state of *Samâdhi*. Undoubtedly the mere philosopher—the so-called *Jñâni*—the common *Jiva* who is sunk deep in *Mâyâ* and is suffering from desires and attachments, carries on controversies with these. For these reasons the *Sâdhaka* does not enter into unnecessary debates and wranglings and tries his level best to remain self-controlled, pure and tranquil. He has no leisure to think of useless things. The *Sâdhaka* is not satisfied with reading an external description. He cannot remain satisfied with the statement that God exists. He must go in and see Him,

realize Him, because he cannot do without having Him in full. We must pause to think of the plight of Uddhava when he undertook to impart *Jñāna* to Rādhārāṇī. Discursive reasoning will not lead us to reality—*Sādhanā* is necessary. So says Ṛṣi Nārada: 'वादो नावलम्ब्यः' (One must not indulge in controversy). What is needed is *Sādhanā*, realization. Make a start at the stage in which you are, make an attempt, begin *Sādhanā* with what you understand properly, and, if you make mistakes, God will correct them. He will help you to get the true preceptor. He always looks after us.

True Vedānta does not deny any doctrine. It shows the wonderful path of harmony among all things; it attempts to lead all to the Ultimate Truth. In the eyes of the true Vedāntī, the universe as a whole is the embodiment of the Sport of his Beloved. His highest *Sādhanā* consists in realizing Him, meditating on Him and serving Him. If we consider the principles of Vedānta, we find that, if science proceeds as it does at present, a time will come in the distant future when we shall accept science to be the true commentary (*Bhāṣya*) of Vedānta. By approving of all doctrines, by unfolding perfection through them, Vedānta helps them to lead to perfection. Vedānta, though proclaiming the greatness of Monism does not deny diversity due to the difference of capacity or qualifications. The discrimination between the qualified and the unqualified made by Vedānta leads man to self-control and thus leads him on the path of progress, and the distinction of *Guṇa* and *Karma* do not stand in the way of our reaching the highest stage of excellence. On the contrary, it helps us in doing so and saves us from pride. The God of Vedānta is Omnipresent. He is always endeavouring to manifest, without any obstruction, His Being, Consciousness and Bliss through everything. The manifestation of God through a medium is as easy, perfect and natural, as the latter is clear, pure and tranquil. Vedānta recognizes both unity and diversity,—the One becomes the Many, appears as the Many,—and, by keeping its eye on Unity inside as well as outside, it proceeds to give to the world a beautiful synthesis—the intimation of a religion of *Prema* (Love). The spirit in me has assumed the form of wife by putting on the garb of a female body; in the parents it manifests as parental love and in friends as friendship.

Why should I work for others, why should I sacrifice myself for others, cannot be properly explained by any other system than Vedānta. 'ममात्मा सर्वभूतात्मा'—my well-being depends upon the well-being of all,—such lofty, catholic and universal teachings are to be found nowhere else than in Vedānta. He who is nearest and dearest to me, who is my *Paramātmā*, who is present before me to play with me in diverse forms—as an infinite number of Jīvas—and to delight me; my principal *Sādhanā* is to visualize Him, meditate on Him and serve Him through all,—such lofty ideals are not to be found anywhere else. The Vedāntī does not do good to any one else; to him the service of creatures is his own service and is very necessary for his own well-being, his own evolution.

The doctrine of Incarnation propounded by Vedānta places before us a beautiful and ideal worldly life, while preserving intact the essential characteristics of God, in a manner that is absolutely necessary for the welfare of man. The God of Vedānta manifests Himself through the world by creating the world and entering into it ('तत् सृष्ट्वा तदेवानुप्राविशत्'). He is the fountain-head, the real basis of infinite power, of limitless beauty, sweetness, knowledge and bliss. If we can enter into communion with Him, His Being, Consciousness and Bliss will flood our body, mind and soul and will manifest themselves through us. According as the medium is clear and pure, His manifestation through it is also unobstructed. All

Jīvas are, according to Vedānta, so many Incarnations or glory or manifestation of God; but the Avatāra is said to be *Pūrṇa* (complete) where His expression is very full and perfect. The life of a full Avatāra is an ideal which has reached perfection. In Him is to be found the fullest expression of all the qualities and their perfect harmony in a beautiful manner. He alone is the true prototype of all beings. His power consists in the power of all. His prosperity lies in that of all beings, His knowledge is the knowledge of all creatures, and His happiness is the happiness of the entire world.

The Vedantic conception of Avatāra has been fully revealed in Śrī Kṛṣṇa, Śri Rāma and others. The God of Vedānta is formless, yet possessed of form, unqualified yet endowed with qualities, inactive yet active. (We identify *Sākāra* with *Ākāra*, but, in doing so, forget that He who is present in the *Ākāra*, who reveals Himself through *Ākāra*, that *Saguṇa Brahma* is *Sākāra*). Lightning or electricity is formless, yet it reveals itself in the form of the medium; similarly, our formless God manifests Himself in the form of All, through all forms. He blesses the devotee by appearing before him in the same form in which He is meditated upon by him:

'सर्वाकारो भगवानुपास्यते येन येन भावेन।
तं तं भावं भूत्वा चिन्तामणिवत् समभ्येति ॥'

The God of Vedānta is Truth absolute, pure Intelligence and infinite Bliss and it is therefore that we find such a wonderful synthesis of *Karma* (Action), *Jñāna* (Knowledge), and *Bhakti* (Devotion) therein. We get a glimpse of His laws of *Karma* in the *Karmī* (the active man); in the *Jñānī* (wise man) we get a taste of His Consciousness and through the medium of the loving devotee we taste his Love and get the necessary eligibility for approaching Him, for attaining Perfection. By discussing the manifestation of Śiva through *Jīva*, *i. e.*, by propounding the doctrine of Incarnation and by inducing in man a lofty ambition and giving him the potentiality and the fitness for realizing that ambition, the Vedānta has encouraged man to attain the Highest Good, the Final Evolution. The fruit of our actions (*Karmaphala*), *i. e.*, the dispensation of Providence, and the Grace of God have been wonderfully and beautifully blended into one whole in Vedānta; they seem to be the two sides of the same thing—that which appears to be the inevitable result of our actions (*Karmaphala*), when viewed from the point of view of the Law, is but Grace of God, when seen from the point of view of the Lawgiver. No difference has been conceived between the Law and the Lawgiver in Vedānta. Nowhere except in Vedānta is it possible to establish such a beautiful harmony between Equality, Fraternity and Liberty.

In essence everything is One, therefore diversity is only temporary and imaginary. We are the manifestations of the One and therefore really there is no distinction among us. The progress of the one entirely depends upon that of all others. The greater the evolution of the liberated souls, the greater will be our freedom. My freedom lies in the freedom of all. I cannot realize my Self if I cannot unfold through everything that Eternal and Omipresent *Ātmā*, without hindrance. Vedānta alone is able to curb the wayward and diabolical tendencies of modern times.

The true Vedāntī, even while glorifying real and proper renunciation, remains unattached even though appearing as attached and teaches us to renounce the world, even though living in the midst of enjoyment. He advises us to fight injustice when necessary, but does not permit any one to harbour jealousy and ill-will towards others, because the aim of Vedānta is to establish the reign of righteousness in this mortal world. A real Vedāntī is not permitted to hate the sinner although he should hate sin. Vedānta makes us truly fit for real liberty, guarding us at the same time against licentiousness, and leads

us on the path of evolution. It places before us an ideal of adhering to our duty at all times and under all circumstances, while keeping in view the fullest development and maintaining a harmonious blending of being, consciousness and bliss.

The three Prasthānas (viz., the Upaniṣads, the *Brahma-Sūtras*, and *Śrīmad Bhagavadgītā*) also proclaim the glory of Vedānta. In modern times Vedānta alone is able to point out the duty of the entire world. It is a matter for great regret that the followers of the Vedānta, which teaches that all beings are the living embodiment of God, that with their peace, happiness and freedom, our peace happiness, and freedom are indissolubly bound up and that a *Jīva* ought naturally to be hugged to the bosom as an actor accepted by our Most Beloved Lord for sporting with Him, are becoming indifferent to the weal and woe of the *Jīva*. Whereas a Vedāntī is to apply himself to doing good to all beings, Vedāntīs of the modern times are ever busy in collecting the materials of happiness for themselves, are absolutely unmoved at the pleasure and pain of others. Needless to say, all this is abuse of Vedānta. The Vedantic relation between *Jīva* and Śiva is very sweet. Before considering what is He to us, we should consider what He is not. He has been characterized as 'श्रोत्रस्य श्रोत्रं मनसो मनो यत् वाचो वाक् प्राणस्य प्राणश्चक्षुषश्चक्षुः'. Without Him our eyes cannot see, ears cannot hear, *Prāṇa* cannot function, mind cannot cogitate. He who is the source of all, nay, who is all, without whom we cannot maintain even our existence, is our *Brahma*. He by seeing whom all our perception is fulfilled, by knowing whom everything is known, by obtaining whom nothing remains unobtained, He is our *Brahma*.

'यद् दृष्ट्वा नापरं दृश्यं यद् भूत्वा न पुनर्भवः ।
यज्ज्ञात्वा न पुनर्ज्ञेयं तद् ब्रह्मेत्यवधारय ॥'

He who is dearer than our son, dearer than welath, dearer than our everything, and who is our Supreme Soul, He is *Brahma*. "स प्रेयः पुत्रात् प्रेयो वित्तात् प्रेयोऽन्यस्मात् सर्वस्मात् यदेष अन्तरतम आत्मा." He who makes the mother, the father, the wife, the husband, and the children what they are; at an interruption of whose manifestation we bid these dear ones adieu by burning them on the pyre, He is our *Brahma*. In short, Vedānta by establishing a beautiful relation between *Jīva* and Śiva, has revealed Śiva as the nearest and the dearest one for a *Jīva*, as his *Paramātmā*. Vedānta has paved the way for the attainment of the highest goal of human life by conveying to us an assurance that even an ordinary *Jīva* by dint of his *Sādhanā* and through the Grace of God can reach the highest summit of progress, without reaching which he cannot find peace, and to which God Himself is endeavouring to lead us. Thus we are led to believe that in the sphere of action, in the social and political fields, in the temples of science and philosophy, as well as in the realm of *Sādhanā*, the ideal of Vedānta will ever shine in all its brilliance.



The Philosophy of Madhva.

——By Acharya Sri Goswami Damodarji Shastri.

अंहः संहरदखिलं सकृदुदयादेव सकललोकस्य ।
तरणिरिव तिमिरजलधिं जयति जगन्मङ्गलं हरेर्नाम ॥

"Victory to the blessed Divine Name, which drives away the whole mass of sins of the entire world as soon as it appears, even as the sun dispels the huge mass of darkness as soon as it makes its appearance on the horizon."

The world consists of two and only two principles—Matter and Spirit. The branch of knowledge dealing with inert Matter is known by the name of Science or Natural Philosophy, whereas that dealing with Spirit is called *Darśana* or Philosophy. Indian Philosophy has two branches—(1) Vedic and (2) non-Vedic. Each of these classes is sub-divided into (1) theistic and (2) atheistic systems. Each of these four classes is again sub-divided into numerous branches. All these philosophical disciplines are fundamentally one and there is no real difference among them.

Of the theistic Vedic systems the Vedānta system or Uttara Mīmāṃsā is, for various reasons, the most prominent. It mainly discusses the nature of *Brahma*. Vedānta is broadly divided into two disciplines: (1) that which treats of *Nirviśeṣa* (unqualified) *Brahma* and is called by the name of Adwaitavāda, and (2) that which deals with *Saviśeṣa* (qualified) *Brahma*. The latter class is again sub-divided into five branches according as it establishes the supremacy of Viṣṇu, Śiva, Śakti, Sūrya or Gaṇapati. Each of these again has many sub-divisions. The Vaiṣṇava system is divided into four disciplines called by the name of (1) Viśiṣṭādwaitavāda, (2) Śuddhādwaitavāda, (3) Dwaitādwaitavāda and (4) Dwaitavāda respectively.

Of these the last-named, viz., Dwaitavāda was first expounded by Brahmā, the Creator of this universe. He was followed by a long line of Āchāryas. Of the Āchāryas that came in the Kali age, the first of the line was Śrīmat Ānandatīrtha, better known as Śri Madhvāchārya. He is therefore popularly known as the founder of the Dwaita school of Vedānta and it is therefore that this school, though coeval with creation, is known as the Mādhva school.

This school has to its credit an elaborate literature composed from time to time by its ancient and modern exponents. We shall, however, content ourselves by quoting and explaining the following verse which gives in a nutshell the principal teachings of the Mādhva school. The verse runs as follows:—

'श्रीमन्मध्वमते हरिः परतरः सत्यं जगत्तत्त्वतो
भेदो जीवगणा हरेरनुचरा नीचोच्चभावं गताः ।
मुक्तिर्नैजसुखानुभूतिरमला भक्तिश्च तत्साधनं
ह्यक्षादित्रितयं प्रमाणमखिलाम्नायैकवेद्यो हरिः ॥'

The above verse embodies the nine principal tenets of the Mādhva School, which are as follows:—

(1) *Śrī Hari or Viṣṇu is the Highest Reality according to the Mādhva School*, which divides the Conscious (चेतन) principle into two classes, viz., *Jīva* (the individual ego) and Īśwara (the Supreme Self). Both these are of the nature of *Sat-Chit-Ananda* (Truth-Intelligence-Bliss), with this difference only that, whereas the *Jīva* is in the grip of *Māyā* (Illusion) and therefore bound from time without beginning and qualified by several attributes such as ignorance and so on, Īśwara, who is known by the name of Viṣṇu, is a repository of innumerable Divine Virtues such

as Omniscience, Omnipotence etc, and is therefore superior to *Jiva*.

(2) *The world is real*, not false like the snake in the rope; for the Vedas, which are self-authoritative (स्वतःप्रमाण), have characterized God as *Satyasankalpa* (of true resolution), and that which is created by such a being cannot be false.

(3) *Diversity is real and not assumed*. This diversity is of five kinds, as obtaining between (1) *Jiva* and Iśwara, (2) *Jiva* and inert matter, (3) God and inert Matter, (4) *Jiva* and *Jiva* and (5) one inanimate object and another.

(4) *All the Jivas are under the control of Iśwara*; that is to say, they derive their power from God.

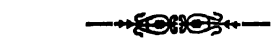
(5) *There are several grades of Jivas*, not only those who are subject to birth and death but even those who have been emancipated.

(6) The liberation (*Mokṣa*) of a *Jiva* consists in the direct and absolute perception of his Blissful nature.

(7) *The best means of attaining Mokṣa is pure Bhakti, i. e.* love of God uncontaminated by the desire for fruit.

(8) *Viṣṇu alone is the theme of all the Vedas*. Although the Vedas seemingly treat of several objects, their main theme is to expound the divine principle, directly or indirectly.

(9) Direct perception (*Pratyakṣa*) Inference (*Anumāna*) and Verbal testimony (*Sabda*) are the three means of cognition (*Pramāṇa*).



The Real Brahmana.

Said Yājñavalkya to the Emperor (Janaka):—This has been explained by the *Rik* as well: this, indeed, is the eternal glory of him who has realized *Brahma*. It neither grows nor is diminished by doing or not doing any act, the knower *knows* this very truth. Knowing this, he is not affected by any *Karma* whatever, all being as sin to him. The heat of his senses cools down into that calmness of mind which follows on absence of desire, all kind of latent attachment leaves him, no conditions disturb him, ecstatic trance environs him,—who, knowing thus, sees Self in Self, sees the All as Self. No good or evil touches him, he transcends all good and all evil. The fulfilment or non-fulfilment of any (secular or temporal) act affects him not, he having reduced them all to nothing. He is beyond all form, beyond all desire, beyond all doubt. This is the real *Brāhmaṇa*, this is the real condition of *Brahma*.

—*Brihadaranyaka Upanishad.*



Misconceptions regarding Sankara-Vedanta.

By Mahamahopadhyaya Ganganath Jha, M. A., LL. D., D. Litt.

There is much misunderstanding current among the best-informed people regarding the attitude of Vedānta towards what is called *Karma-Kāṇḍa*, the Ritualistic Section, of the Veda. The ordinary notion is that for the follower of Vedānta the performances laid down in that section are not necessary; in fact, they are positively *taboo*.

Instead of entering into a discussion, I shall let the Upaniṣad itself state the true Vedāntic conception, specially as understood by Śankara. Of all the Upaniṣads the *Chhāndogya* and the *Bṛhadāraṇyaka* have been held to be specially important. I shall therefore show here what the last words of the *Chhāndogya Upaniṣad* are on the subject; with such remarks by Śankara as go to elucidate the real import.

What the text does here (in the last text of the Upaniṣad) is to show the usefulness of acts done by the wise man. Having studied the Veda in the Teacher's house, in accordance with the prescribed rules,—serving the Teacher and studying the Veda in his spare moments,—the man becomes fit for securing the benefit of his acts and knowledge,—not otherwise. Having completed his study of the Veda, he should *return* home from the Teacher's house,—marry a wife in accordance with law,—and, leading the life of the Householder and performing the duties related to that life—withdrawing his senses within his heart,—he should act in such a way as not to cause injury to any living creature;—only on having done all this while still in the House,—does the man become entitled to proceed to the higher stages culminating in reaching the region of *Brahma*,—on dying; and he does not return to the world again.

Whatever this 'Region of *Brahma*' be—the highest region of *Brahma*, the highest, or the region of Brahmā, the personal Creator,—the fact remains that the Vedānta attaches great value and importance to the performance by man of his ordinary duties of the Householder; and it also implies that one who neglects these duties fails to be entitled to anything higher. This is enough to show the high value of *Karma* in the eyes of the greatest of Vedāntis, Śankarāchārya, and the highest source of Vedānta, the *Chhāndogya Upaniṣad*.



The Fourfold Path.

(Sadhana-Chatushtaya)

By Sri Krishna Prem.

The *Brahmavidyā* is not, like ordinary subjects, something that can be understood by purely intellectual study. That "from which the mind turns back, together with the senses, unable to comprehend", can obviously never be understood by the intellect alone, however acute and learned it may be. Certain other disciplines, disciplines that find no mention in our modern universities, are absolutely essential if the study of the *Vedānta* is to be anything more than a matter of barren words, useful only to the scholar and the pandit.

A very old tradition has described the *Sādhanā* or discipline for him who would gain the *Brahmavidyā* and tread the Path that leads to immortality as fourfold:—*viveka, vairāgya, ṣat-sampatti* and *mumukṣutva*. Some there are, it is true, who reject this tradition saying that it is only the view of Śankarāchārya; but that it is not so, is clearly shown by the fact that the same disciplines are mentioned by the great Vaiṣnava Āchārya Rāmānuja in his *Śri Bhāṣya*.

The truth is that the list of the four Sādhanās is a very old one, far older than Śankarāchārya, and, though it is not the only such formulation, it sets forth in admirably brief form what are to be found in every religion worthy of the name, the essential requisites for one who wishes to tread the Path. Those who desire to, may quarrel about names and substitute any others that they prefer, but he who disregards the things themselves does so at his peril; for, without them, no treading of the Path is possible and the unqualified aspirant will inevitably fall from the razor-edged Path and either smash himself on the rocks of sterile intellectual philosophy or become engulfed in the seething bog of uncontrolled emotionalism.

The first essential is *viveka*, the power to discriminate between the real and the unreal, between the permanent and the transitory. It corresponds to the 'Right View' (*Samyag-dṛṣti*) that is the first step of the Noble Eightfold Path taught by the Buddha. Until the aspirant has learnt to distinguish between what is Eternal and what is transitory, he cannot be in a position to pursue the former. The first essential in any course of study is to separate out the special object of study from the other phenomena with which it is associated. The *Brahmavidyā* is the knowledge of the Eternal and therefore strenuous efforts must be made to separate out what is eternal from the ever-changing attributes with which it is associated in our experience.

It is not enough to say "Oh yes, God is eternal and the world is transient" or "the *Ātmā* is undying; all else is subject to death"; and then to pass on as if *viveka* had been achieved. Mere words are useless; it is *perception* that is required.

The Eternal is present everywhere and in everything. In all things, from the evanescent flame of a match to the age-old peaks of the Himalayas, from the day-long life of the butterfly to the hundred-year life of man, there are two aspects—an unseen Something that is eternal and the ever-changing accidents of form. He who seeks the Eternal must identify himself with It, and, to do this, he must first learn to see the Eternal in all things.

In the outer world he must learn to discriminate between the eternal laws of

nature and the passing forms they govern. In the inner world he must distinguish between the ever-changing flux of sensations and the constant 'awareness' which illumines them, between his feelings and he who has the feelings, between his thoughts and he who is the thinker of them.

Even when he has isolated the self, the thinker, he must go on to separate out the accidents of individuality, the factors that make the thinker this or that individual self, from That which is Eternal and is the same in all.

The ordinary man does just the reverse of all this. He loves to observe differences between things and to identify himself with the outer show of life. He is proud of belonging to such and such a race or caste or of having a highly trained intellect and he does not realize, what is really quite obvious, that all castes and races, all bodies and intellects, are temporary things which must sooner or later come to an end. Identifying himself with the transient, he makes himself transient and therefore treads the path of death. The Upaniṣads have termed such a man '*Ātmahan*', a slayer of the Self, because, seeing not the eternal *Ātmā*, he identifies himself with the passing forms, and, though in truth immortal, he goes "from death to death".

The *viveka*, which is the opposite of this, must not be a matter of occasional practice during periods of meditation, of an occasional mood when one is 'feeling philosophical'. It must, by constant, unrelaxing day-long practice, be made habitual so that it becomes as natural when one is enduring the boredom of waiting for a train as when one is seated in peaceful meditation on the banks of the Ganges, as much present when one is suffering the irritating presence of tiresome people as when he is enjoying the pleasant company of friends or the inspiring conversation of Sādhus.

This leads us to the second qualification, *vairāgya*. It must not be supposed that any one of these four Sādhanās can be perfected by itself. All are necessary before any one of them can be brought to perfection. In fact, though there is a definite meaning in their sequence, these four Sādhanās are not so much four steps of a ladder as the four intertwined strands of a rope which must be grasped as a whole by him who would climb to the top.

Vairāgya, detachment, is a word which conjures up in our minds the picture of ascetics, naked and perhaps smeared with ashes, filled with disgust for the world, leaving wife and children to go and dwell in burning grounds or remote Himalayan caves. But this is to confuse *vairāgya* with one of its occasional manifestations. *Vairāgya* does not mean disgust for the world nor an abandonment of duties and responsibilities, but *detachment* from the world and a detached performance of duties, and it can be as highly developed in the busy householder as in the carefree wandering ascetic.

Having learnt to distinguish that which is eternal from that which is temporary, the aspirant must resolutely turn away from all that is subject to death and change. This does not mean that he must run away from his social duties. It is not so easy as that, for the most fickle and changeable of all things is his own mind and that will go with him wherever he may go. Neither does it mean that he should brood incessantly on all the disgusting and painful elements of life. The disgusting sides of life are not more real or lasting than the beautiful and inspiring aspects. The majestic ocean is as much a part of the world as the ugly and evil-smelling drain, and to meditate continually on the evil and disgusting, though it may occasionally be useful in special circumstances, is a thoroughly unsatisfactory attitude and one which is far removed from that balance which, as the *Gītā* says, is the very essence of *Yoga*—'समत्वं योग उच्यते'.

True *vairāgya* consists, not in the contemplation of decaying corpses and such like sights but in an inner detachment from all things that are temporary, from pleasant things no less than from painful ones. The ordinary man feels a violent attraction to pleasant experiences and an equally violent repulsion from painful ones. The *vairāgi* is one who sees that both pleasure and pain are feelings which serve certain purposes in evolution and who refuses to allow his inner self to be attracted or repelled by them. He identifies himself with the witnessing consciousness (साक्षि-चैतन्य), which is the same in pain as in pleasure, and he allows the varied experiences of life to unroll before him like the pictures of a cinematograph show, learning from all but attaching himself to none.

It is this inner detachment which is essential, and the aspirant can acquire it while fulfilling the ordinary duties of life better than by going off to dwell in caves and burning-grounds. When life brings pleasant experiences to him, he should check his natural tendency to rush out and embrace those pleasures and to cling to them desperately when, in the natural course of things, they depart from him. When, on the other hand, painful experiences are his lot, he must check the tendency to shrink away in fear. Practising constantly in this manner, every little experience of life will become a step in the ladder which leads to the Goal, and, with each success, however partial, he will find himself nearer to that utter detachment from pleasure and pain which constitutes the crown of *vairāgya* and is the habitual attitude of him who is established in the Eternal.

The next requirement is what is termed '*Sat-sampatti*', the 'six equipments'. It consists of six mental powers, *śama*, *dama*, *uparati*, *titikṣā*, *śraddhā* and *samādhāna*. They are counted as one because they can be taken as a whole to signify the various aspects of mental control, that mental discipline which is absolutely essential for the aspirant.

Sama signifies the calming of the mind and is the first on the list because, until the mind is calm and peaceful, it is quite impossible to establish any effective control over the senses. The mind is their king, and, if it is not controlled, all attempts at piecemeal control of the individual senses is doomed to failure like the attempt to control a swarm of bees without reference to their queen. If, however, the queen bee be induced to settle down quietly, the whole swarm will settle and come under control.

Sama is therefore followed by *dama*, which signifies the control of the senses themselves. It should be noted, however, that it is not the killing of the senses by fanatical austerities, but their rational control, that is required. For a man with a strong will it is easy to deaden the senses by severe treatment of them, but that is a mistaken way of proceeding and one which impoverishes instead of enriching the spiritual life.

The body and its senses must not be damaged and weakened, for they are the instruments through which alone the soul can act upon this plane of consciousness. They were evolved, as the *Sānkhya* truly teaches, to serve the purposes of the Soul or, as the *Bhakti* school would prefer to state it, their purpose is to be used for the service of God and not for the sake of mere enjoyment. They must, however, be brought into thorough subordination to the mind and never allowed to carry the aspirant away, despite his better judgment. Their natural tendency to run after such objects as give them pleasure must be restrained, and only such activities permitted as are approved of by the conscience-controlled mind.

The next requirement is *uparati*, which means a turning back from enjoyment (*rati*). When the mind and senses have been brought into control, a further step has to be taken. Even the pleasure-

seeker will be wise to practise some degree of self-control as, otherwise, many pleasures will be interfered with by the unruly nature of his senses. But much more is demanded of the aspirant to the *Brahmavidyā*. Having mastered the previous steps, he must resolutely turn his mind away from the desire for enjoyment *as such*.

Enjoyment, in one form or another, is the aim of life for most people and even many who fancy they are treading the Path have in reality only substituted the desire for more lasting and more intense enjoyments, either of a 'heavenly' or of a 'yogic' sort, for the commonplace enjoyments of ordinary men. Desolating as the idea may seem, the aspirant must turn his back on the very idea of enjoyment and no longer allow it to serve in any way as the motive for his acts and thoughts. In its place he must substitute the ideal of service, the desire to serve that Eternal Reality which is worshipped under so many names and forms, the undying Kṛṣṇa whose dwelling-place is in the hearts of all.

Let none quibble and say that this, too, is a form of enjoyment. Supreme bliss is indeed to be found in the service of Kṛṣṇa, but only for him who seeks to give himself in service and by no means for him who seeks the bliss for its own sake. "He who seeketh his life shall lose it but he who loseth his life for My sake shall find it."

Titikṣā, the endurance of the 'pairs of opposites', comes next upon the list.* The aspirant who has turned back from all desire for his own enjoyment is faced, like all men, with the fact that there is much in the universe that is not pleasant. Heat and cold, gain and loss, friendship and enmity, honour and dishonour,—these are the warp and woof of his and all men's experience. The ordinary man's reaction to them is to strive to do away with the unpleasant members of these pairs and to retain only the pleasant ones. But such striving is based on ignorance, ignorance of the nature of all cosmic manifestation. Wherever there is movement, wherever there is manifested life, there must be two opposed forces. Action and reaction must take place on all levels of manifested being, and to seek to have life without the pairs of opposites is the merest folly.

One of the things that every aspirant must learn is to cease beating his wings fruitlessly against the eternal laws of Nature. Instead of superstitiously wishing that the Laws which rule the Cosmos will be set aside for his special benefit, he must seek to understand them, and, having understood, to co-operate.

In this particular case he must learn to understand the fundamentally dual nature of all manifestation and movement. Instead of feebly wishing that unpleasant aspects of life should be taken from him, he must centre his being in that part of himself that is unchanging, unmoving, the '*sthāṇu*' which is beyond the pairs of opposites. From that vantage-point he must watch with calm detachment the ebb and flow of the cosmic tides manifesting in all things, from the pleasure and pain of his own ever-changing mental states to the movements of the nations and even of the worlds themselves as they circle round the Central Sun.

This, and not mere stoic indifference to heat and cold is the true *titikṣā*, and, though it is much harder to attain, yet, because it is based on knowledge instead of on mere will-power, its possessor will be able to stand firm amid the crash of worlds in ruin, while the mere stoic is carried away along the rushing waters of disaster.

* There are some who practise what is known as '*pañchāgnitapas*', the practice of sitting between four fires with the blazing sun overhead as the fifth. The real five fires are, however, the fires of the five senses and the true ascetic is he who sits serenely in the nine-gated city of the body, unaffected by their burning flames.

Sraddhā (faith), the fifth 'equipment', is another requisite that is often misunderstood. All over the world the creed-mongers demand of their followers a blind belief in the doctrines set forth in their particular scripture and in the unique divinity of the particular teacher they profess to follow, in the particular God to whose cult they are devoted

Such beliefs, based as they are on ancestral habit, emotional preference or mere intellectual opinion, are superstitious; for it is the essence of superstition that a belief is held without reference to evidence and experience. Such beliefs can only be maintained by shutting the eyes to facts or by mutilating a part of one's being. Therefore it is that the blind believer can never rest in calm confidence in his belief but must always seek the strength that comes from numbers, and, if that support is not naturally forthcoming, he will seek to coerce others to his way of thinking, that thereby the doubts of his own heart may be silenced. Fanaticism is the twin brother of superstition, and if any man finds himself wishing to coerce another to his way of thought or to his particular type of belief in God, he may know for certain that his belief is not truly held and that the heresies he seeks to destroy in the minds of others are in reality the doubts which are lurking in his own inmost heart.

We have seen what *Śraddhā* is not, and it is now time to state what it is. True *Śraddhā* is the dim reflection in the mind and heart of the aspirant of that *knowledge* which is already present in his soul. All knowledge is present in the Soul. If it were not, there could be no teaching at all, for there can be no certain knowledge of anything which is different from oneself, nor can any knowledge be considered as final except the knowledge that is direct and immediate.

But, just as the power and bliss of the Soul are veiled through its association with a physical body and a personality, so is its knowledge veiled by having to be expressed through the limitations of a physical brain. And yet, just as whatever bliss we have in our experience, whatever power we are able to manifest in our lives, are but minute fractions of the bliss and power of the Soul, so is it true that whatever knowledge we possess is the inherent knowledge of the Soul, though veiled and distorted by our material limitations.

This knowledge is reflected in our hearts in the form of intuitions of the Truth, intuitions which the aspirant must learn to purify and separate out from the mass of mere opinion and inherited or acquired prejudice, as the swan is fabled to separate out the milk from the water with which it has been mixed.

Certainly it is not always easy to distinguish the true intuition from the voice of instinctive prejudice and lurking desire. But when was it ever said that the Path, the razor-edged Path, is an easy one? It is only possible to distinguish with certainty when the whole personality has been disciplined and controlled by the constant practice of the previous Sādhanās and when the distracting voice of desire has been reduced to silence. Nevertheless, the Light of intuition in his heart is the only light that can guide the aspirant along the Path. If he cannot see It, he must go on purifying and disciplining his mind until he can; for, without it, no *Guru*, no scripture, no psychic experiences or visions can be of use, and he whose own lamp is not lit must remain in darkness even though all around him is blazing Light.

Sraddhā, then, has two stages. First there must be the effort to purify the heart, so that the Light of intuition may shine forth clearly. Secondly must come the effort to subordinate all else to that Light. Wherever it shines, all else must give way to it. The aspirant must cling

faithfully to his intuition, cling to it with all his being and allow neither religious tradition nor social custom, neither emotional preference nor intellectual opinion, to come between himself and its Light. One thing he may be sure of, and that is that each time he follows the dim Star within him, that Star will grow in brightness until it has become the resplendent Light of Knowledge, shining like ten thousand suns.

The next and last of the six equipments is *samādhāna*, or mental balance, a word which may be taken as equivalent to *samādhi*, as that word is used in the *Gītā* (II. 54) and in the eightfold Path of the Buddha. It is the state of the *sthita-prajña*, the state in which the heart is turned away from its attachments and, "free from anxiety among pains, indifferent amid pleasures", is poised on the edge of the *Atmā*, gazing in devotion on that *Atmā*, thinking the world well lost so that the *Atmā* be gained.

The description of this state is so well-known from the clear account given in the *Gītā* that it would be unnecessary to say anything more, were it not for the common notion that *samādhi* means sitting in a trance, oblivious of one's surroundings, insensible even if a sharp instrument be thrust into the body. Such trance states certainly exist; but, in themselves, they are of no value. The true *samādhi* is something quite different. It is the condition in which the self is, as stated before, poised on the edge of the *Atmā*, with the mind (and body) held in perfect balance, ready to be used at any moment as a perfect instrument for the service of that *Atmā* which is One in the hearts of all.

Unlike the trance states with which it is popularly confused, and which are matters for mountain caves and jungles, this *samādhi* is one which can be, and must be, as much present in action as in meditation. A *samādhāna* which is dependent on external peace and quiet is an imperfect one, and it must be developed and strengthened till, amid the clashing strife of Kurukṣetra, the aspirant can maintain the same unruffled poise as in the calm peace of a forest hermitage. Only when this is possible has *samādhāna* been achieved.

Lastly, we come to the fourth of the main qualifications, *mumukṣutva* or desire for liberation. Primarily, this is not so much a further qualification to be acquired when the others have been perfected as an attitude which should pervade and motivate all the efforts which are set forth under the other heads. It refers to the motivation of the whole long struggle, the end for which all should be pursued. Many men submit themselves to arduous disciplines and pour forth their lives in strenuous effort all for the sake of some finite goal. But 'अन्तवत्तु फलं तेषाम्'—'temporary are all such fruits'; temporary, for nothing is enduring save the Supreme Eternal, That which is "undivided among beings, though seeming to be divided."* All other gains are of but brief duration and are lost again inevitably as the Cosmic Wheel turns through the unresting Cycles in never-ending change.

> *"Only, while turns this Wheel invisible,*
> *No pause, no peace, no staying-place can be;*
> *Who mounts may fall, who falls will mount; the spokes*
> *Go round unceasingly."*

As long as man clings to his separate 'self', so long must he whirl and suffer in the restless tides of sorrow, so long must he be bound by the limitations of his personality, be he king or be he slave, be he saint or be he sinner. Only in the Eternal can man achieve immortality. Therefore the aspirant must seek to liberate himself from all attachment to personal gain, from all desire for separate personal existence. Passionately must he seek to strip himself of all selfhood,

* 'अविभक्तं च भूतेषु विभक्तमिव च स्थितम्' (*Gītā*)

not because his lot in life is an unhappy one, but because all separation, all self-hood is ultimately unreal and only in the stainless Light of the Eternal can the freedom and peace of Immortality be attained.

This, then, is the preliminary *mumukṣutva*, the constant effort to hold fast to the Eternal alone. But there is a further stage, and when, after many lives of struggle, the Wondrous Light shines forth, when the flickering candle of self is swallowed up in the blazing sunlight of the Self, there comes a sudden pause. The river of his separate life is about to vanish into the Shoreless Sea; nay, it has already vanished as far as any sense of separateness is concerned. Suddenly, as he takes one last look at the myriad forms of the world of sorrow that he is about to leave for ever, he is struck by a terrible and wondrous vision.

Within all those struggling forms, agonizing upon the cross of matter, bathed in the blood of many wounds, he sees his Self, the beloved, gazing piteously from behind pain-glazed eyes, feebly calling for a help that, drowned in the dark waters of ignorance, It scarcely can believe to exist.

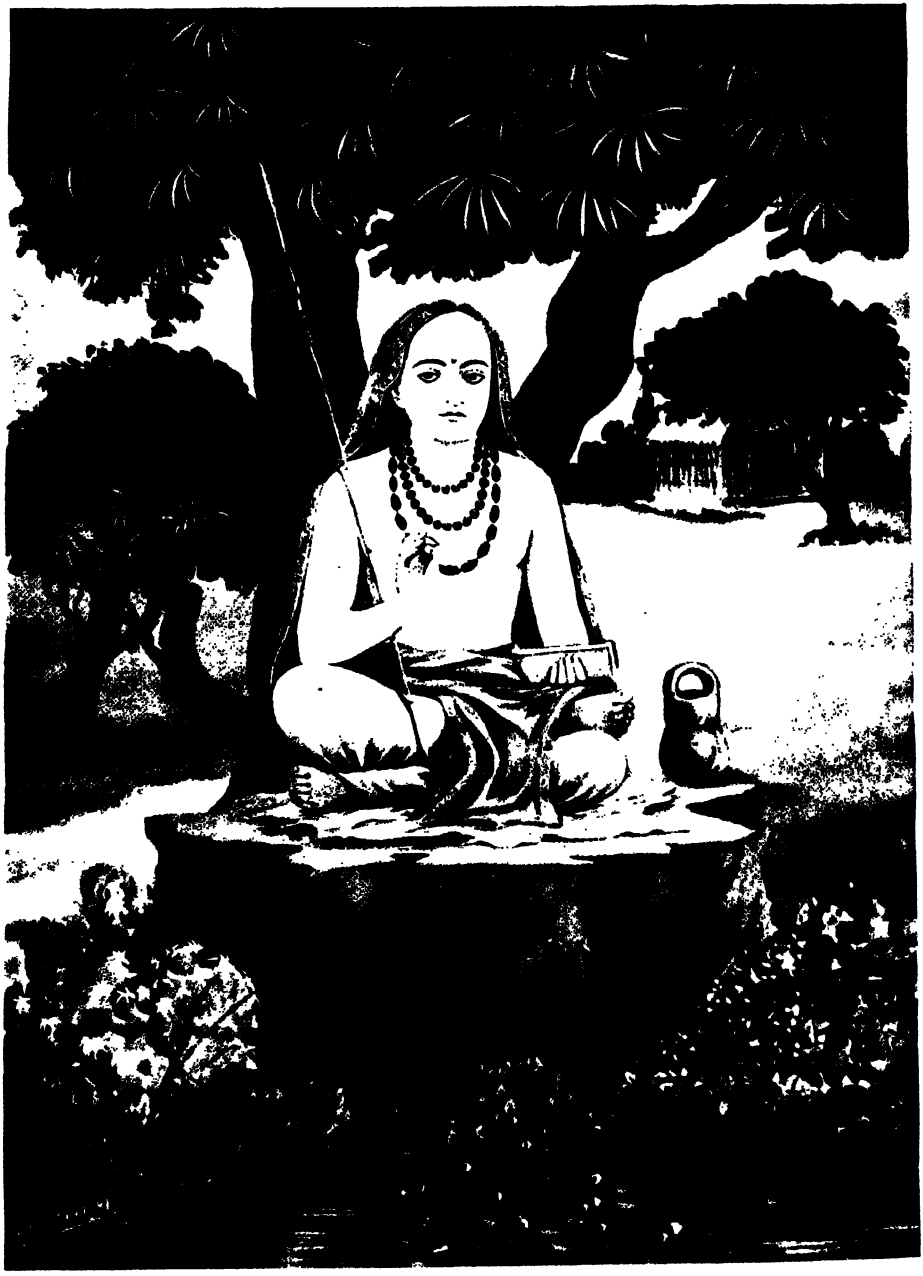
Can he ignore that pitiful appeal? Shall he allow his candle to merge and be lost forever in the Sun, blazing beyond the Darkness, or shall he not rather turn back once more and make of his disciplined and enlightened individuality a focus through which may shine, not the small light of self, but the Great Splendour of the One Eternal, shining in the Darkness to lighten the weary Path of men?

Shall the lover rest while his Beloved is in bondage? Though the bonds be but those of illusion, yet are they none the less real to those who sleep and dream. Let him who has trodden thus far turn aside from the facile arguments, which would seek to persuade him that, since he is the ever-free *Ātmā*, there is no more to be done. Let him make the final sacrifice of the self which seeks its own bliss to that Self which is one in all. Let him tread with firm courage the Path of the true *Mumukṣu*, of him who seeks the liberation of all, until the dawning of that mystic 'Day' when the last spark of Spirit is freed from the embraces of matter and, like the phantom figures of a dream, Matter and Spirit lose their separate being, transcended in the glorious Light of That which has no name.

A Prayer.

Everywhere I see Thy beauteous face, O Lord of Love.
North, South, East and West, above, below, all around Thou art pervading.
Let me never be foolish and never think that there is some corner where I can do something unholy.
Let me know Thou art everywhere and let me kneel down and touch Thy sacred lotus feet.
O Lord, keep me from all harms,
Save me from dangers,
Protect me from the monsters of untruth, lust and fear.
Guard me from corruption.
Lord, all that I need is Thy loving care;
Vouchsafe that to me, Thy humble servant.

—V. A. Sundaram.



Śrī Śrī Śaṁkarāchārya.

Our Waking and Dreaming Worlds in Sankara-Vedanta.

By Kokileswar Sastri, Vidyaratna, M. A.

Śankara's comparison of the phenomenal objects of the world with our dream experiences has led several critics of the Śānkara theory to the conclusion that inasmuch as the world of *nāma-rūpa* is no more real than our 'experiences' during our dreaming state, the former has as little objective reality as the latter, and this conclusion has, we are sure, proved fatal to his glory like that of the moon when it is devoured by the demon Rāhu during an eclipse. But to our view, this charge of the unreality of the world which has very often been laid at the door of Śankara has very little substantial claim to make in its favour, when critically examined in the light of what Śankara himself has said about it. Laying aside, for the present, other utterances of the great commentator against the substantial reality of the world, we propose, in this paper, to place before our readers his remarks and observations concerning the dream experiences. There are three great passages in the different parts of his commentaries where such comparison between the phenomenal world and the dreaming world has been made.

We would, first of all, invite our readers' attention to his famous commentary on the *Brahma-Sūtras* themselves, which unmistakably shows that in Śankara's mind there is always a difference between the nature of the ideas of the waking state and the ideas of a dream. Śankara in this part of his commentary is very positive about it. Śankara's remarks here go positively against the views held by the critics. On the aphorism of Bādarāyaṇa 'वैधर्म्याच्च न स्वप्नादिवत्' (II. ii. 29) Śankara comments that "the Buddhistic view that, as the ideas of dream arise without any external object of perception, so also the ideas of post, tree, etc. would arise without any external object is untenable". Against this objection of the Buddhists Śankara urges the fact that "the sets of ideas are different in their nature; there is *vaidharmya* between them—there is dissimilarity between these two kinds of ideas." Being different, they cannot be regarded as on a par. Śankara advances three arguments with a view to proving their dissimilarity.

(1) Our dream states are contradicted (बाध्यते हि) by our waking states and *vice versa*. As for instance, when we wake up from a dream we distinctly feel that our association during our dreaming state with several pious men must be false(मिथ्या) since we do not find them on waking. But our waking experience of a tree, a post, etc., is never contradicted and it therefore cannot be regarded as false. How can the two experiences occupy the same level? Then again—

(2) The visions of a dream are acts of remembrance, are functions of memory; whereas the visions of our waking state are acts of immediate consciousness, are perception of things (without the help of memory). The ideas of existing things or perception, and ideas of memory differ. The former are less dependent on my will, they are *vastu-tantra*. It does not depend on my will to see an object or not to see it: it depends on the object itself. The perception of an object takes place in the mind of the perceiver when all conditions of perception are fulfilled. Our dreams are false, because no objective reality corresponding to them is present. But, when we see things, our ideas are real

because they correspond to external reality.

(3) Lastly, the existence of mental impressions is not at all possible without the perception of external objects. Our very mental life implies, as its correlate, a system of objects without us. Ideas never originate without the help of external things; while external things are perceived without previous ideas.

In this connection Śankara has thrown out a hint, the importance of which cannot be overestimated and which many interpreters of the Śānkara System should do well to bear in mind. Śankara has, in this place, placed our *illusory objects* in the same category as the objects of our dream, and thus even the objects of illusion are really to be distinguished from the phenomenal objects of the world; that is to say, he is rather reluctant to take the things of perception as illusory—*māyāmaya*. His remarks are:—

एवं मायादिष्वपि भवति यथायथं बाधः ।
नैवं जागरितोपलब्धं वस्तु·····बाध्यते ॥

"In an analogous manner, the things of which we are conscious when under the influence of *Māyā* (illusion) and the like are negated—contradicted—by our ordinary consciousness. That is not the case with the objects of the waking world.

In another part of Śankara's commentary he has designated the objects of our dream—but not the objects of the external world—as *māyāmātra* (mere illusion)—*vide Brahma-Sūtras* III. ii. 3. They are called as *Māyā*, because the objects of our dream do not at all agree with our ordinary known orders of Space and Time; they also violate our ordinary sequences of causal relations.

Now, these statements do not at all favour the view of the critics that the external phenomenal objects are, in the Śānkara System, to be looked upon as false, unreal,—since these are on a par with our dream experiences.

There are two other important passages in Śankara's commentary where such comparison also occurs. We would now call the attention of our readers to those passages.

The first passage we find in the commentary on the *Bṛhadāraṇyaka Upaniṣad*, where Śankara compares the objects of perception with the objects we experience in our dreams. But the readers must remember that mere comparison does not make the phenomenal things unreal or false, as many thinkers interpret. Here also, as elsewhere, Śankara has himself taken the trouble to record the true significance of this comparison. In entertaining any idea about the Śānkara System one must always take care to go deeply into the explanation which Śankara himself gives or suggests about a particular tenet. To read one's own meaning into Śankara's lines, which was far from his own mind, or to understand any of his passages under the strong influence of one's own preconceived notion—is extremely dangerous. This has been the source of many misconceptions about his theory.

We should like our readers to take themselves with us to a passage in the story of 'Ajātaśatru and Bālāki' as given in the *Bṛhadāraṇyaka Upaniṣad*. Here Śankara has compared the objects of the world with those of our dreaming world.

Suppose in a particular dreaming state I find myself as a king, surrounded by my servants and attendants, and I feel pleasure or pain under different circumstances. Now, in such an experience, the Self entirely forgets its own *separate* nature which stands always unaffected by the states of kingly splendour, the condition of being served by servants, and the states of being affected by the feelings of pleasure and pain. Such is also the case during our *waking* experience. In

this respect, there is similarity between the waking and the dreaming states. In both we experience the states and the changing conditions as they come upon us, and we fail to detect the important fact that the Self cannot be entirely reduced to its changing states or the experiences which it feels, that the *Atmā* in its real nature transcends these states—remains unaffected and untouched by them. Our identification of the Self with its passing states is unreal, is due to our erroneous misconception. Śankara, in this way, calls such identifications as false, unreal. He does not call these successively changing states which come over us during our waking and dreaming experiences to be false; he, on the other hand, regards the Self *as affected* by those states to be false.

In this commentary Śankara has employed two terms which, we think, have given rise to the misconception that both the waking and dreaming experiences are, according to Śankara, unreal and false. His sentence is this—

तस्मात्स्वप्ने, मृषाध्यारोपिता एव, आत्मभूतत्वेन लोका अविद्यमाना एव सन्तः। तथा जागरितेऽपि—इति प्रत्येतव्यम्।

In the above sentence the word 'मृषा' and the word 'अविद्यमाना' have unfortunately become the source of an erroneous hasty conclusion. People have run way with the idea that here Śankara is speaking of the 'falsity' and the 'non-existence' of the objects of perception, like that of the objects of dream. But, to our view, this is a gross misunderstanding of the passage. Śankara's meaning in this sentence will stand in clear light when we pay our attention to the word 'अध्यारोपिता' and connect it with 'मृषा' and also to the word 'अविद्यमाना' and connect it with 'आत्मभूतत्वेन'. The meaning is this—In both of our waking and dreaming stages we experience certain objects. These objects we naturally superimpose (अध्यारोपत) upon the underlying Self in such a way that the Self becomes *entirely reduced* to these objects,—so much so that the separate and distinct existence of the Self is entirely ignored and these objects become to us the only reality here. Really the Self is untouched and unaffected by these objects. When these are erroneously imposed upon the Self, they come to be regarded as the आत्मभूत of the Self, *i. e.*, these objects are now taken by us as the *swarūpa* of the Self. The *separate* nature of the underlying Self is quite forgotten by us, and the Self is so reduced to these objects of experience that the aggregate of these feelings, states, activities, etc. comes to constitute the real nature of the Self now. Śankara says that when these come to be looked upon thus, they are 'अविद्यमाना एव'. The real nature of the Self stands *apart* in its transcendental glory; how can these superimposed states become the real nature of the Self ?

Thus, it is clear now that the feelings of joy or sorrow, the states of being served by attendants and royal retinue, the regal splendour of the kingly state seated upon a golden throne—these experiences of our dream cannot constitute the *real nature* of the Self, for the Self is always untouched (केनचित् अस्पृष्टस्वभावमपि सत्) by its experiences; when under the influence of *adhyāropa* these experiences are imposed upon the Self, they appear to constitute the real nature of the Self. Śankara points out that this is an erroneous idea. These experiences, whether of our dreaming or of our waking states, when taken as constituting the *nature* of the Self under the false influence of superimposition, must be regarded as unreal, false, as अविद्यमाना एव. To prove his position, Śankara has recorded here three separate arguments. We should like to call the attention of our readers to these arguments now:—

The experienced objects of our dream, as well as of our waking condition, cannot constitute the *nature* of the Self. Since—

(1) व्यभिचारदर्शनात्—How can the states which we experience in our dream constitute the *real nature* of the Self; for we find that these states are not at all constant, they are all liable to change their forms? The forms in which they appear in our dream will vanish when we wake up. Even during our dream one form is being supplanted by another form and so on. Thus these forms cannot constitute the real nature of the Self. For, what constitutes the 'nature' (स्वरूप) of an object must remain constant, must remain identically the same.*

(2) Those feelings of joy and sorrow and other states which the Self experiences during a dream are felt by the Self as its own 'objects'. The subject must always stand apart from its objects. They cannot therefore constitute the real nature of the Subject or Self.

(3) वस्त्वन्तरसम्बन्धजनितत्वाच्च—These feelings or states experienced by the Self during a dream are aroused by the Self coming in contact with some exciting cause or stimulating object outside the Self. These cannot remain when the stimulus vanishes or changes its character or position. What is produced in consequence of its contact or association with some other object, cannot be constant in its nature. Hence these qualities or states can by no means constitute the *real nature* of the Self. In our *waking* state also those various feelings or states which are produced in our Self and which the Self experiences cannot be taken as the real nature of the Self. What constitutes its real nature must remain constantly the same, in and through its various changing states and conditions. For the nature of the *Atmā* if not affected or touched by its successively changing experiences.

* *cf.* स्वभावस्यान्यथाभावः स्वतः प्रच्युतिर्न कथञ्चित् भविष्यति।

(*Māṇḍūkyakārikā-Bhāṣya III. 21*)

Our readers perhaps now realize that Śankara, in this comparison between the objects of our dream and the objects of the phenomenal world, has not declared the latter to be false or unreal. What is produced in the Self under the influence of a stimulating cause is, by our ignorance, falsely superimposed on our Self; and, when thus superimposed, these states seem to us to constitute the real nature of the Self. But what constitutes the true nature of the Self does not lose itself, is not reduced to these changing states, but maintains itself in and through these states unaffected by them. Forgetting this important fact, we ordinary people under the influence of our ignorance or *Avidyā* take the sum-total of our states, feelings, activities, etc. as constituting the nature of the Self. But this view, according to Śankara, is false, unreal. It is the result of superimposition which Śankara has defined as *Adhyāsa*.* In this respect alone there is indeed similarity between our dreaming and waking conditions,—both being the result of superimposition.

There is another passage in the commentary of Śankara where he has instituted a sort of comparison between the objects of the world and the objects of our dream. This passage is the most important. Here also, as in the above, Śankara has been charged by some thinkers with the idea of the falsity of the world. As our dream experiences, they say, are unreal, false, so our waking ex-

* *cf.* "रज्ज्वां सर्पादिवदात्मनि 'अहं सुखी, अहं दुःखी जातो मृतो·····'इत्येवमादयः सर्व अध्यारोप्यन्ते। आत्मैतेष्वनुगतः सर्वत्राव्यभिचारात्। यथा सर्पधारादिभेदेषु रज्जुः।"

Also:-"यथा रज्जुर्मन्दान्धकारे किं सर्प उदकधारा दण्ड इति वानेकधा विकल्पिता भवति पूर्वं स्वरूपानिश्चयनिमित्तम्"—

(*Māṇḍūkyakārikā-Bhāṣya II. 32,17*)

periences of the outer world of perception must be unreal. But, if the readers do kindly follow us, we will show that here also Śankara has been misinterpreted and his pronouncements have been misjudged. This comparison occurs in his commentary on the *Māṇḍūkya-Upaniṣad*, rather on his commentary on the *Gauḍapāda-Kārikā* on the same.

The same view which we have considered above we find explained by Śankara in his commentary on the Kārikās also. But unfortunately the amount of care and attention which the passages deserve has not been bestowed upon them, and the result has been that the true significance of the commentary has escaped the critics.

In this commentary also the external objects of perception and the internal objects of dream are compared, and the conclusion is reached to the effect that as admittedly the latter are unreal (वितथाः), the former are also to be looked upon as unreal. This appears no doubt from the superficial view of the stanzas and their *Bhāṣya*. But we must go deeper and examine the nature of the reasonings by which the external objects have been shown to be similar in nature to the dream objects. It has been laid down in *Kārikā* II. 8:—

स्वप्ने दृष्टं·····यन्मन्यसे, न तत्स्वतःसिद्धं, किं तर्हि ? स्थानिनः स्वप्नस्थानवतो धर्मः ।·····न स्वतः सिद्धो द्रष्टुः स्वरूपवत् ।

Here lies the clue to the contention which we must do well to consider in order to arrive at the proper signification of the idea of this unreality. The experiences of our dream, when treated as स्थानवतो धर्मैः, that is to say, when they are thought to be the Dharmas—the qualifying adjuncts of the Self, become unreal. In reality these experiences cannot be the real nature of the Self (न स्वरूपवत्), we erroneously think them to be the nature (*Dharma*) of the Self experiencing the dream (स्वप्नस्थानवतः आत्मनः). That is to say, we, while dreaming, forget the distinct nature of the Self and the Self is reduced to its experiences, and thus they become the *Dharma* of the Self. And as such they must be regarded as unreal—

स्वचित्तविकल्पान् अयं स्थानी स्वप्नदृक् स्वप्नस्थानं गत्वा प्रेक्षते ।

When under the influence of a dream, these various internal experiences (चित्तस्वकल्पान्) arise in the Self, and the Self, so long as it perceives these objects, experiences these as constituting his real nature. Thus we discover and hit upon the real internal view of Śankara. The experiences, as they are, are not looked upon by Śankara as unreal; but, as soon as they are thought of as constituting for the time being the real nature of the Self, they become unreal. This appears to be the real purport of Śankara's remarks here. He gives an illustration which also brings to light his real intention. He says:—

यथा स्थानिधर्माणां रज्जुसर्पमृगतृष्णिकादीनामसत्त्वं, तथा स्वप्नदृश्यानामपि स्थानिधर्मत्वमेवेति असत्त्वम् ।

He gives particular emphasis upon the words 'स्थानिधर्मत्वमेवेति'—*i. e.*, the objects of our dream, when thought of as स्थानिधर्म, as the *Dharma* or the *Svarūpa* of the Self, must become unreal. As when a piece of rope under the influence of dim light, etc., is thought of as a snake it becomes unreal, so also is the case with our dream experiences. It is upon the underlying Self that these experiences appear—'आत्मन्येव····· भेदाकारं कल्पयन्ति रज्ज्वादाविव सर्पादीन्" (*Kārikā 12*), and they exist so long as our dream exists—कल्पनाकाल एव 'उपलभ्यन्ते' (*Kārikā 14*). But there is confusion of our Self with these experiences. And to this confusion is due its unreality.

The Ineffable Mood of a Jnani.

By Jayadayal Goyandka.

Just as the mind does not withdraw from lying, violence, sexual indulgence and so on even after they have been decried by reason, even so the mind refuses to submit to the verdict of intellect, reached through analytical reasoning, declaring the world to be merely conceptual or ideal. There is a stage in the life of a practicant when such a thing happens. The practicant describes such a mood by saying that the world is a mere idea according to the verdict of his reason. Later on, when the mind also accepts the verdict of reason, the practicant begins to look upon the world as a mere idea. But even now the practicant only *conceives* the world to be ideal; he does not *realize* it as such. Subsequently, when, as a result of continued mental practice, he actually begins to perceive the world as conceptual, the world appears to him sometimes as a shadow, while at other times it ceases to appear even as a shadow. Just as one, who perceives threadlike streaks of golden light in the sky where there are none through a defective vision, is cognizant of the fact that there is no such object in the sky and that the streaks only appear without any corresponding reality, even so it makes no difference to such a practicant whether the world appears to him as a mere shadow or does not appear at all. At no time and in no wise does the world appear to him as real. Such a stage in the life of a practicant has been designated as 'अकल्पित स्थिति', (the actual stage of experience). This is known as the third stage of 'wisdom'; but even in this stage the perceiver or experiencer of such a state persists. A practicant who has reached this stage is apt to err in his worldly dealings on account of intense mental exertion. But on reaching the fourth stage of God-realization one is not likely to commit such errors: one who has reached that stage efficiently discharges all his legitimate duties in the natural course as an automaton, without any conscious effort. The Lord has well said in the *Gītā*:—"Whose undertakings are all free from desire and conscious effort and whose actions are burnt up by the fire of wisdom, him the wise call a sage.*" Even in the fifth stage of 'illumination' one is likely to commit errors in his worldly dealings, with this difference that whereas the mood of the practicant in the third plane is *acquired*, that of the practicant in this plane is spontaneous. The third stage is followed by 'realization', which is only an other name of liberation (मुक्ति). The followers of certain faiths and creeds such as Jainism, etc. believe in salvation after death only; but our Vedānta admits the possibility of attaining salvation even during one's life-time. Saving knowledge or enlightenment can be acquired even before death. The distinct personality of one who has attained this state as well as the actions proceeding therefrom exist only in the eyes of others. There is no individual ego left to identify itself with them. It may be asked here as to how activity is possible in an organism without the presence of a conscious agent or doer. In reply to this it is stated that the Universal Ego (समष्टिचेतन) is present there all the same; the Ego which identified itself with a part has now expanded itself and embraced the whole—merged itself into

* यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥
(*IV. 19*)

the pure Ego. And the motive power for activity is supplied by this pure Ego without any obstruction or hindrance. It may be further objected that the Universal or Pure Ego is present in dead bodies and inert matter as well: why, then, is there no activity in the latter? Our reply to this is that want of the inner sense or faculty (अन्तःकरण) is responsible for the absence of activity in dead bodies and inanimate objects. Should a *Yogi* be able to multiply his *Chitta* (mind) and introduce it into a dead body or inanimate object, activity can be infused into such a body or object as well.

Now, if one asks who receives enlightenment (ज्ञान), we find no answer to this question. If the body is said to be illumined, the statement would not be compatible with reason; for it is not possible for a physical body to get spiritually illumined. If the *Jiva* (individual Ego) be called enlightened, the statement would be equally incongruous; for the Ego can no longer be called a *Jiva* after enlightenment. If, on the other hand, we apply the epithet 'wise' to the Pure Ego, the statement would be equally preposterous, as the Pure Ego was never 'unwise'. Hence it cannot be definitely stated as to who is wise.

The concept of an enlightened soul exists in the mind of a person who has not yet reached the stage of enlightenment: in the eyes of the Pure Ego none else exists. An enlightened soul has no objective vision: how, then, can the world exist for him? Only those who are yet far from enlightenment imagine that the soul inhabiting a particular body has merged into the Universal Spirit: that the portion of the Universal Ego which has the mind superimposed on it, along with the mind, is termed as the enlightened soul. Who in reality receives the epithet 'enlightened' nobody can say with the help of his speech, for in the eyes of an enlightened Soul enlightenment itself does not exist. The terms 'enlightened' and 'unenlightened' exist only for the edification of the world and the concept of enlightenment also resides in the mind of unenlightened souls only. Similar is the value of attempts made at defining the term *Guṇātīta* (one who has transcended the range of the three Guṇas or attributes). As a matter of fact, how can any distinguishing traits (लक्षण) exist in one who has transcended the three Guṇas. Such distinguishing traits inhere in the mind and every function of the mind is of the nature of the three Guṇas. The fact is that recourse is taken to the method of marking out the distinctive nature of the functions of the mind of a *Guṇātīta* in order to understand what is meant by the term. *Śrīmad Bhagavadgītā* characterizes a *Guṇātīta* thus:—

"He, O Pāṇḍava, who abhorreth not perspicuity, activity, nor even infatuation, when actively present, nor longeth after them when they are no longer present."*

The Lord has further discussed the characteristics of a *Guṇātīta* in the succeeding verses, viz. verses 23, 24, and 25 also. In the verse reproduced above the word 'perspicuity' (प्रकाश) should be taken to mean transparency of mind and the cognitive senses, activity (प्रवृत्ति) should be construed to mean voluntary effort (चेष्टा), and 'infatuation' (मोह) should be interpreted as the tendency to sleep, lethargy or 'आलस्य' (not ignorance or moral delinquency) or a state very similar to profound sleep in the matter of worldly knowledge. Since there is no ego identifying itself with the mind, in whom will 'abhorrence' (द्वेष) and longing (इच्छा) inhere? The very fact of the mind being free from attachment and aversion (रागद्वेष), delight and sorrow (हर्षशोक) and such

* प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति॥
(*XIV.22*)

other pairs of opposites proves that there is no ego identifying itself with the mind. Had the Universal Ego been tied with the mind, it would have been possible for the latter to manifest evil propensities like attachment and aversion and so on. But the Universal Ego is never tied with the mind: it simply lends motive power to the mind. All these distinguishing traits, too, persist only so long as the world continues to make its impression upon our mind, and these are ideal traits to be imbibed by the practicant. Hence it is that they find mention in the Śāstras.

The real position of a *Guṇātīta* can neither be understood nor described by any one else: it can only be felt by those who have attained that position. Should any one apply the tests to himself with a view to satisfying himself whether he answers such tests or not, he should be understood as devoid of wisdom. The very fact that he is in search of distinguishing traits proves that he is tied to the body: that he still maintains his distinctiveness from *Brahma*, otherwise there can be no separate investigator nor can he maintain a distinct position. Again, if he is keen on discovering such traits, why should he seek for them in a particular body alone? What prevents him from seeking for them in rocks and trees? The fact that he confines his quest to the body alone proves that he still identifies himself with the body. He has thus belittled himself already. Of course, if the practicant detaches himself from the body (*i. e.*, looks on the body as a spectator) and compares it with rocks and trees, this comparison may prove beneficial to him. The *Gītā* says:—

"When the seer perceiveth no agent other than the three Guṇas, and knoweth That which is higher than the three Guṇas, he entereth into My nature."*

But he, too, who says that he has not yet received enlightenment is not enlightened; for he expressly says so. Even so he who claims to have received enlightenment should not be recognized as enlightened; for his profession of wisdom proves the existence of three separate entities, viz. the knower, knowledge and the object known. And he, too, who expresses a doubt on this point is not enlightened; for such a doubt cannot exist in the mind of one who has actually received enlightenment. What, then, should an enlightened person say on this point? We get no answer to this question. That is why the position of an enlightened soul has been called 'indescribable' (अनिर्वचनीय).



* नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति॥

(*XIV. 19*)

Vedanta-Marga in the Bhagavadgita.

By Swami Asangananda.

Coming down, as it does, from very hoary antiquity, which history, nay, even tradition, has failed to peep into, the Religion of the Indo-Aryans has baffled, as it were, all the numerous resourceful endeavours of the erudite scholars in putting forth in a nutshell its various principles, polemics and traditional beliefs, injunctions and prohibitions. Yet, with all the multitudinous difficulties and limitations, the Sanātana Dharma—Eternal Religion—has been reflected with its glorious lustre and splendour on the great compendium of Hinduism, the *Bhagavadgītā*—the 'Song Celestial'. Undoubtedly, this Bible of the Hindus has got in itself all the Great Paths, the four famous Yogas, the various philosophies and their doctrines, poetry with its charming simplicity and beauty, idealism and realism, rationalism and emotionalism, Thesis, Antithesis and Synthesis, Theism, Polytheism and Unitarianism in a marvellously hyperbolic degree, and hence the *Gītā* is justifiably called the cream of Vedic lore. If *Jñāna* or knowledge is the corner-stone upon which the colossal superstructure of the Vedānta philosophy rests, there unquestionably stands the fact that this particular aspect of philosophy, *i.e.*, Reality, has been elaborately and admirably treated in the fourth and thirteenth chapters of the *Gītā*; nay, each couplet of the fourteenth chapter is replete with the Principles and Polemics of Jñāna philosophy. While the Upaniṣads have melodiously sung the glory of achievement of Superconsciousness through *Jñānayoga*, the Song Celestial has sung in a grand symphony and has shewn the underlying harmony and unity that may not be manifest to the superficial observers.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥
अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥

(*XIII. 24, 25*)

"Some by meditation behold the self in their own intelligence by the purified heart, others by the path of knowledge, others again by *Karmayoga*; others again, not knowing this, worship as they have heard from others. Even these go beyond death, regarding what they have heard as the Supreme Refuge."

Jñāna has been praised and extolled in all the philosophical treatises of the Hindus. The Vedānta Philosophy does not, unlike the other systems of religious thought imported from foreign and outlandish countries, believe in Eternal Hell and Perdition, but on the other hand gives infinite hope and encouragement even to the worst perpetrator of the blackest sin to regain the lost heritage of Divinity. In the midst of unspeakable torments and tribulations when death dances its fearful and terrifying dance before him, and when all the so-called friends have left him in the lurch, then comes forward the Vedānta with its all-loving-and-embracing hands and raises the afflicted aspirant up from the morass of suffering and ignorance with their attendant helplessness. And then the bird of the clarion-call of the *Gītā* whispers into the ears of the aspirant its soul-stirring Message, and quickly becomes the aspirant a thoroughly metamorphosed soul by tasting the cup of experience of the inherent divinity and pristine purity of the Self and by throwing away all the weaknesses that came in the wake of the

false notion about his own self, God and the Universe.

In these days of high rationalism and enormous advancement of learning, the modern people have got a very queer conception about *Jñāna* or knowledge, which is, according to their opinions, nothing but the intellectual understanding of the Doctrine, thoroughly divorced from practical intuitive experience. Knowledge is not mere speculation or *vichāra*, but is something above mere tall talk,—something which demands of every *Jñānī* to live up to the highest consciousness of Practical Reason. And, therefore, before the aspirant embarks on the great Mission to the Haven of Unity-Consciousness, he must be fully equipped with the necessary commodities required for the journey or the voyage. The first prerequisite is the recourse to a *Guru* (Teacher or Guide) who can safely pilot the disciple's boat to the safe and secure harbour of Salvation or Emancipation. Service to the *Guru*, Humility and intelligent Inquiry into Reality are some of the qualifications demanded of the aspirant or the disciple.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥
(*IV. 31*)

"Know that by prostrating thyself, by questions and by service, the wise, those who have realized the Truth, will instruct thee in that knowledge." Moreover, faith in one's own self, in the means and in Reality—faith which is not mere assumption or superstitious belief, but firm and adamantine conviction—, dogged persistence, grit and strong will-power, tenacity and, above all, the mastery of the senses are some of the cardinal virtues the aspirant must possess before he can think of the great voyage. Nay, *viveka* and *vairāgya*—discrimination and renunciation—are the indispensable wings with the help of which the bird of the *Jñānayogi* can fly in the firmament of superconsciousness and supersensuousness.

The knowledge of *Kṣetra* and *Kṣetrajña* (Ch. XIII) has been spoken of as the knowledge of *Jñānayoga*, *Kṣetra* and *Kṣetrajña* being the object and subject of Divine knowledge respectively.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥
(*XIII. 2*)

"Me do thou also know, O descendant of Bharata, to be the *Kṣetrajña* in all Kṣetras. The knowledge of *Kṣetra* and *Kṣetrajña* is considered by Me to be *the* knowledge."

The gross and subtle body with all its multifarious changes and movements in the body as well as in the mind has been described as the object.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः॥
इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम्॥
(*XIII. 5-6*)

"The great Elements, Egoism, Intellect and also the Unmanifested (*Mula Prakṛti*), the ten senses and the one (mind), and the five objects of sense, desire, hatred, pleasure, pain, the body, intelligence, fortitude—the *Kṣetra* has been thus briefly described with its modifications."

The knower of this *Kṣetra* is called the *Kṣetrajña*, *i. e.*, the subject—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥
(*XIII. 1*)

"This body, O son of Kunti, is called *Kṣetra* and he who knows it is called *Kṣetrajña* by those who know of them (*Kṣetra* and *Kṣetrajña*)."

It is admitted on all hands that all knowledge presupposes a subject and an object and therefore to conceive of the beginning or cause of either the subject

or the object is nothing short of height of folly; for even that conception should have to presuppose a subject and an object, which will ultimately culminate in the fallacy of *Argumentum ad infinitum.*

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥
(*XIII. 19*)

"Know thou that *Prakṛti* and *Puruṣa* are both beginningless; and know thou also that all modifications and Guṇas are born of *Prakṛti.*"

In the words of the *Gītā*, the *Kṣetrajña* is no other than *Puruṣa*; but in the production of the body and the senses, *Prakṛti* is said to be the creatrix.

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥
(*XIII. 20*)

"In the production of the body and the senses, *Prakṛti* is said to be the cause; in the experience of pleasure and pain, *Puruṣa* is said to be the cause."

Brahma or Self is free from all limitations and consequently untouched and uncontaminated by even an iota of impurity and imperfection; but it is the false identification or, in other words, superimposition that causes bondage and throws us in the welter of confusion and ignorance and their natural consequence—suffering and death, moral as well as spiritual. Indeed, the Self or *Puruṣa* does not participate in any activity, mental or physical, and therefore responsibility cannot be laid at the door of Divinity. The Self is all-blissful and all-perfect and so It is above all ideas of motives; but it is from the close proximity of the *Puruṣa* that *Prakṛti* or *Māyā* draws inspiration and power and causes all that is visible and invisible to our naked eye.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥
(*V. 15*)

"The Omnipresent takes note of the merit or demerit of none. Knowledge is enveloped in ignorance, hence do beings get deluded."

Since the objective world is unreal, the subjectivity of *Kṣetrajña* appears to be unreal; neither the subject nor the object, but the basis behind both, is the reality or *Brahma.*

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।
(*VII. 6*)

"I am the origin and dissolution of the whole universe."

Brahma, the Absolute, is beyond all predications. Just as the ocean does not owe its existence to the waves or ripples, similarly the Self or *Brahma* exists without caring for even a single moment for the existence or non-existence of the phenomenal universe; but all the manifestations proceed direct from the Supreme Soul, though they do not always exist in It or Reality.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥
(*IX. 4*)

"All this world is pervaded by Me in My unmanifested form; all beings exist in Me, but I do not dwell in them."

There is a great misconception lurking in the minds of the educated public of this country that the Vedānta Doctrine is specially reserved for and is the sole property of those who have given up their hearths and homes and have retired to the forests or mountainous caves for contemplation and meditation and it is also meant for the worthless dotards and old hags who have set their one foot in the grave and are incapacitated to expect anything from the world of ours. Nothing is more harmful, unpleasant and disastrous than misunderstanding and misconception. Nay, more than three-fourths of sufferings and tribulations of the present world is, no doubt, due to the

misunderstanding of the humanity at large. In these days of individual self-aggrandisement and hypocrisy, social confusion and mutual distrust, political duplicities and national egotism, which are the cankers eating into the vitals of the societies as well as the nations, and which are retarding the wheel of progress of civilization and culture from the goal of perfection, the Vedānta philosophy or *Mārga* has a great opportunity and remarkable part to play in the advent of the new civilization for which the whole world is pining at present, by bringing home to the people at large the inherent Divinity of Man. May the great Mission of Vedānta be crowned with success at no distant date and may the harbingers of the new civilization usher into the world the twin message of Love and Knowledge, is the prayer of all those who are working in that line!

The Bhedabheda System of Vedanta.

By Sridhar Mojumdar, M. A.

The *Bhedābheda* or *Dwaitādwaita* system (Monism standing side by side with Dualism) is generally known as the Nimbārka School of Vedānta.

This school holds that the *Jiva*, having in him the capacity of bondage and emancipation, is in his ordinary state a part, but a non-separate part (and not a divisible part like coins and the like) of the indivisible Whole, the Supreme; that is, the *Jiva* is possessed of limited power, though not separate, whereas the Supreme has unlimited power. The *Jiva*, as part and parcel of the Supreme, is different from, as well as identical with the Supreme (*Bhedābheda*); the part in respect of its energy and attributes must be identical with the whole, but at the same time, being smaller, it is different from the whole; hence the relation between the finite self and the Supreme Self is one of *Bhedābheda*.

Consciousness in its entirety or absoluteness is *Brahma*, and in its specific realization it is *Jiva*; that is, when associated with ego-consciousness, it is *Jiva*, while, endowed with pure consciousness, it is *Brahma*.

The finite self is minute and not all-pervading as understood from its movements from the body and going away from and coming to this world; but at the same time it is not of the specific dimension of the body. It is also everlasting. Births and deaths are applicable to the body and not to the self.

The universe also, according to this school, is a part of *Brahma*. The relation between the universe and *Brahma* is also one of *Bhedābheda*. There is no difference between the universe and *Brahma*; the effect is not separate from the cause.

Brahma being the cause of creation, preservation and dissolution of this unlimited universe, must be omnipotent and omniscient and not without attributes; being the support of all these attributes, It must transcend these attributes also. *Brahma* is the material cause, as well as the efficient cause, of the universe. *Brahma* in Its phenomenal or sensuous aspect has two forms—(i) visible (such as earth, water and fire) and (ii) invisible (such as air and *Ākāśa*); but It has another form subtler and finer than either, which in reality is Its noumenal or supersensuous aspect.

Brahma exists in four stages. In Its primary stage It is the Immutable Unconditioned Supreme *Brahma* enjoying Its own inherent all-pervading bliss; It is

extremely absolute and is a state of absorption in the ocean of Its own innate bliss. In Its second stage It is Iśvara, the Lord of the universe, with simultaneous cognition of the entire universe. In the third stage in Its specific gradual realization of appearance, taste, smell, touch and sound It is called *Jiva*, the finite self; these Jivas, according to realization, are of two kinds:—(i) Jivas who realize these specific appearances and the like as non-separate from *Brahma*, are called released souls free from nesciece; whereas (ii) Jivas who have knowledge of these specific appearances but have no knowledge of the all-pervading indwelling Spirit, the support of these appearances, are called bound souls. In its fourth stage *Brahma* is manifested, in Its objectivity, as the universe consisting of appearance, taste, smell, touch and sound; this universe has no separate existence from *Brahma*; when seen as separate from *Brahma*, it is inert, as a body is inert when seen separate from the life-energy (*Prāṇa*).

Brahma, though visible as well as invisible, though minute as well as all-pervading, though with attributes as well as without attributes, retains unimpaired always and everywhere Its perpetual indivisibility and fullness, in Its noumenal aspect in the shape of all-pervading consciousness and bliss. This is the conclusion of the glorious Nimbārkāchārya supporting the theory of monism standing side by side with dualism (*Dwaitādwaitavāda*).

Like the illustrious Śankara, the devotional Rāmānuja, strongly pious Madhva and others, the peaceful and well-composed Nimbārkāchārya has also written a commentary on the *Brahma-Sūtras* of Bādarāyaṇa, known as the *Vedānta-Pārijāta-Saurabha*. The commentary is very brief and contains no attack on different rival theories; but its greatest charm lies in its remarkable perspicuity of diction and clearness of expression; and its greatest recommendation is that it makes a wonderful adjustment of the different views of the different commentators, by his all-embracing theory regarding the Supreme Self which is, in a nutshell, the sum-total of all the views of all the commentators and which is, therefore, considered as a gradual development on all the different commentators. It is, however, admitted on all hands that the theory of Nimbārka is as old as that of the ancient sage Audulomi, whose name Bādarāyaṇa himself refers in his *Brahma-Sūtras* (I, 4, 21; III, 4, 45; IV, 4, 6).

It is extremely difficult, rather impossible, for the finite individual self (*Jiva*) to get all at once a clear conception of the infinite Universal Self, *Brahma*, and more so to express it in adequate terms. Different commentators of the *Brahma-Sūtras* seem to have given apparently different versions on the true nature of *Brahma*; but the curious thing is that they have all based their conclusions on the infallible authority of *Sruti*, which is the outcome of intuition or supersensuous perception of the seers of old, called Ṛṣis. To doubt any of these conclusions is to doubt *Sruti* itself, which is regarded by the wise as a sacrilege, as *Sruti* is the corroborated testimony of the results of intuition of different seers, attained by each independently in his quest after the realization of the Supreme Self, *Brahma*. Amidst these notes of differences let us listen to the sublime note of the ever-memorable couplet of *Sruti* regarding the true nature of *Brahma*—"Who is incomprehensible, unspeakable, infinite in form, all-good, all-peace, immortal, the cause of the universe, without beginning, middle or end, without rival, all-pervading, all-consciousness, all-bliss, invisible and inscrutable." (*Kaivalyopaniṣad, Pt.* I, 6). Each commentator has given a view of *Brahma* as revealed to him and as most suited to his taste. But it will not be doing equal justice to all the commentators to say that the version

of one commentator is the only true representation of the infinite *Brahma* in Its entirety, while those of the rest are wrong; as this will be questioning the validity of *Sruti* itself. *Sruti* being the outcome of experiments carried in the domain of the supersensuous, has the same force in the spiritual science as the results of experiments in the natural science carried in the domain of the sensuous, only with this difference that the former, which is called revelation, is absolutely free from error. So, in order to form a true view of *Brahma*, the infinite Spirit, there must be, for the reason stated above, an adjustment of all the views of all the different commentators, though *Brahma* in Its infinite capacity might remain incomprehensible, unspeakable and inscrutable all the time. As a palace lends different views while seen from different directions in different perspectives; but one, taking a bird's-eye view of the entire palace from above, will find that all the different views from different directions are equally applicable to the palace; and he will find out that the true view of the palace is the sum-total of all these views: though many views more, while seen from below or from different places within the palace, might remain still unexhibited. All these revered commetators stand on the authority of *Vedānta*; we should most humbly bow down to them all and maintain that all these different versions about the true nature of *Brahma*, the infinite Spirit, are perfectly true, as they are equally weighty and as *Brahma*, according to *Sruti*, can only be apprehended and not comprehended. Though in our limited knowledge these versions may appear conflicting to us, they are applicable equally in their entirety to *Brahma* unconditioned by time, space and causation. This conception of harmony amongst different creeds regarding the Supreme Self is preached also in *Yogavāsiṣtha Rāmāyaṇa* (*Nirvāṇa-Prakaraṇa, Uttara Bhāga, Sarga 97*).

Thus it will be seen that the followers of Nimbārkāchārya, who accept the perpetual twofold characteristics of *Brahma*, have no difficulty in accepting as true the view of any of the various commentators of the *Brahma-Sūtras* as all extremes meet in the Illimitable. They have no quarrel even with the view taken by the illustrious Śankarāchārya; they understand Śankara in the way that he has also accepted the *Bhedābheda* relation between *Jiva* and *Brahma* in his explanation of II, iii, 43 of the *Brahma-Sūtras*; that he has accepted the twofold aspects, namely, that with attributes and that without attributes, of *Brahma* in his explanation of III, ii, 27; and that in his highest philosophical flight, the loftiest ideal, he has ultimately accepted the noumenal aspect, ignoring the phenomenal aspect, of *Brahma* in his explanation of Chap. III, ii, 11 of the said *Brahma-Sūtras*. They make reconcilement of all these apparently different views of Śankara by accepting the sense that ordinary individuals, owing to nescience, have perception of the separateness of the individuals and of the universe from *Brahma*, but that they have no idea that these individuals and the universe have a supersensuous aspect beyond attributes; and that the illustrious Śankara, in his accepting the twofold characteristics of *Brahma* has this phenomenal as well as the noumenal aspect in his mind; and that in his accepting the ultimate noumenal aspect he has in his mind the all-pervading supersensuous state perceived in the fourth state or the state of *Samādhi*, which is called the state of Knowledge (*Annapurṇopaniṣad* I, 48; as well as *Mahopaniṣad* IV, 13), when the vision of the phenomenon ceases (*Jābāla-Darśanopaniṣad* X, 12). The phenomenon is perceived through the senses by the agitated mind in the waking state in the shape of appearance, taste, smell, touch and sound, when the noumenon remains in the background; whereas the noumenon is realized by the suppression of the senses, that

is, by the tranquil mind, in the *Samādhi* state in the shape of existence, consciousness and bliss, when the senses remain inactive and the phenomenon disappears from the mind's eye. Āchārya Śankara does not deny the practical existence of the phenomenon, nor does he disregard the aspect of *Brahma* with attributes, as will appear from his poem "Ananda-Lahari". Śankara's description of the illusiveness of the universe is taken in the sense that it is mutable, though eternal, and the object of the description is (i) to prevent attachment to this transient phenomenon, which increases sorrows, and (ii) to help meditation on the all-pervading indwelling Spirit as One Whole. This view may make the two classes of *Sruti* consistent.

The commentary by Nimbārkāchārya appears to me to have drawn the attention of the savants of different schools towards reconcilement and to put a stop to unnecessary bickering and bad blood amongst themselves regarding the supreme truth, though it will always remain true that different aspects of *Brahma* are revealed to different meditators at different stages according to their own progressive capacity of realization.

Ramakrishna as a Remaker of Man.

By Benoy Kumar Sarkar, M. A.

The category "from Rammohan to Gandhi" might imply that during the nineteenth and twentieth centuries creative India has perhaps taken interest solely or chiefly in matters economic, political, educational or social. It would be wrong to appraise the creations of modern India as having reference to these fields only. There are other aspects of life and other interests of culture and to these also the Indian mind has addressed itself during the last four or five generations. The creations of modern Hindu culture in these other fields are apt continuations of the ancient and mediæval cultures, and by the world standard of to-day also they would be found to be as humane, as edifying and as ennobling as anything of *le monde des valeurs* (the world of values) in the two hemispheres. We are talking of the contributions of modern India to spirituality, moral life and religious experience and in this connection would like to single out Ramakrishna (1836-86), the Bengali saint, who is now a world-figure as the preceptor and maker of Swami Vivekananda.

At the outset it is necessary to observe that Ramakrishna was a worshipper of Goddess Kāli and professionally a priest in a temple. His book learning was limited and he knew as little of geology or the binomial theorem as the man in the moon. Besides, he did not think in terms of social reform, political advancement, industrial reconstruction or things like that. Neither the category "world-forces" nor the category "nationalism" would have conveyed any meaning to his life. And yet his *Kathāmṛta*, "the nectar of discourses" (1882-86), has turned out to be the most dynamic social philosophy of the age and this has created for him a position of one of the greatest "remakers" of mankind.

Ramakrishna's messages are pervaded by the milk of human kindness. He has his own conception of morality and spiritual life. But he is realistic and shrewd enough to understand that not everybody is like himself. He makes distinctions between individuals, and his programme for the making of man knows how to adapt itself to the requirements

of each. "The worship from fear, *e.g.*, of hell fire," we are taught (No. 397) is intended for the beginner. Some people look upon the sense of sin as the whole of religion. They forget that it marks only the earliest and lower stage of spirituality." In his judgment "there is yet a higher ideal, a higher stage of spirituality, viz., the love of God as our own Father or Mother". It is this personal nexus,—the human touch—between God and the individual that Ramakrishna emphasizes in season and out of season. To be able to conceive such a direct *liaison* in such matters constitutes by itself a revolution of capital importance.

The teachings of Ramakrishna are pregnant with catholicity and the spirit of universal freedom. "As you rest firmly on your own faith and opinion," runs his advice (No. 564), "so allow others also equal liberty to stand by theirs". A precept like this is intended especially perhaps for the "high-brows", the lovers of *vitaṇḍā* (discussion), the disputants. And armed with a methodology like this his disciples can exercise their *charaiveti* (march on) undaunted and in a dare-devil manner. Here we have the doctrine of a self-conscious pluralism such as would afford "the other fellow" also a chance for self-assertion and create opportunities for an open-air intellectual tug-of-war at mutual convenience.

To Ramakrishna vacillation is a sin, weakness is a sin, procrastination is a sin. In the very manner of Śākya the Buddha expounding the cult of *appamāda* and *viriya* Ramakrishna teaches Young India the value of great and noble thoughts as follows (No. 518): "Many with a show of humility say, 'I am like a low worm grovelling in the dust.' Thus always thinking themselves worms, in time they become weak in spirit like worms." Ramakrishna would not allow anybody to cultivate such dehumanizing, ignoble and demoralizing thoughts. "Let not despondency ever enter into thy heart"; says he, "despair is the great enemy of progress in one's own path." His burden is as follows: "As a man thinks, so he becomes."

He is the enemy of cowardice-promoting humility, genuine or counterfeit. It is the mind on which he works. The objective of his spiritual conversation is the transformation of the mental processes along channels of strength, courage and hope.

"The bondage is of the mind", says he (No. 516), "freedom is also of the mind. If thou shouldst say, I am the son of God, who can bind me ?—free thou shalt be." Ramakrishna's pedagogics is nothing but a steady and comprehensive play upon the mind. As we have already observed, he does not talk much of social reforms, moral propaganda, plans of national reconstruction or the like. It is the transformation of the mind in which he is almost exclusively interested. For he is convinced (No. 514) that "the mind is everything. If the mind loses its liberty, you lose yours. If the mind is free, you are free too."

In the *milieu* of such Kantian or Fichtean messages bearing on the mind and its freedom, coming as they do from the lips of a man whose school learning hardly went beyond the three R's, one can easily understand why the "high-brow" universitarians, equipped as they were with Kant, Fichte, Hegel and others, felt like pigmies, and "fools who came to scoff remained to pray".

Nothing but strong determination and doggedness can please Ramakrishna's soul. It is the strenuous and tenacious youngmen that he would like to see around himself. And for them he has propagated one soul-inspiring motto. They are to say all the time (No. 564): "I must attain perfection in this life; yea, in three days I must find God; nay, with a single utterance of His name I will draw Him to me." Such is the creed of individual self-discipline preached by Ramakrishna in the interest of the remaking of youths.

Hollow formalism can have no place in Ramakrishna's thought. "What is the good of merely repeating the word *Sivoham* (I am Siva or God)?" he asks (No. 413), "It is only when one, by perfect meditation on the Lord in the temple of one's heart, has lost all idea of self and realized the Lord Siva within that one is entitled to utter this sacred word. What good can the mere repetition of the formula do without the realization?" We are to understand that this attack on "words, words, words" is delivered as much against the Hindus of all denominations as against Christianity, Islam, Buddhism and all other faiths, great or small. Ramakrishna is a teacher of all mankind in the direction of sincerity and spirituality.

Lectures on eternal verities like God and the soul, howsoever popularly delivered, or on the denunciation of *Kāmini* (woman) and *Kāñchana* (gold or wealth), howsoever well-meaning they be, may leave in the long run hardly any impression upon the worldly-minded man. He needs a definite prescription for his daily life. Everybody in the two hemispheres has often asked the question as to how it can be possible to harmonize God and the world. Ramakrishna's homely recipe is as follows: "Look at the thrasher's wife," says he (No. 252), "how many things she is doing at once! With one hand she stirs the flattened rice in the mortar of a *Dhenki*, with the other hand she is nursing her child and at the very same time she bargains with a purchaser about the rice. Thus, though her occupations are many, her mind is fixed the while on one idea that the pestle of the *Dhenki* shall not fall on her hand and bruise it." The moral is self-evident. We are taught to "be in the world but always remember Him and never go astray from His path."

Ramakrishna's messages do not therefore compel everybody to renounce hearth and home, family and property. His followers are not all Sannyasis Sadhus and Swamis. He is the teacher of householders, businessmen, lawyers, clerks, cultivators and others as well. In spite of his perpetual emphasis on the soul and communion with God, Ramakrishna has thus succeeded in becoming one of the most influential expounders of positivism and secular endeavours. In this synthesis of the transcendental and the positive, he is but a chip of the old Hindu block coming down from the Vedic times. And it is on the strength of this synthesis, again, that his Narendra the Vivekananda thundered a Young India into being,—the India of economic energism as well as of spiritual creativeness, of material science and technocracy as well as self-control and social service.*

Let Thy Will be done.

Let my soul be lighted with Thy wisdom.
Let my heart be delighted with Thy beauty.
Let my arms be of service to the ways of Thy Plan.
Let my mouth be laid in Thy praises.
Let all this be done only if it is Thy Will to be done.

—Baba Baduruddin.

* The numbers quoted in this article within brackets refer to the book "The Teachings of Sri Ramakrishna" (Advaita Ashrama, Calcutta.)

Misapprehensions about Vedanta.

By Basanta Kumar Chatterjee, M. A.

A common mistake made by Western scholars about the doctrines of Vedānta is that those persons who did not believe in many gods and in the efficacy of sacrifices were responsible for the speculations which are to be found in the Upaniṣads or—as they are collectively known—the Vedānta. Thus Dr. Winternitz, who is considered to be the latest authority on the subject, writes in his "History of Indian Literature" (Vol. I, pp. 226, 227): "We have seen how in some hymns of the Ṛgveda doubts and scruples already arose concerning the popular belief in gods and the priestly cult. These sceptics and thinkers, these first philosophers of ancient India, did not remain isolated." Again, he writes (p. 231): "When the Brahmanas were pursuing their barren sacrificial science, other circles were already engaged upon those highest questions which were at last treated so admirably in the Upaniṣads. From these circles, which originally were not connected with the priestly caste, proceeded the forest hermits and wandering ascetics who not only renounced the world and its pleasures but also kept aloof from the sacrifices and ceremonies of the Brahmanas." The above reasoning is entirely false. Neither in the *Ṛigveda-Saṃhitā* nor in any of the Upaniṣads has any doubt been expressed about the existence of minor gods or the efficacy of sacrifices. Sceptics have in some places been mentioned, but they have been mentioned only to declare that the sceptics were entirely in the wrong. There is not the slightest justification for the assumption that the origin of the Upaniṣads can be traced to this sort of scepticism.

We propose to examine the reasons given by Dr. Winternitz in support of the theory stated above. He says that doubt about the existence of the minor gods has been expressed in *Ṛigveda-Saṃhitā* (II. 12, VIII. 100, X. 121, and X. 129.)

Hymn II. 12 is a hymn in praise of Indra. The glories of Indra are mentioned and every verse ends in the refrain "He, O men, is Indra." Surely it cannot be the intention of this hymn to doubt the existence of Indra. On the other hand, the intention is to dispel all doubt, and it is for this purpose that the sceptics are mentioned. This is how the sceptics are referred to in the following verse:—

> *"Of whom they ask 'where is he?'*
> *Of him they indeed also say 'He is not'.*
> *Believe in him: for he,*
> *O men, is Indra."*

Surely the writer of the verse had no doubt about the existence of Indra, nor does he imply that these sceptics were wise men or philosophers searching for One God.

Hymn VIII. 100 is a hymn in which some priests express a doubt whether Indra really exists, "whereupon Indra personally appears in order to give assurance of his existence or greatness." Surely the author of this hymn did not intend to cast any doubt as to the existence of Indra. As in the previous hymn, the intention of this hymn also was to dispel all doubt on this point.

Hymn X. 121 is the *Hiraṇyagarbha-Sūkta*. The refrain of each verse is 'कस्मै देवाय हविषा विधेम'; Sāyaṇāchārya interprets the word 'कस्मै' to mean "to the god Prajāpati", so that the refrain will mean "We offer oblation to the god Prajāpati." This interpreta-



Śakti & Śiva.

tion is perfectly reasonable. Dr. Winternitz, however, would interpret 'कस्मै' to mean "to which god", and says that the refrain means "To which god shall we offer oblation ?" According to him this hymn expresses a doubt on the efficacy of offering sacrifice to the other gods. Even if we accept the interpretation of Dr. Winternitz, the utmost that can be said is that in this verse Prajāpati is praised as superior to the other minor gods and offering oblation to him is commended as more efficacious than effering oblation to the other minor gods. Surely this hymn does not justify the conclusion that the minor gods do not exist, especially because in this hymn it is clearly stated that the other gods worship the commands of Prajāpati.

उपासते प्रशिषं यस्य देवाः '

Thus in this hymn also there is clear mention of the existence of the minor gods.

Hymn X. 129 is the 'नासदीयसूक्त', in which Dr. Winternitz fancies that "scepticism finds its most powerful expression". He quotes from this hymn two verses in which the state of *Pralaya* is described,—how there was neither air, nor water, nor earth nor heaven, and God alone existed. From this Dr. Winternitz seems to conclude that this hymn denies the existence of gods, which is affirmed in other portions of the Vedas. It is obvious that Dr. Winternitz has made a serious mistake here. From the statement that the minor gods do not exist at the time of *Pralaya* it cannot be concluded that the minor gods do not exist at all. Men and beasts do not exist at the time of *Pralaya*, but they exist at other times. So also is the case with the minor gods. It is expressly stated in this hymn that "the gods came hither by this world's creation only". So there can be no doubt as to the existence of gods.

Thus there is no justification for the statement of Dr. Winternitz that in some portions of the *Rigveda-saṃhitā* doubt has been expressed about the existence of the minor gods. But the fact that there were minor gods does not imply that the doctrine of the Vedas is polytheistic. Polytheism means the existence of many independent gods. If there are many minor gods subordinate to one Supreme God, it is monotheism and not polytheism,—especially if the minor gods are created by the Supreme God out of Himself—as the Vedas say. There are many hymns in the *Rigveda-saṃhitā* (*e. g.*, the famous *Puruṣa-Sūkta*) where this Monotheistic doctrine has been clearly stated. Yet Dr. Winternitz refers on page 76 of his book to the "polytheism of the Vedic Indians". Here also the learned doctor is entirely wrong. The existence of One Supreme God is referred to in many places of *Rigveda-saṃhitā*, *e. g.*, the पुरुषसूक्त, the नासदीयसूक्त, the हिरण्यगर्भसूक्त, and hence the doctrine of the Vedas can never be considered to be polytheistic.

If Dr. Winternitz is wrong in his statement that in some passages of the *Rigveda-saṃhitā* doubt is expressed about the existence of minor gods, he is equally wrong in saying that the persons who did not believe in the existence of minor gods and in the efficacy of sacrifices began the speculations which are to be found in the Upaniṣads. The learned doctor has taken it for granted that men who believe in one Supreme God can never believe in minor gods. In doing so he has imputed his own ideas on the subject to the sages of the Upaniṣads. For in the Upaniṣads it is nowhere stated that minor gods do not exist or that the sacrifices are inefficacious. On the other hand, there are frequent and clear references to the existence of minor gods and the efficacy of sacrifices. The Upaniṣads no doubt say that performance of sacrifices cannot be the highest aim of life. But that is because residence in heaven is not everlasting, so that a person who goes to heaven has to be born again on this

earth after some time. It is only by attaining the Supreme God that man becomes free from the cycle of birth and death. Hence the highest aim of life is to attain God, which is possible only through the knowledge of God. The Upaniṣads say that one should not perform sacrifices in the hope of reaching heaven, because the desire of enjoying heaven is an obstacle against the attainment of God. But the Upaniṣads also say that sacrifices should nevertheless be performed so that the mind may be pure and fit for the knowledge of God. In fact, according to the Upaniṣads, it would be futile to attempt to know God by contemplating on the teachings of the Upaniṣads without at the same time performing the prescribed sacrifices. For without performing sacrifices the mind does not become pure and, unless the mind is pure no amount of teaching will enable the searcher of God to know Him. We thus see that the conflict between sacrifices and the Upaniṣads exists only in the imagination of Dr. Winternitz.

As stated before, these misapprehensions about the doctrines of the Vedānta are commonly found among many Western scholars. What is more regrettable is that Indian scholars also who receive Western education make similar mistakes. Their knowledge of the doctrines of the Upaniṣads is often based on the writings of Western scholars, whose mistakes and prejudices they generally imbibe.

There is another type of mistakes made by the superficial student of the Vedānta. As the Upaniṣads say that *Brahma* alone exists and all else is illusion, he thinks that it is not necessary to follow the rules of conduct laid down in the Śāstras. But such is never the intention of the Vedānta—expressed or implied. The Upaniṣads say 'सत्यं वद', 'धर्मं चर'. The injunctions of the Śāstras constitute *Dharma*. If a person follows these injunctions, his mind becomes pure and fit for the reception of Divine Knowledge. If a person violates these injunctions his mind becomes impure and therefore unfit for Divine Knowledge. There are other incidental consequences of *Dharma* and *Adharma*. One who performs *Dharma* goes to heaven. One who performs *Adharma* goes to hell. The Upaniṣads do not deny these theories. It may be urged how can the Upaniṣads support the theories of heaven and hell if everything except *Brahma* is illusion. The reply is that heaven and hell may be illusion, but so long as a man does not realize *Brahma* he is affected by the pleasures and pain of heaven and hell, even as he is affected by the pleasures and pain arising from objects of this world. The fact is that Śaṅkara admits a relative existence (व्यावहारिक सत्ता) of this world as also of heaven and hell, though he denies the absolute existence (पारमार्थिक सत्ता) of these things. So long as a man does not realise God he must follow the rules of conduct as laid down in the Śāstras, if he wants to avoid misery and also if he wants to purify his mind. It follows that the restrictions about diet, the distinctions of caste and difference in duties according to caste are admitted in the Vedānta, which contains many references to different castes. The rules of *Varṇāśramadharma* are based on the Vedas (which include the Vedānta) and indicate how through difference one may realize unity.

Another fallacy connected with the Vedānta is that, since the Vedānta teaches that God is without form and invisible, hence it is a mistake to worship the incarnations of God and His images. It is true that God is invisible, but most men are incapable of worshipping God in His invisible and unthinkable aspect. In this matter (as in most matters) the Hindu Śāstras realize the difference in the capacity of different persons (अधिकारभेद). He is able to worship God in His invisible form who is unmoved by the pleasures and pain experienced by his body. It is obvious that such a man is

extremely rare. For ordinary persons the proper course is to contemplate on the actions of God performed by Him when He appeared as an Incarnation. It would be futile—if not harmful—for them to try to worship God in His invisible aspect. It is beyond their capacity—outside their *adhikāra*. If they devoutly worship the manifestations of God and His images, they will be gradually fit to realize the absolute aspect of God.

In conclusion, we may refer to the common mistake of identifying the Vedānta with the philosophy of Śankarāchārya. Śankara's philosophy is only one way,—no doubt, a remarkable way,—of interpreting the Vedānta. But it is not the only way. Rāmānuja, Madhva, Nimbārka and others have interpreted the Vedānta in their own ways. While it is a cardinal feature of Śankara's philosophy that the world is an illusion, other Āchāryas do not accept it. They say that the world may be considered to be false only in the sense that it is ever-changing and ephemeral. Thus, even though one follows the Vedānta, one is not bound to accept the interpretation of Śankara and admit that the world is an illusion.

The Vedānta is a very difficult subject and, if one relies on his own reason (generally full of prejudices and preconceived ideas), one is liable to misinterpret the subject. It is very necessary to know what the sages of old—who have spent their lives on the study and contemplation of the Vedānta—have got to say about the meaning of the Vedānta. For this purpose the student should read the *Brahma-Sūtras* of Vedavyāsa and the commentaries on these *Sūtras* and the Upaniṣads by saintly scholars like Śankara, Rāmānuja and Madhvāchārya. It is advisable and also very convenient to study the subject under the guidance of a properly qualified teacher.

The Great Hour.

One who has pierced the heart of ancient gloom
With swarming suns and stars, who has endowed
The dreary face of earth with life and bloom,
Whose tireless and infallible hands have ploughed
Barren and pathless ages, evolving this
Heaven-bound race of men born out of his
Immortal self, so long enwrapped by cloud,
Leads now the way to earth's supreme release
From suffering and death, and opens the gate
To Life Divine. The hour's a-throb with fate.
Forces of darkness rise in all their might
Against the march of dawn; but vain the fight
To hold their mortal sway; their frantic rush
To upset and baffle only deepens the hush
Of new creation; no stumbling human power,
A high omniscience moulds the poignant hour.

—Anilbaran Ray.

Srikanthiya Siva-darsana.

By S. S. Suryanarayana Sastri, M. A.

Though nothing is definitely known as to when and where Śrīkaṇṭha lived and wrote, it seems fairly certain that he belonged to the period when sectarian strife was beginning to make itself felt in South India, as between Śaivism and Vaiṣṇavism. While it is said, on the one hand, that Haradatta wrote a commentary on Śrīkaṇṭha's *Saiva-bhāṣya*, it is asserted by Appayya Dīkṣita that Śrīkaṇṭha followed in the wake of Haradatta. Haradatta was a Brahman born of Vaiṣṇava parents in Kaṃsapura, a village in the district of Tanjore; but even in his infancy he became an ardent devotee of Śiva and maintained from the top of a red-hot iron tripod the supremacy of Śiva over all other deities. One of his works, called the *Pañcharatna-mālikā* seeks to establish this same supremacy in five verses. The arguments advanced in them were used at the court of the Chola King, Kulottunga, to compel all others to subscribe to a declaration that there is none higher than Śiva; and, when Rāmānuja's disciple, Kūreśa, refused to subscribe and had his eyes put out by the King, it was these same arguments that he refuted *seriatim* in the work called *Kūreśavijaya*. Apart from the traditions that allege Haradatta to have preceded or succeeded Śrīkaṇṭha, there is also considerable similarity of doctrine between the two. A rather detailed comparison of Haradatta's *Śruti-sūkti-mālā* with Śrīkaṇṭha's *Saiva-bhāṣya* has been set out by the present writer in an Appendix to his work on Srīkaṇṭha. Bhaṭṭa Bhāskara, a Vedic commentator, believed to have lived in the 10th century A. D., is also found to have doctrinal affinities with Śrīkaṇṭha. It seems therefore reasonably certain that Śrīkaṇṭha belonged to the same *milieu* All the greater is the credit due to him in that he himself preserved a spirit of ecleticism and sweet reasonableness, not allowing himself to be carried away by sectarian bias. Śrīkaṇṭha was pre-eminently a reconciler of Vedic with Agamic conclusions, of Śaivism with Vaiṣṇavism, even, perhaps, of philosophic absolutism with fervid monotheism.

As for all Hindu Āstikas, Scripture is the sole authority in final questions. Inference may be of some use as auxiliary to Scripture; but of itself it can take us nowhere. We may infer a cause of the world, perhaps on the analogy of human causation; but the analogy cannot warrant the inference of a single, omniscient cause. This conclusion can be given by revelation alone. And revelation may be roughly divided into two bodies of doctrine—the Vedic and the Agamic. Both are authoritative, since both alike are the work of Śiva, the omniscient and omnipotent, whose desires are eternally fulfilled, whose purposes always come true. If revelation failed to be authoritative, it could only be because of a defect in the author; but in Śiva there is no defect. The only difference between Vedic and Agamic truth is that the latter is open to all four castes, while the former is available to the first three alone. The twenty-eight Śaiva Āgamas expressly teach Śiva to be the Supreme Lord, the creator, sustainer and destroyer of the material universe, the material as well as the efficient cause, the Being that through His energy (*Sakti*) is immanent in the Universe and yet in His own being transcends it, the controller, the guide and the supreme goal of all souls. The Vedas and the Upaniṣads, where they teach the existence of *Brahma* without a more specific name, are to be

understood to refer to Śiva. Some of the Upaniṣads like the *Kaivalya*, the *Swetāśvatara*, and the *Atharvaśikha* expressly exalt Śiva and thus have the same purport as the Āgamas. Where a few Usaniṣads like the *Subāla* exalt Viṣṇu they are either non-authoritative or they have only a secondary import, as will be evident from a full consideration of the whole text; the *Mahānārāyaṇa Upaniṣad*, for instance, contains a hymn, called the 'Nārāyaṇa Anuvāka', which apparently glorifies Viṣṇu; but the whole of the Upaniṣad, as judged from the passages at the beginning, middle and end, makes out the supremacy of Śiva; it stands to reason, therefore, that the 'Nārāyaṇa Anuvāka', too, should have the same purport: 'नारायणपरं ब्रह्म' means that *Brahma* (Śiva) is 'नारायणात् परं' (superior to Nārāyaṇa).

Brahma thus shown to be identical with Śiva of the Āgamas is the material as well as the efficient cause of the universe. Though the material cause, He is not subject to transformation (*pariṇāma*), what is transformed being His *Chit-śakti*; yet Śiva Himself is said to be the material cause, since energy and energizer are one. The souls, of course, are not created; they are eternal, as otherwise with their death and birth there would be destruction of acquired *karma* and influx of unacquired *karma*. The object of material creation is to make the souls engage in *karma* with a view to helping them to get rid of their innate impurity (*mala*). Since the souls will not engage in action unless the material world is made to look attractive and worth while (while, in fact, it is worthless) the Lord conceals its real nature. This is his function of *Tirobhāva*. When in due course the souls are perfected, He bestows grace on them and releases them; this is His function of *Anugraha*. Dread God as He is, He is yet beneficent and merciful. Even the periodical destruction of the world is an act of mercy, as that is intended to give rest to souls weary of the migratory cycle. He is Rudra, since He drives away sorrow (रुजं द्रावयतीति).

Śiva without Śakti is nought. Not one of the predicates of omnipotence, omniscience, benevolence, etc. would apply to Him but for Śakti. There can be neither energy without energizer nor energizer without energy. Śakti is the mediatrix, as it were, between the Infinite and the Finite. The problems of the one and the many, immanence and transcendence, are got over with comparative ease because of the postulation of *Chit-śakti*, which is identical with the Lord and yet different from the Lord. The souls are neither barely identical with Śiva nor barely different from Him; nor is there a crude relation of *bhedābheda*; but through *Chit-śakti*, with which they are identical, they are identical with Śiva and yet different from Him.

The eligible souls study the Vedas and the Āgamas, reflect on their truths, adopt one or other of the modes of meditation prescribed therein and finally intuit *Brahma*. When they realize the Supreme Reality, that is, Śiva, though they may continue to see the material world, they do not see it as such; they are submerged in the ocean of bliss; and whatever they see is of the form of bliss, of the form of Śiva. Though in themselves the souls are atomic (Śrikaṇṭha strangely enough adopts here the same doctrine as that of the *Pāñcharātra* and Vaiṣṇava Viśiṣṭādwaita schools), in release they are pervasive and become themselves oceans of bliss; they have ceased to be bound creatures (*paśu*); they are untainted by any defect; they stand revealed in the fullness of their own stature; they are self-illumined and possess all auspicious qualities; they attain the eight qualities of Śiva, *sarvajñatā*, *tṛpti*, *anādibodha*, *swatantratā*, *alupta śakti*, etc.; for them even the Lord is not the ruler (*niyantā*), for they have passed beyond the sphere of rules and prohibitions. But the equality with Śiva that they thus attain is only in respect of enjoyment and the creation of such

objects as they may require for enjoyment. The creation, sustentation, etc. of worlds are exclusively the functions of Śiva.

Though in the end there is this much of difference between Śiva and the released souls, the meditation which leads to release is that of complete identity with Śiva. The devotee says "I am Thou, Thou art I", not "I am an element or aspect or part or a servant of Thee." So far there is recognition of perfect identity leaving the way free for a fulfilment of the system in Adwaita philosophy, in spite of the express criticism of Awdaita in some places. Yet another indication of possible Adwaita leanings is contained in the references to the Niranvaya-Upāsakas (the devotees of the non-related) and the statements that for these there is no departure along the path of light, etc. (*Archirādi-mārga*), as for inferior devotees. These and other indications have been fully exploited by Appayya Dīkṣita in the *Sivādwaitanirṇaya*, where he makes out that Śrikaṇṭha was an Adwaitī at heart and that his exposition of Śivādwaita, in which the supreme reality is presented as a personal God and the world—sentient and insentient—as His body, is solely for the benefit of those of inferior capacity.

It was also given to Appayya to stress and make full use of the absence of sectarian bias in Śrīkaṇṭha. So long as one worships a deity and conceives it in a particular form it is inevitable that one form should command greater devotion rather than another. And even when there is the rise to the conception of God as transcending the forms, *sāttvika*, *rājasa* or *tāmasa*, there is a tendency to apply the same name to this superior concept as to the lower concept. Thus, Viṣṇu is thought to be wholly *sāttvika*, Brahmā to be wholly *rājasa* and Rudra to be wholly *tāmasa*. The Vaiṣṇava who rises to the notion of God as transcending the three Guṇas and the three Mūrtis still conceives of that God as Viṣṇu; and a similar process is found in the Śaiva devotees; the *Saguṇa Brahma*, who is above the three Mūrtis, is yet spoken of as Rudra, the *tāmasa* deity being distinguished therefrom and spoken of as Saṃhāra-Rudra. This much of sectarianism is inevitable in any theism. But sectarian *bias* does not stop with this; it goes on to revile and ridicule the concepts of other devotees; it laughs at Śiva as the mendicant whose ornaments are snakes and whose chosen home is the cremation ground; it makes fun of Viṣṇu as one who was helplessly and repeatedly reborn in the world of *saṃsara* and holds Him to be no more than human. The revelations of either sect are scorned by the other and condemned as wilfully delusive. With such a spirit Śrīkaṇṭha has nothing in common. Viṣṇu for him is definitely inferior to Śiva, since Śiva is supreme; but He is inferior only to Śiva. He is indeed the prime expression of *Chit-śakti*. Vāsudeva is *Puruṣa*; and the being referred to as *Puruṣa* is none other than Parameśvara—'पुरुषो रुद्रः'. The Pāñcharātra Āgamas are misleading for reasons set out in the *Vedānta-Sūtras*; the worship of Viṣṇu, however, is not banned; for through that worship one may, in course of time, come to realize *Brahma*. This respect for other gods and other faiths is fully shared by Appayya Dīkṣita. Referring in some detail to the arguments of those who make out that Viṣṇu is all too human, he says, "Our head would burst if we were to subscribe to this heresy supporting itself on arguments culled from odd corners." Śiva, Śakti and Viṣṇu are to him three gems (*ratna-traya*). The Supreme Being who is the sole reality becomes, through *māyā*, apparently twofold, the *Dharma* and the *Dharmī*. The *Dharmī* is the transcendent efficient cause; the *Dharma* constitutes His *Ichchhā*, *Jñāna* and *Kriyā-śakti*; this *Sakti* in turn becomes twofold, as male and female; in the former mode it is Nārāyaṇa, the material cause of the whole universe; in the latter form it is Ambikā or Umā, the divine consort of the transcendent cause; divinity belongs not to the *Dharmī*

alone but to the *Dharma* as well. Hence the godhead of Viṣṇu is unimpaired. "Only by reaching Him (Viṣṇu) can that place be attained, which belongs to the Immortal Primeval Blissful Being who is Light, who is worshipped by the sons of the Immortal, the gods among gods, the ancient ones:—

प्राप्यं कृत्वैव तस्य प्रपदनममृतस्याद्यमानन्दमूर्ति-
स्थानं भर्गस्य जुष्टं तदमृततनयैर्देवदेवैः पुराणैः ।
(*Ratnatraya-parīkṣā*)

In such sentiments is expressed the true spirit of Indian eclecticism and that is essentially the spirit which marks the Siva-darśana of Śrīkaṇṭha.

Self-Realization.

By Swami Sivananda.

There is something dearer than wealth, there is something dearer than wife, there is something dearer than the son, there is something dearer than your life itself. That dearer something is thy own SELF (*Ātmā*) Inner Ruler (*Antaryāmī*), Immortal (*Amṛta*). He who dwells in this eye, who is within this eye, whose body is the eye, whom the eye does not know, who rules this eye from within, is thy Self, Inner Ruler, Immortal. He who dwells within this wooden post, who is within this post, whose body is the post, whom the post does not know, who rules this post from within, is the Inner Self, Inner Ruler, Immortal.

O Prema! there is a place where you will neither hear any sound nor see any colour. That place is *Parama Dhāma* or *Anāmaya Pada* (Painless Seat). This is the realm of peace and bliss. There is no body-consciousness here. Here mind finds rest. All desires and cravings melt away. The Indriyas remain quiet here. The intellect ceases functioning. There is neither fight nor quarrel here. Will you seek this silent abode through silent meditation? Solemn stillness reigns supreme here; Ṛṣis of yore attained this plane only by melting the mind in the silence. *Brahma* shines here in Its native effulgence.

In *Gītā* Bhagavān Śrī Kṛṣṇa says:—

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥
(*VIII. 21*)

"That unmanifested, the indestructible It is called; It is named the highest Path. They who reach It return not. That is My supreme Abode."

This body is certainly not meant for the satisfaction of petty ends. It is for rigorous penance here and infinite happiness hereafter. It is an instrument for achieving the goal of human life, *i. e.*, the attainment of *Brahmajñāna*. It serves the purpose of a boat to take us across this ocean of *Saṃsāra* to the other side, the abode of Bliss, Peace and Immortality.

Is not a kingdom valuable enough to be owned? Is not a summer-house or a pleasant garden with sweet smelling flowers delightful to live in? Is not the company of young damsels with tender waists and lotus-like eyes dear as life itself, very pleasing? Yet wise dispassionate men like Bhartṛhari, Buddha, Gopichand and so on had retired into forests, kicking all these things as worthless in order to realize the Self, which alone can confer immortality, infinite bliss and eternal peace.

You have spent eight hours in sleep and the rest in idle gossip, telling lies, deceiving others, in selfish activities, in gaining money. How can you expect spiritual good, how can you expect Immortality, if you do not spend even half an hour in the service of God, in singing His Name and in Divine contemplation ? Religion is practical. Religion must become part and parcel of your daily life. Mere curiosity and a little bubbling juvenile enthusiasm and emotion cannot help you much in your spiritual growth and evolution. Struggle and sustained efforts are needed.

Srsti is of two kinds, viz., *Jiva-srsti* and *Isvara-srsti*. There is no pain in *Isvara-srsti*. Water quenches thirst. Fire gives warmth. Fresh breeze invigorates. Trees give shade. Cows give milk. Objects of "Mamatā" (Mineness) such as my wife, my house, my son, and so on are *Jiva-srsti*. This gives pain. When you hear "A horse is dead", you are not affected. When you hear "your horse is dead", at once you begin to feel. The root of human sufferings is "Mamatā". Destroy "Mamatā" and rest in Atmic peace.

Sivaji engaged thousands of coolies to build a fort. He had the *abhimāna* (pride) that he was feeding all these persons. Sivaji's Guru, Swami Ramdas, understood this. He called Sivaji and asked him to break a big stone that was lying in front of his palace. Sivaji ordered a servant to do the work. When the stone was broken a frog that was inside jumped outside. Ramdas said, "O ! Sivaji, who has provided food for this little frog that was inside this stone ?" Sivaji felt ashamed and, prostrating before his Guru, said: "O Guru Maharaj, Thou art *Antaryāmi*. Thou hast understood my *abhimāna*, when I thought that these coolies are fed by me. Now *Vivcka* has dawned on me. Protect me, O Lord. I am Thy disciple."

The root cause of human sufferings is the erroneous notion that the body is the Self. Real renunciation consists in the renunciation of the wrong notion "I am the body" and the idea "I am different from *Brahma*."

Algebra, the science of abstract numbers, cannot be understood without a preliminary practice and knowledge of Arithmetic, the science of concrete numbers. Kāvyas in Sanskrit and higher Vedantic books cannot be understood without a preliminary knowledge of Sanskrit Grammar and manuals of logic like "Tarkasangraha". Even so, meditation on *Nirguna, nirākāra*, abstract *Brahma*, is impossible without a preliminary practice of concentration on a concrete form in the beginning. Approach to the invisible and the unknown is to be made through the visible and the known.

Just as coloured water penetrates freely and nicely a piece of cloth when it is pure white, so also the instructions of a sage can only penetrate and settle down in the hearts of aspirants only when their minds are calm, when there are no desires for enjoyments and when the impurities of their minds are destroyed. That is the reason why an aspirant is expected to possess the qualifications of *Vivcka, Vairāgya, Sama, Dama* and *Uparati* before he practises hearing of Srutis, reflection and meditation. Discipline and purification of the mind and the Indriyas are the prerequisites of an aspirant on the path of Truth and Self-Realization.

Meditation is the royal road to attain Godhead. It is the *shortest route* which takes the aspirant direct to the destination of Divine consciousness. It is the divine mystic ladder which takes the Yogic student from earth to heaven. It is the divine ladder of Yogis which pushes them to the heights of *Asamprajñāta Samādhi*. It is the step in the staircase of *Chidākāśa* to take the aspirant to the highest storey of *Adwaita-Nisthā* and *Kaivalya-Mukti* of Vedantis. Without it no spiritual progress is possible. It is a rope-bridge that allows the devotee to glide easily to the

other shore of *Bhāva-Samādhi* and drink the honey of *prema* and nectar of Immortality.

Om (A+U+M)is everything. *Om* is the name or symbol of God, Iśvara or *Brahma*. *Om* is your real name. *Om* covers all the threefold experience of man. *Om* stands for all the phenomenal worlds. From *Om* this sense universe has been projected. The world exists in *Om* and dissolves in *Om*. 'A' represents the physical plane, 'U' represents the mental and astral planes, the world of spirits, all heavens. 'M' represents all the unknown, the deep sleep state, and even in your wakeful state all that is unknown, all that is beyond the reach of intellect. *Om* represents all. *Om* is the basis of your life, thought and intellingence.

Assert:—

I am the Immortal Self in All. Om. Om. Om.
I am the Ocean of Light. Soham. Soham. Soham.
I am Infinite Knowledge and Bliss. Om. Om. Om.
I am an Embodiment of Peace. Analhaq. Analhaq. Analhaq.
I am All-pervading Consciousness. Sivoham. Sivoham. Sivoham.

Meditate on *Om* and its meaning with *Bhāva* and realize *Sat-Chit-Ananda Atmā* and shine in Divine Glory.

Meditate:—

"I am distinct form the three bodies.
I am different from the five sheaths.
I transcend the three Gunas.
I am Sākshi of the three Avasthās."

Just as one thread penetrates all flowers in a garland, so also one Self penetrates all these living beings. In *Gītā* you will find—

'मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।'

"All this is threaded on Me, as rows of pearls on string."

(*VII. 7*)

When one *Atmā* dwells in all living beings, then why do you hate others ? Why do you sneer and frown at others ? Why do you become indignant towards others ? Why do you use harsh words ? Why do you try to rule and domineer over others ? Why do you exploit others ? Why are you intolerant ? Is this not the height of your folly ? Is this not sheer ignorance ?

Behold this one Self in all. Give up the idea of diversity. Love all. Be kind to all. Serve all. You will be established in *Brahma* or Highest Consciousness.

OM ! OM ! OM !

Love for God.

This—the Divine Self—is dearer than a son, dearer than wealth, dearer than any other thing. It is more intimate than all else inasmuch as it is our own soul. If anyone were to say of one who called some one other than the Self dear, "He will lose his dear one," certainly it would be so. One should worship the Self alone as dear. He who worships the Self alone as dear, that dear thing which is his will not perish.

(*Bṛhadāraṇyaka Upaniṣad 1. 4. 8*)

Prayer of a dying man.

The face of Truth is covered with *bright rays*
As with a golden bowl. Sun-god, do thou
Reveal that face to him that follows truth

That he may see it. O All-Nourisher,
Thou Only-seer, Lord of the dead, O sun,
O child of the Creator, part thy rays
And gather in thy glory. I behold
Thy form—that loveliest form of thine—and He,
Yon Spirit, I become *one soul with* Him.

My breath be to the air, to the Immortal;
Then this my body's ending *shall be* ashes.
So be it, In the Name of God, So be it!
Heart mine, remember thou thy works, remember.
Heart mine, remember thou thy works, remember.

O Fire divine, O God who knowest all our ways,
Lead us by a right path to our well-being.
Remove from us crooked evil;
So shall we offer to thee hymns of most abundant praise!

(*Iśa Upaniṣad 15—18*)

Sivoham.

Of the many aspects of the philosophy of the Vedānta there is nothing more inspiring than the doctrine that man is an integral part of the Universal Spirit. There is no limit to the possibilities of his development; in fact, he can become God Himself. If he does not rise to the heights of divinity, it is certainly his fault. While the other religions of the world have stopped with the position that human beings are the children of God, the Vedānta has boldly gone a step further to assert that man is God's manifestation. It is a gospel of self-reliance and aspiration for which there does not seem to be any parallel in the philosophic thought or the spiritual realization of the world. If this Special Number of the *Kalyāna-Kalpataru* does something to make the millions of this land understand this sublime message, it will have done enough.

—P. Seshadri, M. A.

Sankaracharya's Analysis of Experience.

By S. V. Dandekar, M. A.

Metaphysics has been variously defined. Common people usually understand by metaphysics 'a science dealing with God, Man and Nature'. Aristotle, the great Greek philosopher, defined it as the science of being *qua* being. A modern positivist defines it as "a sum-total of all sciences". Taylor says that "it is a science that tries to sift the real from the unreal". All these attempts are, however, not quite satisfactory; for most of them fail to give us the exact nature of the subject-matter with which the science deals. The best definition is given to us in J. S. Mackenzie's 'Outlines of Metaphysics'. It runs thus—"Metaphysics may be provisionally defined as the science that seeks to deal with experience as a whole or rather as a systematic unity." As Sir Radhakrishnan rightly says, "Metaphysics is in the last resort a consideration of what is implied in the fact of experience." In the search after the Ultimate Reality our starting-point must always be 'experience'. To point out the importance of the word 'experience' in the definition of metaphysics, we take liberty to quote *in extenso* a very suggestive paragraph from J. S. Mackenzie's 'Outlines of Metaphysics'. * "Finally, the use of the term 'experience' suggests at once the point of view from which it seems necessary to approach our subject. If we simply set out with an attempt to understand the Universe, we seem to be embarking on an infinite sea without a compass or rudder. The term 'experience' suggests at once our point of departure—the consciousness of some individual mind—and so provides us with something of the nature of a guiding principle. It is here perhaps, more than in anything else, that modern philosophy has an advantage over that of ancient Greece. Whatever may be the differences among modern philosophers in other respects, all are practically at one in this, that what we have to seek to understand is the content and implications of our conscious experience. This we owe to Descartes, more than to any other man; but indeed it was the point to which Greek philosophy itself led up." We may even enunciate a general rule that every fresh attempt in the form of a new Metaphysical theory means a fresh attempt to interpret the fact of experience.

This importance of the interpretation of experience was clearly cognized in the West only after the efforts of Descartes, Locke and Kant. It was known to Indian philosophers, however, long before Descartes was born. That Śankara clearly recognized the importance of Experience, can be seen from the way in which he opens his *magnum opus* (*the Śārīraka-Bhāşya*) with a clear statement regarding our 'phenomenal experience'.

It is to be noted that even though Śankarāchārya is an orthodox thinker and is very often seen offering a harsh criticism of the potency of intellect to know the Ultimate Reality, he does not always rely on *Śruti* for a proof of the existence of *Brahma*. In the statement of his philosophy we can clearly observe an epistemological approach to Absolute Idealism. Differences in the advocacies of different ontological theories can be ultimately traced to different epistemological theories, *i. e.*, different kinds of analysis of experience. For instance, the different ideas of the Ultimate Reality in the case of Śankara and Rāmānuja can certainly be traced to the diverse results of their analysis of experience. Thus it is

* Page 73

because the analysis of experience is so very closely connected with the ultimate determination of the nature of Reality that an humble attempt is made in this essay to put before the readers Śankarāchārya's analysis of experience.

The word 'experience' usually connotes a kind of relation. And the two terms of the relation are usually named as subject and object. The two modern schools in the Western philosophy,—the Idealist and the Realist,—are divided just on the score of their diverse interpretations of this relation between the subject and the object. Now-a-days Idealism* is looked upon as a philosophical doctrine which conceives of knowledge or experience as a process in which the two factors of subject and object stand in a relation of entire dependence on each other as warp and woof. Realism, on the other hand, is defined† as a philosophical doctrine according to which experience is what is technically called a relation of one-sided dependence. That there may be experience at all, and that it may have this or that character, there must be real things of determinate character; but that there may be real things, it is not necessary that there should be experience. Śankara is a realist so far as his phenomenal experience is concerned.

That Śankara is a realist will be clearly seen from the following points:—

(A) The opening passage of his well-known *Bhāṣya* on the *Brahma-Sūtras* runs as follows:—

'युष्मदस्मत्प्रत्ययगोचरयोर्विषयविषयिणोस्तमः प्रकाशवद्विरुद्धस्वभावयोरितरेतरभावानुपपत्तौ सुतरामितरेतरभावानुपपत्तिरित्यतोऽस्मत्प्रत्ययगोचरे विषयिणी चिदात्मके युष्मत्प्रत्ययगोचरस्य विषयस्य तद्धर्माणां चाध्यासः।'

An examination of this passage shows that he begins with 'युष्मत्', something very strange, had Śankara been a subjective Idealist. Secondly he refers to the object and the subject in the plural as 'you' and 'we'. Thirdly he says that they stand opposite to each other contrasted like light and darkness, and incapable of identification. Lastly, our practical life, however is worked out with the superimposition of the qualities of one on the other.

(B) HIS CRITICISM OF CHARVAKA, THE INDIAN MATERIALIST

Chārvāka considers conciousness as a by-product of the mixture of four elements—पृथ्वी, अप्, तेजस्, and वायु (earth, water, fire and air). Individually each may not contain consciousness, but together they produce this fresh quality—consciousness—as certain ingredients, not in themselves intoxicating, produce intoxication, when mixed together. Thus consciousness is only an epiphenomenon or an appendage of body.

Śankara urges the following points against this view, which bring out his realistic inclination:—

(a) How can consciousness perceive the elements and their products, if it is itself one of them? Is it not contradictory that anything should act upon itself? Fire cannot burn itself and not even the best-trained acrobat can mount on his own shoulders.

(b) If consciousness were a mere quality of the elements and their products, it could not make them objects of its own perception, external to itself, any more than forms can make their own colours their objects.

(c) The body changes, but the self is permanent. Its recognition of itself as a conscious agent and its memory of the past would otherwise be impossible. This implies the idea of the externality of the object.

* An article on Idealism in "Encyclopædia Brittanica."

† Taylor: Elements of Metaphysics, Page, 67

(C) HIS CRITICISM OF VIJNANAVADA

According to a *Vijñānavādi* a follower of one of the four schools of Buddhistic thought, the process of perception is internal. The source of perception, its object and the resulting knowledge exist only in the mind, *i. e., Buddhi*. Thus a *Vijñānavādi* denies the existence of an object external to the perceptive process. This school is sometimes called a school of Subjective Idealism. But it is better called a school of 'psychological idealism'. For it does not believe in the existence either of a metaphysical spiritual ego or of a logical perceiver who remains the same. Śankara has criticised it in the following manner‡:—

It is impossible to conceive the non-existence of external objects. For—

(a) Every moment we perceive an external object such as a post, a wall, etc., to deny their reality outside consciousness is as absurd as for a hungry man to deny the satisfaction of his appetite after a good meal.

(b) Every Buddhist practically admitted the existence of external objects when he said that he did not find externally an object. Such a language is impossible where there is no external object at all.

(c) You cannot set aside the evidence of the senses altogether.

(d) The argument from dream has no value. For waking experience implies an agreement of the experience of various perceivers.

From the above points it clearly follows that Śankarāchārya, like the Nyāya and Sānkhya systems and like Rāmānuja and others, is a realist, so far as practical experience is concerned. Where Sānkara really differed from Nyāyā and the later theistic Achāryas was in his belief in a knowledge where there was no subject-object relation. Śankara says that *Atmā* or Self is not a knower. He is knowledge itself. This doctrine we find clearly stated in two places:—

First, in his commentary on 'सत्यं ज्ञानमनन्तं ब्रह्म'—a famous passage in the *Taittirīya Upaniṣad*. Here Śankara explains the word 'Jñāna' as follows:—

'ज्ञानं ज्ञप्तिः अवबोधः। भावसाधनो ज्ञानशब्दः न तु ज्ञानकर्तृ, ब्रह्मविशेषणत्वात् सत्यानंताभ्यां सह।'

Śankara says that the *Jñāna* described in this passage cannot be conceived to have a duality. For then it cannot be considered to be infinite. He says:—

'यत्र न अन्यद् विजानाति स भूमा। अथ यत्र अन्यद् विजानाति तदल्पम्।'

It may be asked why we should not maintain that the same *Atmā* becomes both the subject and the object. To this Śankara's reply is that there are no parts in the *Atmā*.

Secondly, in his commentary on—

'यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति···।
यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं पश्येत्।'

(*Bṛhadāraṇyaka IV. v. 15*)

When the self is all this, how should he see another, smell another, taste another, salute another, touch another, know another? Śankara advocates the theory of this same transcendental knowledge.

To sum up, Śankara's views on this point can be briefly summarized as follows:—

According to Śankara there are two kinds of knowledge, one on the phenomenal level, wherein obtains a dualism of subject and object, and the second on the Absolute level, wherein the distinction between the subject and the object is transcended. Śankara maintains that in the first case it is absolutely necessary to regard an object of perception as distinct from the perceptive process. For no process can perceive itself. His

‡ *Vide Sariraka-Bhashya* III. iii. 33.

speciality lies in believing in a higher superconscious state where there is no duality of subject and object. It is *Chitimātra*, of the nature of mere awareness.

Later theists, especially Rāmānuja among them, have criticized this aspect of Śankara's theory of knowledge. Rāmānuja in his commentary on the first *Sūtra* says:—

'न च निर्विषया संवित् काचिदस्ति, अनुपलब्धेः। विषयप्रकाशनस्वभावतयैवोपलब्धेरेव हि संविदः स्वयं प्रकाशता समर्पिता। न च स्वापमदमूर्च्छादिषु सर्वविषयशून्या केवलैव संवित् परिस्फुरनीति वाच्यम्, योग्य ज्ञानुपलब्धिपराकृतत्वात्।'

The Naiyāyikas also object to the *'Nirvikalpa Jñāna'* theory of Śankara.

But Modern Idealism seems to incline definitely towards the position of Śankara. In his 'Elements of Metaphysics' Mr. A. E. Taylor concludes that the fundamental characteristic of experience is its immediacy—the fact that in experience as such the existence and the content of what is apprehended are not mentally separated. Mr. Taylor further argues that this immediacy may be due, as in the case of mere uninterpreted sensation, to the absence of reflective analysis of the given into its constituents or elements. But it may also be due to the fusion at a higher level into a single directly apprehended whole, of results originally won by the process of abstraction and reflection. Of course, the writer is not prepared to identify the transcendental knowledge according to Śankara, wholly with the immediate experience at a higher level according to Mr. Taylor. He has referred to Mr. Taylor's views just to show how modern Absolute Idealists are disposed to accept two grades in knowledge and how the higher grade according to them approaches Śankara's conception thereof. The matter, the writer thinks, is ultimately to be determined by personal 'experience.'

God and The Soul.

Truly this All is God! As born of Him, returning to Him, breathing in Him—So let a man with peace at heart meditate thereon.

For man is in truth a thing that yearns. As is a man's yearning in this world, such does he become on his departing hence. *Therefore* let him yearn *for God in meditation thus:*—

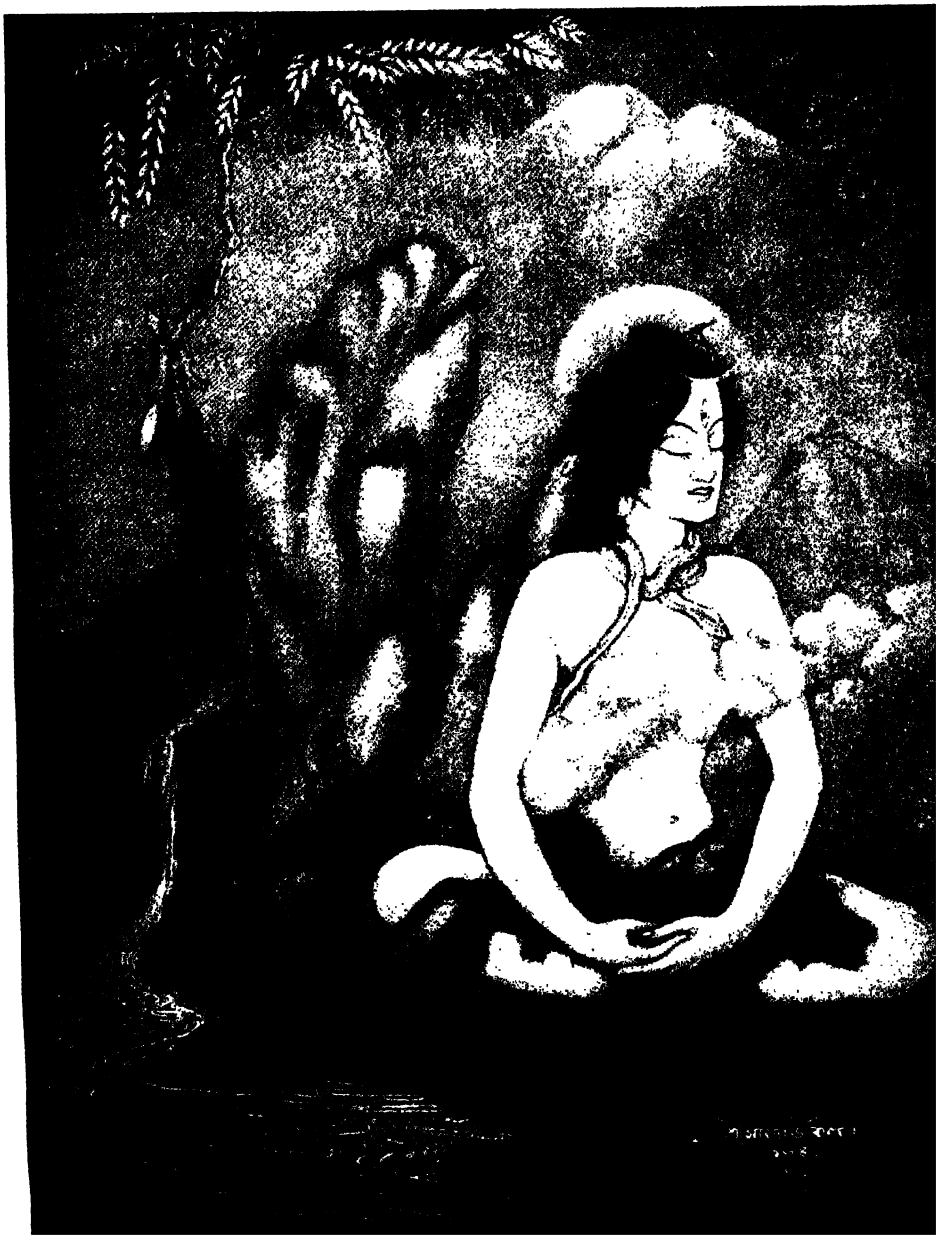
Of mind is He made; Life is His body; Light is His form. His purpose is truth, His spirit is space. His are all deeds, all desires; His are all scents, and all tastes. Pervades He this All, Silent, Unconcerned.

He is my Soul within my heart, smaller than a grain of rice or barley, smaller than a mustard-seed or a canary-seed or a husked canary seed. He is my Soul within my heart, greater than Earth, atmosphere, and the heavens, greater than these worlds.

His are all deeds, all desires; His are all scents and all tastes. Pervades He this All, Silent, Unconcerned. Such is my Soul within my heart; Such is God. To Him shall I be united on my departing hence. He who has felt this truth can know no doubt.

Such was the teaching of Śāndilya.

(Chhāndogya Upaniṣad III. XIV)



In Meditation.

Mayavada, a new perspective.

A. B. Purani.

There are two principal ways of approaching a philosophy: one, philosophico-spiritual, and the other, social-vital. No system can be correctly weighed from the latter viewpoint alone. We shall, however, touch upon it here and then consider the former.

Māyāvāda, like all other systems of philosophy in India, has a vast background of spiritual experience. No attempt at renaissance in India can, therefore, afford to ignore the precious heritage which Śānkara-Vedānta has bequeathed to us. It has given a detached and impersonal view of the cosmos, of man and of nature. It affirms the fundamental freedom of the Spirit in man, however enmeshed it may be in ignorance, duality, desires and suffering. According to Māyāvāda, the Spirit in man is free, pure, divine. Māyāvāda reduces all earthly greatness to mere nothing. The Spirit in man stands as Master above the cosmos. The plenitude of his spiritual wealth is far greater than all worldly power and opulence. In the midst of conflicting dualities of life it teaches equality of the Spirit. It insists on the acquirement of peace as a primary condition of Spiritual ascension. To a world torn by selfishness, egoism and division it has boldly proclaimed, like Buddhism, the unity of all life and of all being. Renunciation is one of its most characteristic corollaries; for only by renouncing the ephemeral is the Eternal to be gained. All human distinctions of small and great had to disappear in its all-enveloping unity. It fixed the gaze of man to the Infinite, and made him look to his mundane existence in the light of the Infinite.

But these great gains were not without some disadvantages from the social and national points of view. The *Sannyāsi* was an enlightened outcaste. He was above social standards and his standards were therefore not to be imitated by the man of the world. Thus, while he proclaimed the oneness of all beings, the rigid gradations of social orders did not admit even elasticity in their constitution. Another result of the predominance of Māyāvāda was the impoverishment of the various fields of life, because some of the best men abandoned life as unreal and pursued an unsocial ideal. The call of the Infinite fascinated some of the strongest of men. The very idea that they were one with the Infinite gave them satisfaction. To think that no standards, ideals, ideas and duties could bind them must have given them a sense of supreme liberty (freedom) and even nonchalance.

And yet a gulf was created between theory and practice even in the lives of these Sannyāsis. For it was not possible to remain without action so long as life lasted. Ultimately a time came when the term "Vedāntī" became notorious for the gulf between preaching and practice. It became a term of reproach. Śankarāchārya himself had to traverse the length and breadth of India and write monumental works in order to preach the unreality of the world and the futility of action.

This idea of illusion of the world was not confined to the Sannyāsis only. It was largely accepted as the true and the highest philosophy by many who could not follow it intellectually, but who nevertheless, under the stress and strugggle of life, and the

influence of wandering Sannyāsīs, accepted it as the correct teaching of Indian religion. These men of the world could not renounce life, but, while compelled to live it, they condemned it as *Māyā*. They began to look down upon themselves as unworthy creatures, fallen into Ignorance. They could neither get the satisfaction which comes of the pursuit of the Eternal, nor the full measure of the pleasures, joys and victories of life. Progress, in material sense, inventions, adventures, in short, power to meet life, began to dwindle. Great conquests and vast empires became more and more rare.

Against this may be urged the fact that it was Śankarāchārya who stemmed the tide of Buddhism in India and saved Indian culture from the demoralization that was fast threatening the structure of decaying Buddhism. Śankara kept the Indian mind to the Vedas and the Upaniṣads, and the *Gītā*, and rejuvenated the Purāṇas. With this view we shall certainly agree. But, if it has rendered great services in the past, it need not now be accepted as a final word of Indian genius in the field of philosophy for all eternity. New orientation of the whole Indian culture is now overdue. As in the past, so now we are at the beginning of an age when we shall have to revaluate our past and envisage the future from a different perspective. The movement of life always compels living races to readjust their lives and viewpoints. In that task we shall neither repudiate the gains of the past nor accept blindly the shortcomings of the present.

Let us see some of the salient points of Māyāvāda.

"*Brahma* alone is real, the world is an illusion; *Jīva*, the individual being, is no other than the *Brahma*."* This may be taken to summarize the Māyāvāda. We have avoided the term 'Vedānta' or 'Adwaitavāda' purposely, here, for many other schools of Indian philosophy besides Māyāvāda would legitimately claim to be included in it. One may put the quintessence of Māyāvāda in another form. It primarily preaches that "All is One", as also "All exists in the One" and "Nothing is except the One".

All systems of philosophy, especially all systems that come under the class of Vedānta, regard the Upaniṣads as their fountain-head. This is true in the sense that the Upaniṣads express the main truths of all the Vedānta. But the Upaniṣads are not cast into the mould of the intellect. The thought of the Upaniṣads is intuitive, not intellectual. Its vision is inspired and illumined—not mental and idealistic. Vedānta as post-Upaniṣadic and post-Śankarite is mainly intellectual. The method of the Upaniṣads is that of direct Knowledge or Realization through consciousness. There is a force of poetic vision and fervour, a flavour of actual experience in the utterances of the Upaniṣadic sages: in the writers and exponents of the classical Vedānta there is force of convincing logic, sometimes persuasive eloquence, and often argumentative subtlety. The Upaniṣads are more comprehensive and synthetic, the Vedānta more exclusive and analytical.

Śankara's Māyāvāda has prevailed in India as an authoritative exposition of the Upaniṣadic philosophy. We must remember the historical fact that the great Buddhistic period had intervened with its powerful intellectual stress, in order to view the Śānkara-Vedānta in its proper perspective. It was with the intellect that Śankara sought to defeat the non-Vedic Buddhists. It is his Māyāvāda that has dominated Indian thought and Indian view of life for seven centuries after the decline of Buddhism. Not that there was no discordant voice to

* 'ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः'

the dominant and victorious note of Śankara's Māyāvāda.* There are, for instance, the Vaiṣṇavas, who do not accept *Māyā* at all and have quite a different way of explaining the nature of the Absolute. They admit two natures of th Divine. They prescribe a different way of attaining liberation. Even their conception of it, as that of the Absolute, is quite different. The Tantras also not only did not accept Śankara's *Māyā* as a creative but illusory power, but they stressed the conception of the Divine *Sakti* as the ultimate and absolute Reality. They consider the Divine *Sakti*—the Divine Power—as the highest attainable aspect of the Divine, or even of the Absolute. The Tantras, thus, put *Māyā* in a very different light. In fact, they turn Śankara's illusory *Māyā* into the *Sakti*, the dynamic aspect of the Divine. And they put this dynamic aspect as the Supreme attainable, and nothing, according to them, is attainable except through the intervention of the *Sakti*, this dynamic divine Power.

It would be pertinent to point out that what is popularly known as Māyāvāda is not exactly what the Upaniṣads have taught. The Upaniṣads are more comprehensive and integral, less rigid and exclusive than Māyāvāda. The *Iśopaniṣad* is one of the oldest and in it we find the reconciling note in which the Transcendence as well as the manifestation of the *Brahma* is regarded the highest spiritual experience. The very opening sentence 'ईशावास्यमिदं सर्वम्'—"All this is for habitation by the Lord"—indicates that it does not look upon the world as an illusion.

Further on it says:—

संभूतिं च विनाशं च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ॥

(*Iśopaniṣad 14*)

"He who knows that as both in One, the Birth and the dissolution of Birth, by dissolution crosses beyond death and by birth enjoys immortality*" That is to say, "The transcendence of the birth by possession of the unborn self makes man transcend Death, but acceptance of Birth, no longer separate, egoistic, is the means of enjoying immorality." (Sri Aurobindo).

In the *Taittiriya Upaniṣad* we find: 'अन्नं ब्रह्म'—"Matter is *Brahma*". In the Upaniṣads there is no question of always leaving the objects of the world; for they describe the states of the liberated man as often by describing him as अन्नवान् ('one full of material plenitude') and अन्नादः ('one who takes delight in matter.') as by making him renounce everything.

The *Śvetāśvatara* says about the Divine:—

'त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि ।'

"Thou art the woman, Thou the man; Thou art the young boy and the maiden, Thou art the old man leaning on the staff." We have to observe that it does not say "Thou *appearest* to be woman, but thou *art* the woman. Such quotations could be multiplied.

When we say that the philosophy of the Māyāvāda is intellectual, we do not mean that it is merely speculative. Such philosophies belong to the West. All our philosophy—even our most intellectual philosophy—relies on the background of experience. And it may

* There is a difference of opinion among scholars as to whether Sankara really believed in Mayavada. There is a school of interpreters who believe that Sankara was not a Mayavadi. We are publishing on page 67 an article from a stalwart protagonist of this school who has tried to prove that Sankara was not a Mayavadi.

—*Editor*

Translation by Sri Aurobindo.

happen—as very often it does—that the formulation of the intellectual philosophy present, the experience in a way which makes it look one-sided or partial. In Māyāvāda, for instance, we find an extreme intellectual statement of certain spiritual experiences. We must always be on our guard when we allow the intellect to formulate a philosophy. But Māyāvāda relies too much on intellectual ratiocination. For the human mind to dogmatize about the Absolute is a futile endeavour and the mutually conflicting conclusions arrived at by different exponents can lead to no ultimate certitude. All post-Śankarite exponents of Māyāvada rely upon reason and argument. From the point of view of Māyāvāda itself the intellect cannot be the proper judge of these truths, which are supra-intellectual, while the human intellect itself is within the realm of *Māyā*.

The easy appeal which Māyāvāda makes to a Western mind is mainly due to this rationality. There is no doubt that the Māyāvāda of Śankara has a fascination and a great charm of its own. It is fearless in its speculative flight, bold in conception, inexorable in carrying all its premisses to their logical conclusions. It is daring and uncompromising, consistent and rational,—once the first premisses are granted. It has also an idealistic side reducing not merely the world but the whole cosmos to an illusion. It instals the human soul on the throne of the Absolute, making him the sole reality. Standing on the pinnacle of the identity with the Absolute the human spirit may justly feel satisfied and proud of its status.

According to Māyāvāda the Ultimate Reality is Indeterminate Infinite. We may call it *Brahma*, or *Sat-chit-ānanda* or *Para Brahma*, or the One, or merely *Tat* (That) or Absolute according to our liking. That indeterminate Infinite has no qualities, no relatives, no features, no actions, no nature, no movement. It is *"Neti,Neti" i. e.*, no positive description would exhaust all its infinity. It is eternally indeterminate. It can, therefore, orginate nothing, create nothing,—neither Cosmos nor life. How, then, came the Cosmos ? The Māyāvādi says, "By 'Māyā,"—that is, by a power of creating illusions inherent in this indeterminate Absolute. And "what is this *Māyā*, this power of creating illusions ?" The Answer is, "It is." Nothing more can be said about it. And yet, "somehow," says the Māyāvādi, "it is not". So the question to be resolved is, "Can the Infinite Indeterminate or Absolute have the power of multiple self-determination ? Or, in other words, can the One become the *Māyā* ? This question is not properly answered by the Māyāvāda, which replies by practically shelving the question. In the Māyāvāda, the transcendence of the Infinite is accepted and explained, but its manifestation in not.

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The difficulty of reconciling the transcendence and the Manifestation of the Infinite arises from the mind's habit of rigid contradictions. The human mind by its very nature is incapable of conceiving contraries as mutually compatible in the same entity. In life as well as in the supra-physical levels of Consciousness all these rigid contradictions of the mind have no validity. The mind cannot conceive of an Absolute or *Brahma*, or the Infinite, determining its various self-formations without itself ceasing to be the Absolute or the Infinite. It cannot think of an all-knowing Reality subjecting itself to seeming Ignorance for a play of progressive unfoldment of its own Omniscience. Nor can it conceive of Infinite Delight hiding itself behind the mask of apparent suffering and pain to await its self-discovery and play of multitudinous movement.

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It is difficult to understand why evolution as a process of manifestation should

have taken place unless we accept that the universal nature has a purpose in adopting it. In the light of Māyāvāda no reason would be necessary; for the process of evolution as well as the result of it,—the cosmos,—is all an illusion. When we speak of evolution it must be remembered that it is not the evolution in the Darwinian sense only. That is to say, it is not the evolution of physical forms only that is primarily implied, but the evolution of consciousness. Evolution has been twofold: one, psychological and the other, physical. The ancients knew about the first and had glimpses of the second; the moderns have tried to work out the second and are gradually coming to accept the first.

The purpose of this cosmic evolution from matter to primary forms of life and the further evolution from vital consciousness to mental nature is inexplicable unless we accept that nature (or *Māyā*, for it is the same) has a purpose in it. We have then to grant that this process need not stop with the evolution of mind and that there are ranges of consciousness higher than the mind which it is the aim of evolutionary nature progressively to unfold. It is the experience of man throughout the historical period that these higher than mental states are not only attainable but the very sense of cosmic evolution.

It is the attainment of these as yet unrealized ranges of consciousness that is the aim of man's progress. To bring these higher states of Truth-consciousness, of the right dynamic movement and the experience of Infinity is the aim of universal manifestation. If we accept this necessity of a progressive evolutionary manifestation of the Divine, then we cannot regard the whole cosmic movement as an illusion cast by ignorance upon the featureless Absolute.

In case all the implications of Māyāvāda are accepted, the Omniscience and the Omnipotence of the Divine remain absolutely unexplainable. We cannot have it both ways. Either the Divine is Omnipotent and Omniscient or He is not. If He is, then all things are ordered by Him in His all-knowing wisdom and there is no room for a fundamental illusory power to creep in in spite of Him.

And, if we accept the Omnipotence of the Divine—and there is no escape from it if we accept any Divine at all, for Omnipresence, Omnipotence and Omniscience are the inalienable qualities of the Divine—, then the possibility of a direct escape into the featureless Absolute, leaving aside the fiat of the Omnipotent, of which the Māyāvādis speak, becomes more problematic. One may grant that the Idea of merging into the Absolute is fascinating. Yet how does such an escape in the Absolute come about without the sanction of the Divine will remains an inexplicable mystery. The Divine will, on the contrary, seem to insist on the continuance of the cosmos and not on an escape.

The Māyāvāda leaves unexplained Avatarhood, one of the important tenets of Indian Culture. Why should the Divine descend into birth on earth if the whole cosmic endeavour is an unreality, a non-existence from which the best one can do is to escape as soon as possible ? It is unbelievable that the Divine, who is responsible for the creation, should purposely seek to keep his creatures in ignorance, and indeed perpetuate their ignorance, not merely by allowing the principle of universal ignorance to creep

into the very fabric at the outset but by Himself descending into the world of matter. In that case we have to grant that He wants to deceive his creatures consciously and wishes to hand them over more perfectly bound to the ignorance.

But, from the point of view of the cosmos as a progressive manifestation of the Divine, such an Avatar, a descent of the Divine Consciousness in humanity,—in matter, we can say—is quite understandable. The spirit involved in Matter is struggling to overcome the difficulties of Nature throughout the course of evolution. The successes that have been scored in it have not been won without the help of the Divine. If it is true that the spirit imprisoned in matter is pushing upward towards higher reaches of the Infinite in course of evolution, it is equally true that the Divine, eternally free, is pushing downward for more and more perfect manifestation on earth. The Avatar is the crucial meeting-point of the two. It is this descent of the Divine, His Avatār, that discounts the mere promise of happiness in a far-off heaven or of spiritual fulfilment in a Beyond, which is held out by many religions as the only hope for humanity. There are some schools of thought that promise fulfilment on earth, like some mathematical entity, at the end of indefinite Eternity. Avatarhood brings the Divine nearer to humanity. That the Divine should bear the burden of human evolution and the difficulties confronting human nature and its transformation gives more hope to the human being. That is to say, it makes the Divine participate in the human endeavour, and thus brings the Divine nearer to man. Evolution, thus seen, becomes a work as much of the Divine as of nature or of man, for on all crucial stages the Divine intervenes not only with His power, and all-knowing wisdom but with His saving grace Thus, in the difficulties that meet human nature and its transformation and all its decisive steps the burden is borne by the Divine and this justifies the spiritual experience of the Divine as the guide and the friend living in the hearts of men and as the charioteer of the race.

The Māyāvāda explains the cosmos by what is called *Adhyāropa* or *Adhyāsā* or the theory of superimposition. It is more popularly illustrated by the common error of man when he mistakes a rope for a serpent in darkness. The rope here is the Absolute, the serpent is the cosmos and darkness is *Māyā*. By the power of *Māyā*, the human soul imposes on the Absolute the existence of the cosmos, which, in reality, is nonexistent.

This illustration, it may be seen, is not quite applicable. For, though the serpent in the illustration does not exist in the rope, it is not altogether a nonexistence. The serpent does exist somewhere else. And so the cosmos is a Reality somewhere—though it may not be real as conceived and felt by the various ignorant egoes. It is not, therefore, a mere nonexistence.

Thus it seems imperative that, if we are to regard the human being from the new angle which we have envisaged, our ideas of ignorance and liberation (*Mokṣa*) must undergo great changes in their connotation. According to Māyāvāda, Ignorance is mere illusion, an utter falsehood. Nature, being the field of this ignorance, is to be scrupulously abandoned. Starting with this idea of ignorance, its idea of liberation or *Mokṣa* is also in consonance with it. *Mokṣa* or liberation consists in the withdrawal of the One from the cosmos, which is really nonexistent. The first, and indeed the chief, result of liberation is a complete dissolution of the Individual being—not of the ego which must be entirely got rid of for attaining any truth. The questions "Who is to enjoy this supreme union ?" and "How is it possible

to experience anything in that state ?" remain to be answered. If the One withdraws from the cosmic play, in liberation, still the cosmos continues after the individual is liberated. We cannot maintain that liberation consists in the withdrawal of the One from the individual; for the individual exists after the liberation.

These ideas of ignorance, liberation, etc. are so widely prevalent and are of such a long standing that even to think of changing their meaning would seem to many a presumption. But a new orientation has become imperative. Ignorance, for instance, is not a mere falsehood, or an illusion. From the point of view of a progressive unfolding of the Divine, ignorance seems to be a necessary, self-imposed condition of evolving knowledge. Error, falsehood and suffering are the main results of ignorance in the human being. All the three seem to be negative. But, in truth, they are progressively unfolding positives, containing in their most degraded forms the germ of true consciousness and perfect knowledge, right, dynamic consciousness, the unerring will, and the ineffable Delight. These have to be gradually evolved from man's present subjection to ignorance. Thus viewed, ignorance becomes a play of partial and limited knowledge, not a mere nonexistence. So also with liberation. Liberation can only consist in the individual effecting his own release from mind's ignorance of the Unity with the Divine. When such liberation is attained, what remains after is not the ego but the true individual who maintains his conscious identity with the Divine in order to fulfil the Divine will in the cosmos. We have, in fact, to accept *Sādharmya-gati* ("attainment of the same nature as the Divine") as an important part of liberation. And this attempt at attainment of the Divine Nature involves such radical changes in the constitution of human nature as to justify its being called a Transformation.

Man will have to accept his integral consciousness in order to achieve his aim. Ranges below his mental conciousness and heights absolute have also to be accepted, surveyed and arranged in their proper order.

It is not merely an ascension to a higher than mental consciousness, a flight, or an escape into supra-cosmic Absolute that man has been seeking all these ages. The goal of consciousness manifested on earth rather seems to be to ascend to the higher plenitude and bring it down as a transforming power in all the members of the human consciousness. Life as we know it, has not to be abandoned but fulfilled—fulfilled not by satisfying the ego and desire, but by the manifestation of the Divine in life, through the transformed human instruments (through nature entirely transformed).

Is the World real ?

--By "Who", a disciple of Sri Ramana Maharshi.

Philosophy is that aspect of religion which consists in devotion to Truth. But philosophy is more or less adulterated, according to the temperaments of its votaries, with what can only be called unphilosophy.

True philosophy implies questioning the validity of every conviction that we have picked up in the course of life; in this sense it is at one with science, but with this difference, that true philosophy goes much farther than science has ever gone or will go.

The first step in philosophy is taken when one realizes that the worldly life is not truly satisfying—when one comes face to face with the tragic side of life. Sri Maharshi Ramana, the Great Sage of Arunachala (Tiru-Annamalai), has often drawn our attention to the fact that when we are seeing pleasant visions in a dream, we have not the least inclination to awake, but, when we happen to dream of something frightful, we awake at once; so too, so long as one finds satisfaction in the worldly life, he has little use for religion, still less for philosophy,—though he may observe the forms of religion for fashion's sake, or dabble in philosophy to satisfy his vanity,—until he realizes that this life is savourless and disappointing. Thus he turns to philosophy and begins to ask questions, the first of which concerns the why of this savourlessness of life, and whether there is any way of escape from this. Herein he is greatly helped by the testimony of a Man of Light, a *Jivanmukta*, who has himself found the Way and the Goal.

Philosophy and the testimony of the Free alike tell us that the absolute Truth is not to be found in this world, outside of us, but only inside; the Kingdom of Heaven, the Home of untainted Bliss, is in the Heart, the innermost core of our being. In the *Yogavāsiṣtha* we read:

सन्त्यज्य हृद्गुहेशानं देवमन्यं प्रयान्ति ये ।
ते रत्नमिवाञ्छन्ति त्यक्तहस्तस्थकौस्तुभाः ॥

"Those who go after other gods, leaving aside the Dweller in the Heart, are like men who throw away the most precious of gems which they hold in their hands, and go seeking other gems."

In order to turn the mind inward, and keep it so turned, until it gets dissolved in the Heart, one has to turn away from the world; so long as the mind remains attached to the world, it cannot realize That which dwells in the Heart.

पराञ्चि खानि व्यतृणत्स्वयम्भू-
स्तस्मात् पराङ् पश्यति नान्तरामन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन् ॥

(*Kathopaniṣad* II. i.)

"The Creator fashioned the senses to look outward, and hence the creature looks outside,—not inside, towards the Self; but some heroic one succeeded in realizing that Indwelling Self, turning his senses inward, in order to win deathlessness."

Ramana, the Sage of Arunachala, tells us that the question whether the world is real or not is of no consequence, provided one is sufficiently in earnest to realize the Truth of oneself. This is what He says: "What matters it to thee whether the world be real, sentient and full of bliss, or the contrary ? Thy real nature is otherwise; thou art not world-bound; thy True Self is that which revels ever in the Bliss of Utter Solitude, where there is neither ego, nor the world !"

True Happiness is not in and from the world. It is the very nature of the Self. This is hinted in the following verse of *Srimad Bhāgavata*:

द्वावेव चिन्तया मुक्तौ परमानन्द आप्लुतौ ।
यो विमुग्धो जडो बालो यो गुणेभ्यः परं गतः ॥

"Only these two are free from care and ever immersed in perfect joy—the world-ignorant boy and the one that has transcended the world of Guṇas."

Ramana Maharshi has confirmed this by pointing out that happiness really does not correspond with the possession of objects. If external objects were the source of happiness, then sleep, which is utterly devoid of objects, must be a state of misery to be shunned by all; but it is not so, the common experience of all creatures is otherwise. Nor is there any constant proportion between happiness and possessions; often the poorest in possessions are far happier than those that have immense possessions. Hence the world is *tuchchha*, absolutely without value,—and to renounce it, to turn away from it, ought to be very easy.

But the same Master points out that it is an enormous help to the sincere *Sādhaka* to know or believe that the world is *unreal*, and therefore incapable of conferring that pure happiness which alone will satisfy him. He says:—

विद्यात्मनोऽतिसुलभा स्वान्ते सर्वस्य नित्यसिद्धस्य ।
नश्यति यदि निःशेषं देहे लोके च सत्यताबुद्धिः ॥

"To realize the Self, that is ever-present in the Heart of every one, is extremely easy, if the faith, that one has, that the body and the world are real, should die utterly."

Thus the first step towards Self-realization is to win the conviction that the world is unreal. He also says that there is a sense in which the world is real; for, according to him, the two statements that the world is unreal, and that it is real, both mean the same thing, if rightly understood. But the average *Sādhaka* is scarcely able to grasp this profound truth; even able and learned people, who profess to be philosophers, are unable to see how the world can be both real and false at the same time, and hence stick to one of these tenets, vehemently rejecting and condemning the other.

So then we have first to see in what sense the world is unreal.

The world is unreal, because it has no *objective* existence. Says Sri Ramana Maharshi:—

शब्दादिमात्रं भुवनं समस्तं
श्रोत्रादिबुद्धीन्द्रियपञ्चकेन ।
एकं मनो यत् समवैति तस्मा-
ज्जगत् किमु स्यान्मनसः पृथक् सत् ॥

"One single mind perceives all the world,—consisting only of sounds and other sensations,—by means of its five senses; that being so, can the world have an independent existence, apart from the mind ?"

Again, he says:—

जायेत सर्वं ह्युदियादहं चेन्-
नास्त्येव किञ्चिन्न भवेदहं चेत् ।

"The universe arises if and when the ego-sense is born; and, when the ego-sense is not, then nothing is."

Thus this so solid-seeming and infinite universe is dependent for its manifestation on the functioning of the mind, which, in its turn, rests on the ego-sense; for the mind is but thoughts, and the thought of 'I'—the ego-sense—is the thread on which all thoughts are strung.

Bhagavatpāda Śankara put the same idea tersely, when he asked:—

'यदि सत्यं भवेद्विश्वं सुषुप्तावुपलभ्यताम् ।'

"If the world be an objective reality, let it appear in dreamless sleep !"

"Why should it ?" is a question that might be put; the answer is, in philosophy that alone exists in its own right, which is self-shining, *swayamprakāśa*,—not anything which needs the light of something else; but this is an abstruse topic, which we may leave aside for the present.

Not alone the things that are seen or felt, but the very setting in which they appear, namely, time and space, are mental. Says Ramana:--

न देशकालद्वितयं स्वतोऽन्यद्
वपुर्वयं चेत् तदधीनतास्तु ।

"Neither space nor time is distinct from the ego; there can be (a real) subjection of the self to these, if the body be the self."

It is interesting to note that Kant, the German philosopher, came to the same conclusion by independent reasoning. And we find very modern scientists, like Sir James Jeans, arriving at the same truth.

The subjective nature of the world is brought home to us also by the consideration that the distinction and contrast between inside and outside is a mental creation. The mind starts from the conviction 'I am this body,' and then proceeds to classify sensations as inside or outside accordingly; this classification can have validity only so long as we take this ego-sense at its own value, and refuse to question its genuineness.

That the contrasts of inside and outside, above and below, self and not-self, and the like, are all ego-born and are no more real than their parent, the ego-sense (*Ahaṃkāra*), is finely illustrated in the *Viṣṇupurāṇa*. There we have the description of how the Sage Ṛbhu made himself known to his disciple Nidāgha, who failed to recognize him at first; the latter actually mistook the holy sage for an ignorant rustic. It so happened that a royal procession was going along the main street then; the sage asked Nidāgha what it was. The disciple answered that the king was going, seated on an elephant; the sage asked him which was the elephant and which the king. Nidāgha laughed at this and, seeking to instruct the seeming rustic, jumped upon his shoulders, and then explained that he himself was like the king, above, and the rustic was like the elephant, below. The rustic asked, "What is above, and what is below ?" This opened the eyes of the disciple; for no one, he knew, could so pointedly show up the *relativity* of such ideas, as his own *Guru*, Ṛbhu.

The truth of the world, whatever it is, becomes patent only to the Man of Light, who has dived into the source of his ego-sense, and realized Its true Nature, which is beyond thought; such a one sees that Reality which to us appears as the world, diversified by names and forms, which are unreal--the creations of the ego-mind.

That the world is subjective is difficult to understand, because we gratuitously assume,—being dominated by the ego-sense—that the mind is something very small, residing in a fraction of this body, in the brain, and that the world, which is vast, must therefore be outside it; that it is outside is a notion that follows from the ego-sense, the conviction that the body is the self. We have already noticed the teaching, that this conviction is the initial illusion on which rests the whole of this *Māyā*. The Master tells us also that the mind is really infinite, a veritable sky of consciousness; in its vast expanse lies extended this vast universe. In its ample space exist even the worlds of the gods, the Heavens of devotees of God as a Person.

That the mind is so vast can be grasped by us, if we study the close analogy there is between our waking world and the dream-worlds we see in dreams. These are vast, but have no existence apart from the perceiving mind; these subsist in the mind, but are believed to be outside, because the dreamer identifies

himself with a particular dream-body, calls it himself, and the rest not-self.

The same analogy helps to grasp the subjective nature of the waking world. The common notion is that dreams are unreal, but not so the waking world. But this is begging the question; that we are unable to realize the unreality of the waking world, while still subject to the ego-sense, is no proof that this world has a higher degree of reality than the world of dream, because no one is able to realize the unreality of a dream, so long as he does not awake from the dream. Even so, when, by Self-Realization, one awakes from this sleep of *Māyā*, he will realize that the world is *not* what we take it to be; that *till* then it seems real is nothing to the rigorous-thinking philosopher.

These considerations throw the burden of proving the objectivity of the world on those that assert it. Those among them that are philosophers to some degree seek to prove their case by urging that the world appears continuously,—that it is being perceived continuously by some people, though others may be asleep, and unable to perceive it; thus a sleeper can conclude, from the testimony of those that remained awake, that the world existed while they slept.

But who are these witnesses to the continuity of the world-appearance? They themselves are part of the world-appearance of him who slept and awoke,—only sensations of his mind; the objective reality of the world cannot be inferred from the evidence of these, unless *their* objective reality is first proved; but no one has offered any proof of this. Hence we say that this so-called proof is a case of begging the question.

The testimony of the Man of Light also makes it clear that in the State of Self-Realization the Self *alone* exists, not the world. Thus reality is defined as that which subsists in this state—the Supreme State.

This is not to deny that the world is real enough for the purposes of the worldly life—if we can use that word in this connection; the *Advaitī* has no quarrel with the worldly man for making the most of the world-appearance while it lasts. So, too, the dreamer takes his dream-world to be real, and enjoys it while it lasts. The worldly man and the half-philosopher are entitled to have their own definition of reality, and they do have one; and their definition is not the same as that which is derivable from the testimony of the Man of Light. That definition is thus given by the Master:—

द्वयं सहोदेत्यपि चास्तमेति
मनःप्रकाश्यं च जगन्मनश्च ।
लयोदयौ स्तो द्वितयस्य यस्मिन्
सदोदिते सत्तदवेहि पूर्णम् ॥

"The world, which shines by the light of the mind, and the mind both arise and set together; understand, the Truth is that Infinite, ever-shining One in which these two have their rising and setting."

That alone is the Absolute Truth, which is, unlike the world, self-shining, and, unlike the mind and the world, beyond time—unchanged and unchangeable. In regard to the Truth that transcends thought, we have nothing to go upon, except the testimony of the *Jīvan-mukta*, the Man of Light, who has overcome the *Māyā*—the ego-sense—that compels all the rest of men to take the evidence of the senses for Truth. Knowing that this *Māyā* is deluding us all along, we ought not to be casting about for arguments to corroborate the beliefs it imposes upon us, but should rely on the testimony of him that has gone beyond this *Māyā*; thus alone we shall be steeled to the enterprise—the Quest of the Truth in Its Home, the Heart,—and ourselves get beyond *Māyā*. Then we, too, shall see how and in what sense this world is real; we shall see that it is real, because it is the

Truth itself, diversified by names and forms—that behind the names and forms, the *Dwandvas* (contrasts) and *Triputis* (relations of three), there is the One Reality which is Pure, Undifferentiated Consciousness. That is to say, for the *Sādhaka* during his period of endeavour (*Sādhana*) the world is unreal, because he cannot help thinking, if he believes that the world is real, that it is real as it appears to him, with all its names and forms; but, to the Man of Light, the world is real, because he sees only the Substratum of Consciousness, in which the world-forms appear.

The Quest of the Absolute.

By Dewan Bahadur K. S. Ramaswami Sastri, B. A., B. L.

1. THE QUEST.

Metaphysical knowledge in the West never had the flaming intuition or the keen mystical vision or the boldness of affirmation which it had and has in the East and specially in India. Charles Whitby says: "Broadly speaking, the history of Western thought is that of a gradual declension from Plato's firm hold on the primal verities." Plato's hold itself was a shaky one. Plotinus led Plato's ideas to loftier and more logical heights in the light of oriental metaphysical concepts. According to him contemplation leads us from Nature to Soul, from Soul to Pure Intellect, from Pure Intellect to the Supreme One. Here we almost hear the clear Upanisadic accents about *Atmā* and *Akhaṇḍa Sachchidānanda* and "One without a second" ('एकमेवाद्वितीयम्'). The philosophers of England, France and Germany have generally floundered in a morass of ill-defined words and indistinct ideas. The philosophers of Science—especially Herbert Spencer—have added their quota of complicated jargon and confused ideation and the Unknowable is at the opposite pole to the realization expressed by the words "वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्".

The division of Knowledge into the three water-tight compartments of Science, Philosophy and Religion is a Western heresy. That Physics and Metaphysics can or must be at a fierce, unending and irreconcileable war is a Western idea. The Indian calls philosophy as *Darśana* (vision), but in the West it is mere theorizing about the universals. Of course, *Darśana* (inner vision) implies rational analysis, investigation and discussion (*Mimāṃsā*), but vision is the fruit of such a process and is the real goal of life.

To arrive at this vision of the Absolute, the sure method is self-analysis and introspection. By analysing the three alternating and inevitable states of waking, dream and deep sleep, we glimpse the *Sākṣi* (seer or witness) who is behind them all and who is the only changeless, unwaxing and unwaning and all-pervading Light in the universe. 'नोदेति नास्तमेत्यका संविदेका स्वयंप्रभा'—says Vidyāraṇya in his immortal *Pañchadaśi*. This bold affirmation of an abiding and infinite and eternal Self, of which even the seemingly diverse and separate human selves are but variants and modes, is the giddy height reached by the highest Indian philosophy.

The quest of the Absolute does not involve any interplanetary or interstellar flights. It can be sought and found in the dark chamber of the heart (*Hṛdaya-guhā* or the *Daharākāśa*) in the body, which is really the *Brahmapura* (the city of God). The brain, which is the seat of Reason, bears the same relation to the heart, which is the seat of intuition, that the moon bears to the sun. Its light is a borrowed

radiance and has periods of waxing and waning, but is a more bearable glory, though it does not negate haziness altogether. The same simile will explain also the interrelatedness of *Smṛti and Sruti.*

When, instead of wandering on the infinite circle, we go to the centre, we find everything clear and the riddle of the universe is solved. The play of the One in and through the Many is clearly seen. Being and Becoming are no longer puzzles to us. We realize that process of self-manifoldment by which the One appears as the Many. The principle of unity and the principle of multiplicity are no longer separate or conflicting principles. In the Vedānta, *Prakṛti* is not a principle separate from or opposed to *Puruṣa* or *Parameśwara.* It is only His *Pārameśvarī Śakti.* 'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्'—says the *Śvetāśvatara Upaniṣad.* The self-polarization of the One into the Many while continuing to be One is the greatest marvel of life ('आश्चर्यो वक्ता कुशलोऽस्य ज्ञाता'). The twenty-three evolutes of *Prakṛti* are only the further and further stages of its self-manifestation, but the basis of the Absolute is there always and everywhere. To call such a doctrine mere Pantheism is a clear misuse of words. As Charles Whitby aptly says, "Pantheism, if it means anything, means that the Universe is God; the Vedānta, on the contrary, affirms that, whereas the Universe owes whatever semblance of reality it has to *Brahma, Brahma* owes no fraction of Its super-essential Reality to the Universe."

We are in the midst of the play of the Many and are unable to see the One. It can be seen only when It reveals Itself to us of Its own accord. The three bodies constituting the five sheaths refract Its glories into a thousand lights. To reintegrate the refracted and the coloured radiances into the unitary white light of Ātmic realization we need the grace of the *Saguṇa* aspect of the Supreme. That is why the Hindu who is the seeker of the Absolute is an idolater as well. Sister Nivedita says well, "Of all the peoples of the earth, it might be claimed that Hindus are apparently the most, and at heart the least, idolatrous. For the application of their symbols is many-centred, like the fire in opals."

When, however, all the Vāsanās are dissolved and the mind does not function as a refracting medium, the pure infinite eternal bliss of the Absolute shines forth. Then there is no more quest, because the seeker, the Sought and the search become one in a unity which knows no dichotomy, and the reintegrated white light of the *Ātmā* knows no limitations of time, place and relativity and rests in its own glory (स्वे महिम्नि प्रतिष्ठितः).

II. THE OBSTRUCTION. THE DOCTRINE OF NESCIENCE (AVIDYA)

Religion, whatever be its form or substance, declares the essential divinity of the individual soul. If perfection is an acquisition it will have, like all acquisitions, a beginning in time and must therefore have an end and will be ephemeral. Eternity implies infinity and both imply an eternal pre-existence if there is to be an eternal post-existence. There being a present imperfection, it necessarily implies perfection. Perfection could be had for ever only if it is eternally existent in reality. The cause of the present imperfection, whose essence is transiency and commingled pain and pleasure, is stated differently by different religions. It is called sin or nescience. Sin implies an element of conduct, and conduct implies a mental element as well as a physical element. As the real cause of the physical element is the mental element, the cause of transiency and pain is described as desire (*Kāma*). Philosophy pushes the discussion further and asks what desire is due to. The reply is that it is due to the obscuration of the light of the soul, because, if that light is not obscured but shines forth unobstructed, there would be no desire, and, if there is no

desire, there could be no sin. The aim of philosophy is to give a knowledge and realization of reality.

That the apparent is not the real may seem outrageous to common sense, but reflection makes that clear and every system of philosophy accepts that fact. We know only sense-data about the world and we know nothing about the thing in itself. Matter is perceived to have location in time and space and forms are seen to be transient. But the spirit cannot think of itself as transient and feels itself to be eternal.

Adwaita says that nescience is the cause of our perception of the manifoldness of things and that what exists is only *Brahma*. We cannot ask what is its cause, as the very province of causation is the province of *Avidyā*. It is inexplicable (*anirvachanīya*) but is removable by *Vidyā* (Knowledge). The world-illusion implies an eternal reality as its background. When we look at the effects, we call the cause as *Prakṛti*. When we look at it from the point of view of Brahmic consciousness, we call it illusion (*Avidyā*, *Māyā*). According to the *Sānkhya* doctrine *Prakṛti* has no beginning or end. But according to Adwaita, *Avidyā* has no beginning but has an end. In the *Sānkhya* system *Prakṛti* is as real as *Puruṣa* and both can exist independent of each other. But according to Adwaita, *Avidyā* has only a subordinate reality and cannot exist without the basis of *Brahma*.

It is not right to say that *Avidyā* is non-being. It is being (*Bhāvarūpā*). If the world were a purely subjective creation, it could not have fixity, purpose or order. We can make and unmake subjective creations as we like. But we cannot deal with the world like that. Further, if *Avidyā* is purely subjective, it cannot subsist during deep sleep, when the mind is inactive altogether. Adwaita says that *Avidyā* hides the Absolute and projects the world. These powers are called its *Avaraṇa-Sakti* and its *Vikṣepa-Sakti*. The ignorance of reality is the cause of the illusion. When we realize reality in the *Turīya* condition, illusions vanish and manifoldness ceases to exist.

Religious feeling is related as much to intuition as to reason. Mr. O. C. Quick compares intuition and intellect to the homing pigeon and the navigation officer respectively. The pigeon's mind is a blank so far as nautical mathematics is concerned, but it reaches its goal aright. The officer is an expert in nautical calculations and charts the course of the ship and reaches the port. The religious mystic is as much in place as the religious rationalist. It is not becoming for either to look down on the other.

The Sufi is as important as the rationalist in religion. Starbuck records his mystic experience thus: "It was deep calling unto deep,—the deep that my own struggle had opened up within me being answered by the unfathomable deep without, reaching beyond the stars..... I have on a number of occasions felt that I had enjoyed a period of intimate communion with the divine. "Equally important is the spiritual rationalist or the man of analysis—the philosopher—who is able to use reason to draw away the veil of things and reveal the reality. He realizes that the soul is a real entity and independent of the body and is eternal.

Thus we find in both mysticism and philosophic analysis an appeal to "the inward eye", though in diverse ways.

III. THE ATTAINMENT

This is the central point of Śrī Śankarāchārya's wonderful philosophy. It is easy to cry it down as that of a crypto-Buddhist (*Prachchhanna Bauddha*). We are so wedded to the limited ego that we are afraid of the divorce between our self and its last ultra-tenuous veil of finiteness and limitation. When that divorce is accomplished and our real essential inherent illimitable eternal *Sachchidānanda* shines forth, when there is no more *alpa* but only *Bhūmā*, nescience is no more and *Jīvanmukti* is attained, and the Quest of the Absolute is a successful quest.

Avasthatraya or the Unique Method of Vedanta.

By V. Subrahmanya Sarma.

All the Vedantic Schools are agreed that the system of Vedānta as found in the principal Upaniṣads and elaborated by Bādarāyaṇa in his famous Sūtras, attaches very geart importance to the examination of the three Avasthās, or conditions of life, called Waking, Dream, and Dreamless Sleep. There is divergence of opinion, however, regarding the purpose which this examination is intended to serve in the System. With profound respects to all Achāryas, who no doubt have equal claim on us as having ministered to the needs of countless souls, I propose to show in these pages what a veritable magician's wand this method of enquiry has proved in the hands of that matchless thinker, Śrī Śankarāchārya; for where all the other commentators saw no more than a confirmation of man's inherent weakness and helplessness as justifying his eternal dependence on a Scripture-revealed God by whose grace alone he could hope to attain a *Post-mortem* salvation, this great apostle of Vedic Monism alone visioned the most comprehensive method devisable to demonstrate scientifically the essential identity of the human soul with *Brahma* or Absolute Existence, Consciousness and Bliss.

It is neither possible nor desirable that chapter and verse should be quoted for each and every one of the statements made here in order to convince the reader that Śankara actually regarded the Avasthaic Method as possessing such paramount importance for Vedānta as has been indicated above. It will be enough to adduce two typical passages extracted from his *Bhāṣya* on the *Māṇḍūkya Upaniṣad* with *Gauḍapāda-Kārikā*—the smallest of the ten principal Upaniṣads, which exclusively treats of the Avasthās. A careful reader will not miss the significant remark with which Śankara introduces the work:—

'वेदान्तार्थसारसंग्रहभूतमिदं प्रकरणचतुष्टयम्।'

"This is a summary of the essence of all Vedantic teaching." Again, in introducing the Avasthāic method as set forth by Gauḍapāda in his explanatory Kārikās on Māṇḍūkya, the Achārya observes:—

'एवमन्योन्यविरुद्धत्वात्संसारकारणानि रागद्वेषदोषास्पदानि प्रावादुकानां दर्शनानि। अतो मिथ्यादर्शनानि तानीति तद्युक्तिभिरेव दर्शयित्वा चतुष्कोटिवर्जितत्वाद्रागादिदोषानास्पदं स्वभावशान्तमद्वैतदर्शनमेव सम्यग्दर्शनमित्युपसंहृतम्। अथेदानीं स्वप्रक्रियाप्रदर्शनार्थ आरम्भः॥'

"The views of different schools contradict one another and lead to *Saṃsāra* (transmigration) as engendering the evils of love and hate; hence they are all misconceived. Having shown this through their own arguments, it has been concluded that the *Adwaita*, free from the fourfold defects already mentioned as well as from the evils of love and hate, naturally conduces to peace and is, therefore, the only right view. *And now this section is begun in order to set forth the peculiar method of this philosophy.*" (IV. 87 to 90)

It is of more practical interest to enquire about the special features of the method which render it impossible to be superseded or stultified by any other. In the first place it is the only method which considers life in all its aspects. Waking, dreaming and sleeping exhaust all independent manifestations of Reality and, as Śankara observes, "there is nothing beyond these three to be known,

for all the postulates of different schools are comprehended in these." ('एतद्व्यतिरेकेण हेत्वनुपपत्तेः, सर्वं प्रावादुकल्पितवस्तुनोऽत्रैवान्तर्भावात्'). And, in the second place, any metaphysical conclusion based on the co-ordination of experiences of the three Avasthās, cannot possibly be stultified, for the simple reason that, while stultification can happen only in time, such a conclusion will have taken us to heights where time is conspicuous by its absence.

In explanation of the second statement made above, it will be useful to observe that sitting in judgment over the Avasthās really means taking an attitude of self-dissociation from and objectification of all phenomena whatsoever. My waking condition, for instance, includes, on this view, the whole universe of any percepts and concepts, the entire universe containing all that I perceive, all that I can infer or imagine or conceive in that state,—not merely men, animals and things, suns, moons and stars, angels, devils, and other spirits, or even imaginary persons and creatures and things inhabiting worlds ever conceived in poetry or fiction, or creations of frenzied brains, but also my own body, mind, intellect and ego as well. In one sweep, I include all the subjective and objective elements of my waking and stand, as it were, as an unaffected witness of this vast panorama. It must not be forgotten that waking time, past, present and future, is wholly within this broad embrace of waking; so is space with its distinctions of here and there, up and down. The disposition of the mind herein depicted may be very difficult for one to adopt; but granted the willingness to take a detached view of things and the capacity to reflect, one cannot escape the conclusion that the witness of the waking condition is, in fact, the witness of all that is perceivable or conceivable there, of all the worlds with which one commerces in actual experience or imagination there. I may refer the reader interested in this study to Śankara's commentary on Māṇḍūkya, where waking *Atmā* is described as 'सप्ताङ्ग' (consisting of seven organs). Śankara shows there how the *Atmā* in waking is, as the witnessing Consciousness, identical with all the embodied selves (सर्वपिण्डात्मानन्यत्वात्).

If we now turn to a consideration of the Dream State, and assume the same attitude of dissociation, we are struck with the marvellously identical nature of the two conditions. No doubt, from the monobasic view which induces us to identify ourselves with the little ego of Waking alone, we are persuaded that the waking world is common to a number of souls in contrast with dreams which are exclusively our own. But the moment we incline to the tribasic view of Vedānta, the moment we wish to occupy a position from where we can examine all the three states without any partiality for either the waking ego or the dreaming ego, the scene changes entirely. The Dream condition now presents an exact replica of Waking, so much so that we are at a loss to fix us any marks of identity by which to recognize waking as such. For in Dream we are confronted with all the contexts both subjective and objective, set in an exactly similar framework of time, space and causation. (Compare the *Māṇḍūkya* Mantras which apply the same epithets 'सप्ताङ्ग' and 'एकोनविंशतिमुख' to both the states). On waking, of course, we do detect that dreams are only subjective and temporary, and that the phenomena there are neither coherent nor governed by irreversible laws of time or causation; but as this is only from a different thought-position where we identify ourselves with the waking ego, the conclusion drawn from the impartial view described above remains unaffected.

An important corollary from the identical nature of dream and waking thus established, is that the witnessing *Atmā*, who is the sole warranty for this identification, has to be necessarily regarded as transcending the limitations

of both the subjective and the objective aspects of either state. A verse in *Kathopaniṣad* declares this profound truth thus:—

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥
(*II. 1. 4*)

"That great all-pervading One through whom one is enabled to see both dream and waking, realizing Him as the *Atmā*, the wise man grieves no more." Time, space and causality appropriate to each state are found in either; and so are the subjective and the objective parts of the world peculiar to each state. Now while, as the ego in each state, we are undoubtedly subject to the joys and sorrows of the particular world, it is not difficult to see that as the witnessing *Atmā* who spans both the states we transcend both and are above all the petty joys and cares of the passing moods. The *Bṛhadāraṇyaka Upaniṣad* gives a striking illustration of this when it compares *Atmā* to a mighty fish which swims from bank to bank of a river unaffected by the gushing stream which it cuts across.

We are now in a position to assert that our real Self or *Atmā*, witness of Dream and waking, knows no limitation of time, space or causation. It is not delimited by a second which can claim the same degree of reality; for none of the entities to be found either in Dream or Waking can get out of the clutches of time or space restricted to that particular sphere, nor can any one of the things in either state pass on to the other, maintaining its self-identity like *Atmā*. Besides, neither of the states can co-exist with the other or continue to keep company with *Atmā*, whereas our *Atmā* can with equal ease manage to be alongside of either as long as it lasts. So far, then, we see that *Atmā* as the witnessing consciousness of the two states, enjoys absolute independence. But can He cut off all connection with these states ? Can He continue to exist by His own right regardless of manifestation or the complete effacement of both ? The one answer to this question is deep sleep, the state which defies all analysis from the monobasic view but yields its secrets without reserve to the all-comprising method of enquiry we have been describing.

Like Waking and Dream, sleep also presents a Mayic aspect to the monobasic view warped by its partiality for Waking. From that thought-position we regard sleep as a passing cloud of ignorance in which we are daily enveloped, and as a temporary inactivity into which we are daily thrust, by nature. But so soon as we try to assume the philosophic position of the witness of the three states, this much neglected state comes to have entirely another meaning for us, which we can ill-afford to ignore. It is then seen to be an intuition of our true nature divested of its apparent individuality and its personality, and an experience unburdened with the complex psychic machinery of the ego, the mind and the senses. Nothing like the Waking or Dream world, nor the network of time and space in which it is enmeshed, is to be met with here. We are, indeed, lifted up to our own Self, which is unalloyed bliss unconditioned by the fatigue of action and enjoyment. None of the limitations of either Waking or Dream have entrance here; saint and sinner, rich and poor, man and woman, child and adult, all shed their respective limiting adjuncts before they enter the portals of this, their own Kingdom of Heaven.

Without tarrying to consider the most glowing terms in which the ineffable glory of this peculiar state is described by the Upaniṣads (such as *Bṛhadāraṇyaka* IV. iii. 21 to 32 and *Chhāndogya* VIII. 3 to 6), I shall just invite the attention of the reader to the twofold aspect of this peculiar expression of Reality, for we may contemplate on it in its relation to Dream and Waking, or reflect upon its intrinsic worth as a distinct experience

in itself. In its relative phase, we have to admit that Sleep, whose sole content is Pure Consciousness untainted by a second, is essentially the cause of Dream or Waking; that, in other words, Pure Consciousness intuited as unlimited in sleep somehow manifests itself in the other two states as subject and object, and appears as the ego endowed with a body, senses, and the mind, on the one hand, and as a world governed by the laws of time, space and causation, on the other. This Pure Consciousness has to be supposed as invested with an inscrutable power in virtue of which it brings into existence this magnificent universe and, after sustaining it for a while, dissolves it into Itself without a residuum. The *Māṇḍūkya* says:—

'एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ।'

"This is the Lord of All. He is Omniscient, He is the Internal Controller, He is the one source of all, the origin and dissolution of all beings."

At the same time, however, we cannot forget that the three states so called are really no states of consciousness. In the first place, the witnessing principle in us, which is no other than Pure Consciousness, remains intact, quite unaffected by the appearance or disappearance of these states; and, in the second place, the three states admit neither of juxtaposition in space nor of succession in time. Strictly speaking, therefore, we ought to conclude that sleep is only Pure Consciousness, which as having no relation whatever with its manifestation in the shape of ego and non-ego, is neither waking, nor dreaming, nor sleeping at any time. It is therefore neither cause nor effect from this absolute standpoint. It is this phase of sleep as identical with the ever-changeless *Ātmā* that is described as the "Fourth" (चतुर्थं मन्यन्ते स आत्मा) relatively to the empirical egoes of the three states and serves as the theme of अजातिवाद (non-genesis) found in Gauḍapāda's famous explanation of that Upaniṣad.

We may now briefly recaptitulate the salient points of the Vedantic method of Avasthās which we have touched upon in the course of this short essay. The method assumes nothing, entails no belief in authority and seeks the aid of no special intuition. It builds upon the fundamentals of human experience and insists that all the three Avasthās, the Waking, Dream and Sleep, should be investigated before we can light upon the Absolute Reality underlying the manifestations of life. It sympathetically points out the basic error involved in speculations which confine the application of reason to the facts of Waking state, and, while admitting the practical utility of such speculations so far as they go, it shows their utter futility and helplessness in constructing a Science of Reality. By a procedure peculiarly its own, it teaches us to look upon each of the three states as a complete expression of Reality, and then, equating each of them to the other two, arrives at the remarkable result that our *Ātmā* as the Witnessing Consciousness of all the three states is really the Highest Reality free from the taint of all the three illusory Avasthās which are superimposed upon it by the empirical understanding,—is, in brief, essentially nothing short of Pure Being, Pure Consciousness, and Pure Bliss. The following benedictory verse with which Śankara begins his masterly commentary on the *Māṇḍūkya*, contains in four lines the sum and substance of Vedantic teaching based on this unique method of Avasthās:—

प्रज्ञानांशुप्रतानैः स्थिरचरनिकरव्यापिभिर्व्याप्य लोकान्
भुक्त्वा भोगान्स्थविष्ठान्पुनरपि घिषणोद्भासितान्कामजन्यान्
पीत्वा सर्वान्विशेषान्स्वपिति मधुरभुङ् मायया भोजयन्नो
मायासंख्यातुरीयं परममृतमजं ब्रह्म यत्तन्नतोऽस्मि ॥



Mahā Prabhu Chaitanya Deva.

"That which pervades the worlds through its rays of Consciousness spread out and diffused in animate and inanimate beings, and thus experiences the gross pleasures and pains in Waking, and once more the subtle ones fancied by mind and born of desire in dreams; that which absorbs within Itself all distinctions and sleeps enjoying bliss, thus causing us through its *Māya* to taste all these states—to That which is "the Fourth" relatively to this illusory number three, but is absolutely the Highest, Immortal, unborn *Brahma*, I make obeisance.*

The Doctrine of Unity.

By Rama Swami.

(1)

Brahma (the Supreme Spirit, the One Universal Self) associated with *Māyā* (the power of *Brahma*) is the cause of the universe and is designated as Īśvara.

'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।'

(*Śwetāśvataropaniṣad*)

"*Māyā* should be known as *Prakṛti* (material cause of the universe) and *Ātmā* associated with *Māyā* as the great Īśvara."

'कारणोपाधिरीश्वरः ।'

(*Śruti*)

"*Ātmā* having for its associate the causal body (*Māyā*) is called 'Īśvara'.

It is an established fact in Vedānta that *Brahma* is the cause of the universe. There are two kinds of causes—Instrumental or efficient (निमित्त) and Material (उपादान). That which serves to create an object is the instrumental cause of that object, and the ingredient of which an object is composed is called the material cause of that object. As for instance, the creator of a pot is the instrumental cause thereof, while the clay of which it is made is the material cause. The instrumental cause is the doer, maker, or agent. Now the cause of the universe is *Brahma*, but it is necessary to determine what kind of cause is It. *Brahma* by Its own nature being changeless, unlimited and devoid of action, the act of creation of the universe cannot originate from It. Such being the case, the doubt naturally occurs as to how *Brahma* created the universe. The answer is—though action is not possible for *Brahma* pure and unassociated, yet it is not impossible for *Brahma* attended with *Māyā*. For the statement that *Māyā* is the power of *Brahma* and through that power *Brahma* creates the universe, is faultless. This *Māyā* is called *Prakṛti* in the Sānkhya Philosophy. It may be objected that in case *Brahma* creates the universe through Its power, *Māyā*, the monistic doctrine of *Brahma* being only One without a second ('एकमेवाद्वितीयम्') is contradicted, there being two separate entities—*Brahma* and Its power. No violation of Monism, however, takes place, as in the act of creation though the co-operation of *Māyā* is necessary, *Brahma* is predominant, *Māyā* having no independent existence

* *Literature on the Subject*: Readers interested in the subject are recommended to study Sankara's Bhashyas on the Upanishads, especially the *Mandukya, Prasna*, and portions of *Brihadaranyaka* and *Chhandogya* relating to the three Avasthas. The present writer's *"Sankara-Hridya"* or *"Mulavidya-Nirasa"* in Sanskrit will also be found helpful. For the English-knowing reader, however, there is one and only one excellent book, *"Vedanta or the Science of Reality"* by Mr. K. A. Krishnaswami Iyer, B. A., of Bangalore. This work almost exhausts the merits of the Avasthaic Method and should be in the hands of every earnest student of Vedanta.

of its own beyond that of *Brahma*, and *Māyā*, being incoscient, can do nothing without the help of *Brahma*. The fact is that the power of an object has no separate existence from that of the object itself. As for instance, the burning power of fire cannot rest separate from the body of fire itself, and therefore has no independent existence. The existence of fire is identical with that of its power of burning. For this reason, *Māyā* being the power of *Brahma*, the non-duality of the latter receives no shock from the conjunction of the former. It will be clearly understood from the following ordinary example. Every act of a person is necessarily preceded by his will to do it. The act cannot be perpetrated without the will, and the will is the power. This will-power can never remain separate from the person himself. The person may remain without the will for some time but the will cannot without the person. Therefore the will has no separate existence outside the person. In this way *Māyā* is but the will of *Parameśvara* (God). The will is a mental function. As in a dream mental creation emanates from us, so the multifarious universe emanates from God (Īśvara) through the medium of His mind which is *Māyā*. Thus *Brahma* associated with *Māyā* is the creator of the universe and is termed Īśvara.

(2)

THE INSTRUMENTAL CAUSE OF THE UNIVERSE IS IDENTICAL WITH THE MATERIAL CAUSE, WHICH IS ĪŚVARA (GOD)

'तदैक्षत बहु स्यां प्रजायेय

(*Sruti*)

"That Being—Abolute Existence—desired or meditated thus—let me become many and be born diversely"

'यथोर्णनाभिः सृजते गृह्णते च·····तथाक्षरात् सम्भवतीह विश्वम् ।'

(*Sruti*)

"As a spider creates the web—from its own body—and takes it in again, so the universe is produced from the Indestructible One—and is made to disappear in It again."

In the world the instrumental cause of an object is regularly seen to be distinct from the material cause. For example, instrumental cause of a pot is the potter, while the material cause is clay. Such being the usual case, a doubt appears as to reasonableness of Īśvara being both the the instrumental and the material cause of the universe. But, if we look into the matter more closely, we shall find that there is no violation of the above rule. It has been demonstrated that *Māyā* is not separate from *Brahma*. Now in the above instance of the pot there are two parts in it- (i) clay and (ii) form. So let us see here whether what we call a pot is form or clay. It is an admitted fact that all names are caused by conditions (उपाधि). Thus the name 'pot' pertains to the form (उपाधि, condition), and not to clay (अधिष्ठान—basis or substratum). And *Māyā* is the desire or intellect of *Brahma*. Now it should be noted that the pot, which is but 'form', has for its material (उपादान) the intellect of the potter. For all forms are imaginative or mental. Then *Māyā*, which is but the imagination, intellect or desire of *Brahma*, is determined to be the material cause of the universe having form. The difference between our intellect and the *Māyā* of Īśvara is that our imagination or intellect requires some materials such as clay, etc., for forming objects such as pots, etc.; whereas the intellect of Īśvara (*i. e.*, *Māyā*) has no need of any separate material. The imagination which takes place in Īśvara appears to us as the variegated or multi-form universe. The illustration of a dream, will make the point clearer. The objects such as a horse, an elephant, a mountain or a river seen in a dream are purely mental *i, e.*, they have for their material the mind only. Likewise the material of the universe is the intellect of Īśvara, *i. e.*, *Māyā* only. Now we have seen that *Māyā* cannot exist independent of *Brahma*. Therefore *Brahma* alone is the material of the universe through *Māyā*. But in *Sruti* (the Vedas)

the material cause is said to be of two kinds*—(1) *Vivarta* (the cause of apparent or illusory appearance) and (2) *Pariṇāmi* (Cause of transformation). Those who accept the second kind say that one substance becomes modified into another as milk into curds, clay into pot, gold into ear-rings, etc. Those who accept the first kind say that it consists in the appearance of one thing as another, just as a rope appears as a snake or as *Ākāśa* (sky) appears dome-shaped and blue (though it has no shape or colour). When a rope appears as a snake through optic illusion, the rope is alleged to be the विवर्त्तोपादान (the material which is the basis or substratum of the unreal appearance) of the snake, and ignorance or nescience (अज्ञान) to be the परिणामी उपादान (the material which is transformed into a snake as it were). For the appearance of a snake in place of a rope is but the transformation or result of ignorance. Likewise *Brahma* is the विवर्त्तोपादान of the universe, and *Māyā*, which is inseparable from *Brahma*, is परिणामोपादान. Here also the instrumental cause and the material cause are the same. It has been shown by *Sruti* in the instance of a spider given at the head of this discourse. Just as a spider creates the web out of the saliva taken from its own body, so Īśvara creates the universe through the contact of *Māyā*, which is inseparable from Himself. This simile, therefore, demonstrates the identity of the instrumental cause and the material cause, both of which is Īśvara.

* Sometimes three kinds of material causes are accepted, viz., (1) विवर्त्ति (a cause giving rise to appearance of change without any real change) (2) परिणामि (a cause giving rise to a real change) and (3) आरम्भक (one set of causes producing quite different effects). Those who accept the third kind say that one kind of a material cause gives rise to something quite different from it as the threads are different from the cloth—and yet give rise to it.

(3)

ĪŚVARA IS OMNISCIENT, OMNIPOTENT AND SEIF-DEPENDENT.

'एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य।'

(*Sruti*)

"He is the Lord of all, Knower of all, Inner Controller of all, Generator of all."

The performer of any work cannot do without the perfect knowledge of the work and its materials. Hence the Creator of this unthinkable, admirable and marvellous universe must be the knower of all, *i. e.*, omniscient. Also the Creator of such a wonderful universe which is full of illimitable objects having unlimited powers, must be all-powerful, *i.e.*, endowed with omnipotence. And He that is invested with all powers has no cause for being dependent; therefore He must be independent or self-dependent. Thus Īśvara is omniscient, omnipotent and self-dependent.

(4)

JĪVA (THE INDIVIDUAL SPIRIT, THE EMBODIED SOUL) IS A PART, *I. E.*, A REFLECTION OR REFLECTED IMAGE (प्रतिबिम्ब) OF ĪŚVARA.

'ममैवांशो जीवलोके जीवभूतः सनातनः।'

(*Gītā*)

"In the world of life, the eternal individual spirit is a portion of Myself."

'कार्योपाधिरयं जीवः।'

(*Sruti*)

"*Ātmā* having for its associates the gross and subtle bodies, which are the effects of *Māyā*, is called *Jīva*."

'एकधा बहुधा चैव दृश्यते जलचन्द्रवत्।'

(*Sruti*)

"Ātmā is seen as one and many like the moon reflected in water."

Reflection is relative. Where there is reflection(प्रतिबिम्ब) there must be a *Bimba* the original object reflected, and a thing on which the reflection falls. As for the reflection of a face three things are essential, viz., the face, a mirror or water and the reflection or reflected image. Now *Jiva* being called a reflection, it is necessary to have other two concomitant factors as in the above example. The *Bimba* (the original object reflected) here is Iśvara. But what is the object corresponding to the mirror or water here, in which Iśvara is reflected? It is *Antaḥkaraṇa* (the internal sense), Iśvara means *Brahma* associated with *Māyā*. Hence there is no objection to Iśvara being called *Brahma*. He, being all-pervading, should necessarily permeate every human being. The consciousness of 'I' which is felt in the internal organ of every one of us is His reflection; and that should be understood as '*Jiva*'. Here some explanation is needed as regards the meaning of reflection or reflected image. In the example cited above the face is a limited object. Hence its reflection in the mirror placed in front of it is seen reversed. But this does not apply to the reflection called '*Jiva*' The *Bimba* or the original object here, viz., Iśvara or *Brahma* is unlimited and all-pervading. The conception of object and its image (बिम्ब-प्रतिबिम्ब) is, therefore, of a different nature in this case. This will be clear from the following example. Imagine a crystal suspended with a thread in the bright light of the sun. It will appear more brilliant in the open space outside than inside a house. This lustre is to be taken as the reflection of sunlight. The internal perceiving organ (अन्तःकरण) corresponds to the crystal, and *Paramātmā* (the Supreme Spirit) to the sunlight. As the light permeating the crystal is to be understood as the reflection of sunlight, so the light of knowledge of *Paramātmā*, which parvades the internal organ, is *Jiva* in the form of the consciousness of 'I'. This is the sense in which *Jiva* is called the reflection of Iśvara. And it is this reflection which is meant by the term 'part' occurring in the Śāstras. Otherwise the conception of *Jiva* as a part seems to be against reason, for a part can be conceived only of an object which is limited by time and space. But, *Brahma* being unlimited and formless, there can be no parts in it. Hence the word 'part' should be interpreted to denote 'reflection'. In this way *Jiva* is a part, *i. e.*, reflection of Iśvara.

(5)

KNOWLEDGE, IGNORANCE, BONDAGE AND EMANCIPATION BELONG TO JĪVA ALONE; BRAHMA CAN HAVE NO CONNECTION WITH THESE.

अज्ञानमावृतिश्चैव विक्षेपश्च परोक्षधीः ।
अपरोक्षमतिः शोकमोक्षस्तृप्तिर्निरङ्कुशा ॥
सप्तावस्था इमाः सन्ति चिदाभासस्य तास्विमौ
बन्धमोक्षौ स्थितौ तत्र तिस्रो बन्धकृतः स्मृताः ॥

(*Pañchadaśī*)

"Ignorance, veil or envelopment, superimposition, indirect knowledge, direct knowledge, freedom from sorrow and unobstructed happiness,—these seven conditions affect the reflected intelligence (चिदाभास) and are the cause of bondage and emancipation. The first three are said to bring about bondage."

The basis or substratum of the universe, which is devoid of all attributes and is of the nature of existence, knowledge and bliss is *Brahma*. The reflection in intellect of the 'I'-consciousnss of *Brahma* is called 'Jiva'. Knowledge and ignorance are the qualities of intellect, not of *Brahma*. For *Brahma* is bereft of all qualities. In the waking state only, when the intellect is present, knowledge and ignorance are felt. But in the deep-sleep state they are not felt for want of intellect, which is merged in *Prakṛti*. Therefore they should be called the qualities of intellect. I obtained in the past the knowledge of

such and such an object. I now possess the knowledge of such and such an object—such cognition regarding the 'I'-consciousness comes to men. From this cognition it follows that knowledge and ignorance are not the qualities of *Brahma*. Knowledge and ignorance, being the qualities of intellect, concern only *Jiva* associated with it. In this way, if knowledge and ignorance belong to *Jiva*, then bondage and emancipation also should pertain to him alone. *Brahma*, on the other hand, was never bound or becomes emancipated. Thus knowledge, ignorance, bondage and emancipation belong to *Jiva* alone; while *Brahma* is quite unconnected with these.

(6)

JĪVĀTMĀ IN ESSENCE IS IDENTICAL WITH ĪŚVARA.

'अयमात्मा ब्रह्म ।'

(*Sruti*)

"This *Atmā* is *Brahma*."

'तत् सृष्ट्वा तदेवानुप्राविशत् ।'

(*Sruti*)

"*Paramātmā*, having created the universe, entered into it afterwards."

Jiva and Īśvara have each of them two forms, viz., pure and impure. The pure is derived or secondary (लक्ष्य) and the impure is expressed (वाच्य). Out of these the conditioned expressed part (उपाधिकल्पित वाच्यांश) having been discarded, the remaining pure nature is one without distinction. For example, the bed of the river Kristna, appears altogether narrow near a place like Vai (वाई क्षेत्र) adjacent to the source of the river. Imagine an ignorant boy coming there from Masulipattam. Someone says to him that the river which flows by his own village is the same as that. Hearing this, the boy is struck with wonder on account of his ignorance of geography. But an adult having the experience or travel and a knowledge of geography comes to understand it in no time. In this example the forms of the river at Vai and Masulipattam with its landing-places are impure or expressed (वाच्य). And the mere watery form of the river from its source to the mouth apart from the two villages is pure or derived (लक्ष्य). Here though the forms of the river appear different with the limitations (उपाधि) of the two villages, the pure form of the river which remains after setting aside the conception of limitations is one and undivided. Likewise by eliminating the qualities of *Jiva* conditioned by *Avidyā* (or nescience with impure *Sattva*—being mixed with *Rajas* and *Tamas*), such as limited knolwedge, limited power and sorrowfulness, etc., and the qualities of Īśvara conditioned by *Māyā* (or *nescience* with pure *Sattva*), such as omniscience omnipotence and blissfulness, the remaining pure form of consciousness is common to both (*Jiva* and Īśvara). This method of establishing unity is termed in Vedānta as जहदजहल्लक्षणा or भागलक्षणा. Thus *Jivātmā* is identical with Īśvara.

(7)

JĪVA IS ESSENTIALLY IDENTICAL WITH BRAHMA.

'अयमात्मा ब्रह्म ।'

(*Sruti*)

"This *Atmā* is *Brahma*."

'तत्त्वमसि'

(*Sruti*)

"That—*Brahma*—thou art.

The reflection of *Brahma* falling upon the intellect is called 'Jiva'. The reflected image of the sun perceived within a pot filled with water and placed in an open yard is not said to be different from the sun; for the existence of the reflection is dependent upon that of the original object reflected. From the maxim that the reflected image is not different from the object reflected it follows that *Jiva*, being the reflected image of *Brahma*, has no existence apart from that of *Brahma*. Therefore *Jiva* is *Brahma*. In this state-

ment mere *Brahma* is taken cognizance of by eliminating the destructibility of *Jiva*. This is called बाधसामानाधिकरण्य in Vedānta (*i. e.*, having a common basis between *Jiva* and *Brahma* by eliminating contradictory qualities).

(8)

PRATYAGĀTMĀ OR KŪṬASTHA (THE UNCHANGING INDIVIDUAL SOUL OR SPIRIT) IS IDENTICAL WITH BRAHMA.

'घटे नष्टे यथा व्योम व्योमैव भवति स्वयम् ।
तथैवोपाधिविलये ब्रह्मैव ब्रह्मवित् स्वयम् ॥'

(*Sruti*)

"As by the destruction of a pot the ether confined within the pot becomes identical with the ether all around, so at the disappearance of limitations the knower of *Brahma* becomes identical with *Brahma* Itself."

The consciousness limited by the internal organ is called *Pratyagātmā* or *Kūtastha*, and the pure or immaculate and all-pervading consciousness is called *Brahma*. As there is no distinction between the ether caged in a pot and the ether all-pervading, so *Pratyagātmā* and *Brahma* are one without distinction. At various places in *Sruti*, *Brahma* has been called *Atmā*. Elsewhere we find assertions such as 'ब्रह्मैवेदं सर्वम्' (*Brahma* is this all) and 'आत्मैवेदं सर्वम्' (*Atmā* is this all). From this it is inferred that the thing denoted by the two terms '*Brahma*' and '*Atmā*' is one and the same.

If *Brahma* be conceived as different from *Atmā*, which is of the nature of consciousness, *Brahma* loses Its own identity, *i. e.*, Brahmahood. For, if *Atmā* and *Brahma* are understood as two separate objects, *Brahma* becomes limited, and the assertions such as 'एकमेवाद्वितीयम्' (*Brahma* is One without a second) and 'सत्यं ज्ञानमनन्तं ब्रह्म' (*Brahma* is of the nature of Truth and Knowledge, and without limitation), etc. are contradicted.

The root meaning* of the term '*Brahma*' is One extremely Great or Unlimited. *Pratyagātmā* is also such. Hence *Pratyagātmā* or *Kūtastha* is identical with *Brahma*.

(9)

ALL THIS UNIVERSE IS ESSENTIALLY BRAHMA.

'सर्वं खल्विदं ब्रह्म ।'

(*Sruti*)

"All this universe is *Brahma*."

'ईशावास्यमिदं सर्वम् ।'

(*Sruti*)

"All this material transitory world is to be overspread, covered or veiled by the Lord Īśvara—the Supreme Spirit)"

'अधश्चोर्ध्वञ्च प्रसृतं ब्रह्मै वेदं विश्वमिदं वरिष्ठम् ।'

(*Sruti.*)

"The lower and upper regions are pervaded by *Brahma*; even this whole universe is Supreme *Brahma*."

An effect is not different from its cause; just as a pot is not different from clay, and golden ornaments from gold, so the universe, having been produced from *Brahma*, is not different from It. That which is superimposed by illusion is of the nature of its basis (अधिष्ठान). As the snake which appears through illusion in a rope is of the nature of the rope. So the universe which is perceived by us through illusion is of the nature of *Brahma*, the basis. Here it may be objected—If the universe is *Brahma* and *Brahma* is real and indestructible at all times, then the universe also should be real; but the universe is demonstrated by you to be unreal. Our answer is this—Here on the basis of बाध-सामानाधिकरण्य (tracing the sameness of objects by the elimination of contradiction) the universe is determined to be of the nature of *Brahma*. सामानाधिकरण्य (Sameness of object) is of two kinds— मुख्यसामानाधिकरण्य and बाधसामाना-

* The root बृह् means to increase, expand, to pervade

विकरण्य. For instance, घटाकाश (ether in a pot) is महाकाश (all-pervading ether). In this example घटाकाश and महाकाश having the common basis—ether, सामानाधिकरण्य takes place without the refutation of anything in these two words. Hence it is called मुख्य सामानाधिकरण्य. But in the example 'this snake is a rope' only the rope is taken by getting rid of the snake, because what you called a snake is not a snake as a matter of fact, but a mere rope. Therefore it is called बाधसामानाधिकरण्य. Likewise the meaning of the expression 'All this universe is *Brahma*' is that what you understood to be the universe is not in reality the universe, but mere *Brahma*. Thus only *Brahma* having been taken after the elimination of the universe, this is a case of बाधसामानाधिकरण्य. Therefore it is concluded that all this universe is *Brahma*.

The whole subject may be summarized by the following Ślokas in Sanskrit, that are likely to be of great use, giving facility to remember in brief the gist of Adwaita Vedānta:—

मायोपाधिवशाद् ब्रह्म जगतः कारणं स्मृतम् ।
मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ॥ १ ॥
जगतो यो निमित्तं स्यादुपादानं स एव हि ।
यथोर्णनाभिः सृजते गृह्णते चेति वेदतः ॥ २ ॥
सर्वज्ञः सर्वकर्तृत्वात् स्वतन्त्रः सर्वशक्तिमान् ।
एष सर्वेश्वर इति माण्डूक्यश्रुतिवाक्यतः ॥ ३ ॥
ममैवांशो जीवलोके जीवभूतः सनातनः ।
इति स्मृतेरयं जीवः प्रतिबिम्बः परात्मनः ॥ ४ ॥
ज्ञानाज्ञाने बन्धमोक्षौ ब्रह्म न स्पृशतः खलु ।
वस्तुतस्ते बुद्धिधर्मा जीवस्य तदुपाधितः ॥ ५ ॥
विहाय मायाविद्ये द्वे उपाधी परजीवयोः ।
भागलक्षणया ज्ञेयो जीवोऽयं परमेश्वरः ॥ ६ ॥
बिम्बसत्तां वर्जयित्वा प्रतिबिम्बो न विद्यते ।
ब्रह्मणः प्रतिबिम्बत्वाज्जीवो ब्रह्मैव नापरः ॥ ७ ॥
बुद्ध्यवच्छिन्नचैतन्यं कूटस्थ इति कथ्यते ।
तदेव ब्रह्म जानीहि बुद्ध्युपाधेर्मृषात्वतः ॥ ८ ॥
यथा रज्जोरधिष्ठानाद् भिन्नः सर्पो न विद्यते ।
जगन्न भिद्यते सत्यब्रह्माधिष्ठानतस्तथा ॥ ९ ॥

ॐ

The Heavenly Land.

A dyke to hold these worlds asunder that they intermingle not,—such is God. Day and night pass not across that bridge, neither old age, nor death, nor grief, nor good nor evil deed.

From it all wicked ideas turn back. For the realm of God of which we speak is one from which all evil is driven away. Therefore a blind man when he has crossed that dyke is blind no longer, a wounded man no longer wounded, a sufferer no longer suffering. Therefore, for those who have crossed it, night, too, appears as day. For the realm of God is for ever bright.

And those students who find that world of God through chastity, theirs is that heavenly country; theirs, in whatever world they are, is freedom.

(*Chhāndogya Upaniṣad VIII. 4*)

The Gospel of Vedanta.

—By Swami Shuddhananda Bharati.

'...पुरुषोऽन्तरात्मा ।
सदा जनानां हृदये संनिविष्टः ।
तं विद्याच्छुक्रममृतम् ।'

The *Puruṣa*, the Indweller, ever resides in the hearts of beings; knowing Him, THE PURE, one attains to Bliss immortal." (*Kaṭhopaniṣad*)

I. CENTRE OF BLISS

Consciously or unconsciously men seek this Eternal Bliss; they are gravitated towards That, for that is what their Essence is. Some seek it centre out, in things of the senses and the mind; a few, centre in, seek that immaculate Joy in the depth of the Being and rise to the height of its fulfilment. Every one seeks within the limit of his consciousness an object of Happiness. Things appeal to him according to the range of his evolved man. Man is an eternal seeker and shall not rest satisfied, shall not find abiding peace until his mind settles in THAT Omnipresent ONE which is the Real Self of all, which is in reality ALL and Everyone, That *Paramātmā, Puruṣottama, Sachchidānanda,* whose *Māyā-Śakti* plays as the Universe of becomings !

'तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥'

"Those strong, resolute, steadfast seers who find Him seated in the Self—unto them is the bliss of eternal Peace, to none else."

II. WORLDLY PLEASURES

Children play with toys and exult over a doll-marriage. The grown-up man finds that innocent joy insufficient; he seeks a serious joy in things of the world, home, wife, children, wealth, power, name and fame. As he grows in age and experience the sense-food which he once gorged so eagerly in the heat of his vital appetite, becomes loathsome and he seeks something that can give him mental peace and contentment. The mental man bodies forth splendid things of worded beauty from the height of his soaring imagination and is gloomy even after a good deal of intellectual and vital satisfaction brought by the merit of his art and the public applause. The violence of joy and grief, the revels of pleasures and the laments of pains afflict every act suggested by the physical *I*, vital *I*, and the mental *I*. Every one that lives here in this Ego called "I" feels a desperate discontentment which often leads him into the dilemma of "to be or not to be". The droplets of sense-pleasures and intellectual satisfactions dry into the desert sand of a giant dissatisfaction within. The Holy Scripture decides and concludes: "There is not a bit of happiness even to Indra; not even emperors are happy; happiness has its abode in the sages that are not attached in the mind to sensualities and that live in the inner solitude, inner calmness."

'न चेन्द्रस्य सुखं किञ्चिन्न सुखं च क्रवर्तिनः ।
सुखमस्ति विरक्तस्य मुनेरेकान्तजीविनः ॥'

III. SOLUTION

But what is the solution ? Śrī Kṛṣṇa, the *Jagadguru,* declares from the field of the conflicting human emotions:—

'अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ।'

The world is indeed changeful, sorrowful; having attained this, worship Me, adore Me, give praise unto Me; that is the way of happiness.

'मद्याजी मां नमस्कुरु ।' 'मामेकं शरणं व्रज ।'
'न मे भक्तः प्रणश्यति ।''मत्तः परतरं नान्यत्किञ्चिदस्ति ।'

"Make all life a sincere sacrifice unto Me; make unto Me alone (not to any other lower forces) a complete surrender of all that you are and have; My devotee shall not perish; there is nothing higher than Me anywhere; all that exists here is like a row of beads sturng in Me." So declares the Dynamic Witness of the Great War of opposite forces. Yes, the limited man can find peace only in That which is all PEACE even amidst the whirl of the battling modes of nature. As long as one lives in the Ego one cannot dream of peace and joy. This Ego, this lower nature in man, must be surrendered to a higher principle of existence, to a Higher Truth of Being. The solution is quite right. But who is this "*Mām*, this Me, this I" that speaks out Truths of Eternity to the human soul represented in the heroic Arjuna ?

IV. VEDĀNTA

Vedānta begins with this quest of the Real I and ends there where that universe and the Supreme Self, the *Puruṣottama,* that sustains this colossal play of *Puruṣa* and *Prakṛti* as the Master, the Supporter, the Director and the unattached Witness of the *Līlā*—'उपद्रष्टानुमन्ता च मन्ता भोक्ता महेश्वरः'. *Veda* is Knowledge, the unwritten, the eternal Knowledge of the Divine Reality in the Self, in the universe. Vedānta is the goal of Knowledge which is the Divine. The realization of that Divine Reality not only in the Self but also in the universe is the integral aim of Vedānta. Aspirants reach this goal by pursuing the path that appeals to them the most and is possible for them to follow, so that the difference in the methods and practices is inevitable.

V. JNĀNA

The *Jñānī* finds out that himself *minus* the non-self is the Reality that is his Self and the Universal Self. He finds this out by killing the mind that deludes him, through long self-analysis and by fixing his consciousness in THE ĀTMĀ that he is, through ceaseless contemplation, concentration, and trance.

He realizes at last the Truth-Knowledge-Bliss and its nature. "I am *Brahma*, the Self; I am always as I am—immutable, equal, serene in absolute Peace; I am Truth, Consciousness, Beatitude; I am not this body-consciousness; I am beyond that;" declares the *Mukta* and that is the nature of his realization.

'ब्रह्मैवाहं समः शान्तः सच्चिदानन्दलक्षणः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधः ॥'

"Freedom cannot be attained even after ages of *sādhanā* unless one perfectly identifies the *Ātmā* with the *Paramātmā*." That is the faith of the *Jñānī*. *Tattwamasi* is his *mantra*.

VI. SELF-REALIZATION

Every soul is essentially Divine. One becomes what he often thinks. He who always thinks that he is the ĀTMĀ becomes THAT. He combines his head and heart and fixes both in the Self. He pours the mind into the Flame of *Ātmā*. This is not an easy affair. It requires years of *Sādhanā*. The aspirant seeks a proper *Guru*, serves him, hears his teachings, studies under him the sacred lore, the books of spiritual knowledge, ponders over the truths heard by him, and thus gets an intellectual grasp of the object of realiziation. Then he strives to realize the Truth with a strong faith and ceaseless aspiration. Mere intellectual learning counts nothing to him. He begins to examine the nature of things. He enquires within himself, "Who am I? Who is it that moves in names and forms before me? Am I this changing body of nature? When I forget the body in sleep, even then I live. When my senses of knowing and acting cease their functions, even then I live. In dreamless sleep mental waves cease; yet I live. A dead body has a head, has all the physical parts of the body complete; yet it does not function. Who is it that lived and moved in this microcosm? He must be something beyond the body, the vital and the mind. That is the Indweller, the *Antarātmā*. He I am—'सोऽहम्.'

VII. PRACTICE OF VEDĀNTA

The *Mumukṣu* keeps the mind from externalizing and practises ŚAMA. He checks the inner activities of the emotional mind, *Chitta*, by practising DAMA. He equalizes the mind so that it is not affected by heat and cold, joy and sorrow, praise and blame, and practises extreme forbearance (*Titikṣā*). The importance of this *Titikṣā* has been very often emphasised by the *Gītāchārya*:-

'मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥
यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥'

"Son of Kuntī, heat, cold, joy, sorrow and the contact of the sense-objects are evanishing; they come and go, begin and end; they are impermanent; forbear them, O descendant of Bharata! For, O Superman, the hero of self-control who is equal-minded to joy and misery, who is not affected by these sense-impressions is fit for the immortal bliss of existence!"

The aspirant practises UPARATI by withdrawing the mind from the Phenomenon and with tremendous Faith (ŚRADDHĀ) and strenuous practice fixing it in the Noumenon, which is the Reality of Beings. This process is called SAMĀDHĀNA.

VIII. FAITH

Man is what he believes—'यो यच्छ्रद्धः स एव सः'. The seeker has a strong belief in the blissful treasure that shines in the heart and is only hidden to sight by the mental illusion. 'Hail Truth, Immortality, The ONE without a second and the multiplicity of the world, ever PURE, Intelligence, whom the Mumukṣus seek with the *Mantra* 'Tat Twam Asi'! 'सत्यं ज्ञानमनेकमनन्तं शुद्धं बुद्धं तत्त्वमसि त्वम्'. Hail all-embodied, ever-Blissful, Spotless,

smokeless Flame! Hail *Brahmānanda* Hail my inner *Guru*! Reveal Thyself, removing this mental curtain! Thou art! I am! The Truth is! That Thou art! That I am!" Thus with a single-hearted aspiration and illumined faith the disciple of *Jñāna* lives, moves and has his being in the Truth, that is, makes a total self-surrender to That until the Bliss of *Brahma* becomes natural—*sahaja*—even like the breath. Have faith and ceaseless devotion. Conquer the desire-world the kingdom of Satan and his brotherhood of hostile forces that tempt man to eat the forbidden fruit of mental egoism and drag him to the lower world of ignorance. The World Teacher commands:—'जहि शत्रुं महाबाहो कामरूपं दुरासदम्।' This enemy of Divinity this robber on the way, this mental illusion can be conquered by wakefulness to the Reality that you are and by the strength of *Viveka* and *Vairāgya*.

IX. THE MAHĀTMĀ

The *Jñānī* wisely discriminates the eternal from the transitory, takes firm footing in the former, indifferent to the flux of events that pass and repass, that enter and exit on the stage of existence where he is a passive unattached witness. He is not afraid of the world, he is not a world-hater nor is he in any way bound to the modes of Nature. He is like the vast ocean ever full, which does not overflow by the flow of rivers, nor is emptied by evaporation. He attains a state of immutable Peace which is least affected by the influx and efflux of things and events of the world. This state of integral Peace cannot be more strongly expressed than in the language of that immortal Scripture of Truth, *Śrīmad Bhagavadgītā*:—

'आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी॥'
(*II. 70*)

This is the *summum bonum* of integral realization. Blessed is he that in this world, with this body, attains such a blissful state, disentangling himself from the thousand veils of mental illusion that cover thick the Sanctum of Truth within! Blessed is he that walks on earth, heaven within, that acts, passive within, spotless, unattached like the Sun! Blessed is the *Mahātmā* whose very smile of peace and contentment is the mirror of Divinity, whose very presence chases away the dark forces of ego, vanity, falsehood, lust, envy; greed, that *Brahma* embodied, ever tranquil, ever equal and equipoised, who never takes initiative in actions, who allows the God in Nature to act, who, firm within, observes the conflicting currents of the world-events as the play of Guṇas, upon Guṇas, whose life is the breath of the Almighty, whose conduct is the law of Eternal *Dharma*, whose word is the voice of Eternal Verity and whose very presense is the radiance of Divine Energism! He is God-Man, the Leader, the Teacher of humanity.

X. VEDANTIC KINGDOM

The heroic in the soul aspire after such a height of Divine Knowledge; fools, slaves to vital desires and mental ego, go to perdition! Ah, that heaven of Peace, that Paradise of eternal Bliss!—Our heart exults in the rapture of its very concep-

tion! Where the mind is not shaken by cares and miseries of the world of modes—'यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते।' where the *chitta,* undisturbed by the winds of *Sankalpa,* burns like a steady flame; where the bliss of self-delight blossoms into the heaven of existence, where everything is seen in the Self and the Self in everything; where the Divine alone is, in all, as all, all-in-all; where the Divine Will alone is done and the satanic ego is no more; where the Light of Knowledge, rapture of Love and the dynamism of consecrated WORK unite to keep man in tune with the Divine; where every act is an offering to the Inner Divinity; where life is an efflorescence of Self-Bliss; where *Swadharma* is the law of living, where every breath is the perfume of eternity, there in that VEDANTIC KINGDOM of *Brahma* let us live in a communion!

XI. THE DIVINE 'I'

The "*Mām*", "I" of the *Gītā* is the Emperor of that Kingdom within. He declares Himself thus: "I am centred in the hearts of all—'सर्वस्य चाहं हृदि संनिविष्टः'; I am the *Ātmā,* O Conqueror of sleep—'अहमात्मा गुडाकेश सर्वभूताशयस्थितः'. I am the fire that assimilates food; I am the taster in the tongue, the seer in the eye, the thinker in the mind, the doer in the instrument, the enjoyer of all acts of askesis and sacrifice; I am the Lord of all—'भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्'. The light in the Sun I am, the cool rays of the moon I am! Everything that exists is born of my *Prakṛti;* I am He who lives and moves as the *Jīvātmā*! Even though I am so close, so inseparably united, the breath of life, the core of beings, the soul in every one, the delight of existence, people do not comprehend Me, wonder! I am here, through My *Yogamāyā.* I am incarnate here! Know Me, THE OMNIPOTENT, THE OMNIPPESENT!"

XII. THE WAY TO KNOW HIM

But how to know Him, the *Ātmā,* the *Sarvātmā,* the *Parmātmā,* the Lord of Jīvas, the Lord of *Jagat* the *Īśvara* who resides in every heart and moves every one through His conscious Force, according to his or her *Swadharma*? Hear!

'ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना।'

"By constant meditation thorugh the purified intellect, by ceaseless inner communion, one sees the *Ātmā.* Some see That by the path of Knowledge, some through the *Yoga* of always living in Me as My devotee, as My worshipper in unresrved surrender to My Will and Guidance; some realize the *Ātmā* through *Karma,* consecrating the act, agency and the fruit as a purified sacrifice to me."

Karma concentrates the conscious life in the Divine, *Bhakti* takes one nearer and nearer to the Divine and *Jñāna* unites the being with the Divine. The three must go together, for they are triune forces of realization and are inseparable one from the other like the heat, light and rays of the Sun. This synthesis of Action, Love and Knowledge in the *Yogayukta,* in the soul that lives and moves in *yoga* with the Divine is the constant refrain of the Song Celestial. This universal scripture makes the realization of the Divine Self, the *Brahma,* as the foundation of existence.

'ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥'

"Having abandoned attachment, he who acts reposing his works on the *Brahma*, is not stained, even as water does not cling to the lotus-leaf."

'ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥'

"When one has become the *Brahma*, when one neither grieves nor desires, when one is equal to all beings, then one gets supreme love and devotion to me."

XIII. THE SUPREME SECRET

"Be always one in heart and consciousness with Me"—'मच्चित्तः सततं भव' ।

"If thou art that, at all times, then by My grace thou shalt pass safe through all difficulties and dangers"—'मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।"

"Steadfast in the *yoga* of constant communion with the Divine, perfectly pure in the self, master of the self, conqueror of the mind and the senses, he who has become one with the self of all beings, is never bound though he acts in the world."

'योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥'

"Observe one rule of action: Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, whatever energy of *tapasyā* or soul's will or effort thou puttest forth, make it an offering unto Me."

'यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥'

"Be the doer of My works, accept Me as the supreme being and object; become My devotee; be free from attachment and from enmity to all existences; for such a man comes to me."

'मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥'

"At last hear the secret of secrets of Eternal Bliss: Abandon all Dharmas and take refuge in Me. I will deliver thee from all sin and evil; do not grieve !'

'मोक्षयिष्यामि मा शुचः !'

This is the crowning Gospel of Vedānta—to be one with the Divine, always conscious of Him, always loving Him in every thing, always acting His will, making an entire surrender of every nook and corner of the being to His Will alone. Then He shall possess the human instrument, live in it, act through it, and transform it into His Bliss. The joy of absolute knowledge and the joy of absolute surrender are one. No realization is possible without conscious surrender of the human to the Divine.

XIV. JNĀNĪ BHAKTA

To the *Jñānī*, *Brahma* is the ladle (with which an offering is made), *Brahma* is the offering, offered by *Brahma* into the Brahmic fire; *Brahma* is that which is to be attained by *Samādhi* in Brahmic action.

'ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥'

Self-offering, self-consecration, self-surrender, renunciation of all selfishness and self-will, all thoughts and suggestions of the vital ego, following the Divine will, allowing Him to live and act in him, always steadfast in Him, seeing Him in all, as all—this is the way of the *Jñānī*

Bhakta. He empties the petty streamlet of his individual self into the limitless Universal Self, and is full of That. To him the world is not separate from the Divine even as much as the individual Self. To the Monist there is nothing but the *Brahma*; to the *Pūrṇa Bhakta* everything is *Brahma,* Nārāyaṇa, Vāsudeva:—

'वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ।'

"Such a *Mahātmā* is rare," says the *Gītā;* "for he realizes the Divine not only in the self but in all." The Truth of '*Aham Brahma*' and '*Sarvam Brahma*' unites in him. He exists in the Divine and is full of Him.

XV. THE UNIQUE ONE

The Bliss is one, the ways of its enjoyment are many; the goal is one, the paths are many; The Divine, Personal or Impersonal is ONE and the *sādhanā* of divine attainment differs according to the nature of the *sādhaka;* the Truth is One and its interpretation varies according to mentalities. Let all quarrels end ! Let all differences end in the ONE Reality which is the Divine ! He is the One, the Many, the Personal, the Impersonal, the Personal-Impersonal ! Who is to question His will ? Who is to determine His state ? Who is to judge His acts ? He is all-in-all. The little-minded man has to do nothing but to make an utter surrender of his all to The UNIVERSAL WILL. Who is man to say that His WORLD is false ? Mind cannot know the secret of the AVYAKTA. The intellectual philosopher cannot know the mystery of God's creation. The question whether the world is true or false has taken away half the life and energy of philosophers ! Let all discussions end ! The Divine is here, now ! He is nearer to us than our breath ! Call Him *Brahma,* Nārāyaṇa, Kṛṣṇa, Rāma, Jehova, Allah or Tao; He is all these and more ! End all quarrels about name and form ! Go to the Reality ! The Divine is the only Reality ! The world is the play of His *Śakti* ! That Universal Energy creates all, maintains all ! The world is manifold ! The Lord of the World is ONE ! Take refuge in Him ! By meditation, by reflection, by devotion, by consecrated action or by total surrender attain the DIVINE ! Find Him in the Self ! Then there shall be nothing seen around you except the Divine !

XVI. EXISTENCE

The universe of existence has been most beautifully described in the following couplet of *Śrimad Bhāgavata:*—

'एकायनोऽसौ द्विफलस्त्रिमूल-
श्चतूरसः पञ्चविधः षडात्मा ।
सप्तत्वगष्टविटपो नवाक्षो
दशच्छदो द्विखगो ह्यादिवृक्षः ॥'

This visible universe is like an eternal tree: It has one mainstay—the Universal Energy, the Mother of the Universe, the *Parā Prakṛti.* It has two fruits—the fruits of the divided mentality, viz, the qualities of pain and pleasure, joy and sorrow, *harṣa* and *śoka.* It has three roots—the three modes of *Prakṛti,* viz., *sattva, rajas* and *tamas.* It has four Rasas, four juices—the four Puruṣārthas viz; *Dharma, Artha, Kāma,* and *Mokṣa,* (Righteousness, Weath, Enjoyment and Freedom). It has five channels of sensation. It has six features—thirst, hunger, desire, infirmities of age, grief

and death. The tree has seven kinds of barks—skin, bone, flesh, albumen, blood, marrow and semen. It has eight branches: *Buddhi, Chitta, Ahankāra,* and the five ingredients of the mind. The tree has nine holes, the nine outlets of the physical frame. It has ten leaves, viz., the ten vital breaths, Prāṇas. And there are two birds sitting upon this tree—ONE is the PARAMĀTMĀ and the other is the *Jivātmā.*

XVII. SEE AND REALIZE

O *Jivātmā,* waste not your span of life in vain discussions, in curiosities! See the *Paramātmā* that is in you, that is before you, on the same branch! They kill life that do not realize Him! They kill time that waste it in intellectual discussions! Gather now the outgoing mind and plunge into the Divine consciousness through *Jñāna,* through *Bhakti,* through *Karmayajña,* through *Prapatti*—'Surrender is Salvation!' ('प्रपत्तिर्निरपायहेतुः'—was the oracle that Rāmānuja heard), through constant meditation, through any path that appeals to you. Follow that path with faith and purity. You shall reach the goal of Bliss! Follow it without criticizing others. All men cannot have the same path; nature differs; the world differs; it is sheer illusion to attempt to mould the manifold aspects of the world of *Prakṛti* into one pattern. The unity must be founded in the unique Spirit, in the Divine that is the core of beings. The harmony of the different existences can be possible only after realizing the Master of universal Harmony that is here, that is in you, that is in me, that is the I, the This, the She, the He and everything! He alone can give the law of life. His Law is the Eternal *Dharma*! His Will is done in you, in me, in my neighbour! He is the sole refuge, the unequalled Master, the Lord, the King, the dynamic Witness of the Kurukṣetra of existence, the Friend that never forsakes. He is the abode of Peace and Bliss; He is the One to whom surrender must be made—

'गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत्।'

He is here! He waits for you! He calls you! Hear, aspire, wake up, come with love and sincerity, know the Truth and attain Bliss of Existence, the highest goal of Vedānta—Monism, qualified Monism, Dualism,—all sects, religious creeds and disputations close their mouth with a single drop of His Bliss!

All rivers pour into One ocean! All the different creeds at last merge into That ONE, call it by any name you like, or by no name, give it any form you would or no form! To aspire for and realize it in the Self and in the Universe is the ringing gospel of Vedānta!

Divine is the Truth! Divine is the Bliss! Divine is the one Object worth obtaining! Attain THAT DIVINE, O Lover of Peace!

'तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सौम्य विद्धि!'

OM TAT SAT!

Some aspects of the teaching of Vedanta.

By M. H. Syed, M. A., Ph. D., D. Litt.

(1)

It is truly said that time and space are illusory. To one who is conscious of his eternal existence, time has no meaning. Why we are not stable-minded and balanced as yet, is because we are running after transitory things. It is the succession of ideas due to the ever-changing and shadowy phenomena that creates sense of time. As soon as this succession or "the modification of the thinking principle" is stilled or stopped, the sense of time will lose its reality.

(2)

The eternal, the *Parabrahma*, the Absolute is all-pervading and mightier and greater than the *Māyā*, the material side of the Univere. So to a spiritually-minded man the difference between sacred and profane has little meaning. He has more reason to sense the blessedness in everything with which he comes in contact than an ordinary man of the world. There is more joy and bliss for him. Such a person cannot be blinded by matter. The existence of misery, sorrow and suffering which we see all round, is explicable. Most of the human beings rush headlong into material enjoyment, oblivious of their true being, which is *Sachchidānanda*; they identify themselves with matter and seek pleasure, happiness, security and peace from something (matter) which is incapable of affording any abiding happiness. To seek any happiness from worldly objects is to search for the impossible. Therefore this futile attempt should be given up.

(3)

Those treading the *Nivṛtti-Mārga* or path of return, and having once for all made up their mind to turn inward, spirit-ward, should whole-heartedly devote all their energies to the cultivation of moral qualities and constant identification of themselves with the higher and the spiritual life.

We have long been associated with the life of matter, so we have to spend an equal number of years on the spiritual path before we reach our goal. Having fully realized the immensity of our task and the true nature of higher life, we should never be discouraged even for a moment, if we fail in our attempts; every effort that we make takes us onward and ensures our final triumph.

We have to perform a twofold task: one is the persistent, unceasing, and earnest effort spirit-ward; another is service. The life of unselfish service will not only elevate us and help us to realize our oneness with *the all*, but it will to a great extent free us from our past Karmic liabilities, without which we cannot attain our goal, *i. e.*, liberation.

(4)

What does evolution mean from the Vedantic point of view ? The self in all is the same. It is immutable, all-pervasive, stable, ancient, unborn, undying;

it is perfect at all times. What is it, then, that evolves ?

Sometimes the Self identifies itself with the not-self, and, when it begins to emerge from the depth of Mayaic forms, it is said to evolve and gradually rise from the bewildering varieties of multifarious forms. Or, better still, the gradual conquest of self over matter may be called evolution.

(5)

Humanity is one; human thoughts and aspirations have common bonds with one another. They are so closely allied that they constantly act and react upon each other, and thus prove the kinship of all that lives. As an instance of this fact we might say that poetic instincts, search for truth and mutual influence of ancient and modern languages and of vernaculars and dialects upon one another, are so patent that the influence of a common stock pointing to human brotherhood at one time is perhaps irresistible.

(6)

To put an end to pain is the object of philosophy, according to Indian thinkers. Everything material is pain-giving and in the long run illusory. The best remedy for sorrow, suffering, misery and misfortune is *Jñāna*, wisdom, a clear and keen spiritual insight into the meaning of birth and death. A man plunged in grief and sunk in sorrow and sufferings of all kinds should try to cultivate spiritual insight, and it is this that will launch him safely across the "valley of the shadow of death."

A spiritually regenerate man remains calm, balanced and unruffled in the midst of trials and heart-burnings. He begins to look upon every kind of suffering as a passing shadow and does not allow himself to be affected by any untoward circumstances.

As he grows in spiritual development he gradually realizes that his innermost self is the spirit eternal, and the tabernacle of the flesh is but a changing, decaying, and therefore unreal form. With this thought he calmly dwells in peace.

(7)

"Liberty" or freedom is the general cry of the modern world. People demand freedom from all restraints and restrictions, uninterrupted and uninterfered with, to have a free hand in all their affairs, social and political, to organize their business and political associations in any way they think best. In short, most of the advanced civilized nations of the West have now attained to a greater amount of personal, social, religious and political freedom than their forbears did; and yet in another sense they still remain shackled and tramelled. Of true inward freedom they have none; nor in the true sense of the word they are really free and unfettered.

Man is said to be the master of his own destiny and yet he does not fully realize that he has allowed himself to be enslaved by so many bonds and restrictions. He is, truly speaking, the slave of his desire and passion, at the mercy of every passing fancy, torn by anger, assailed by fear and haunted by all kinds of hopes and expectations. How can such a person be called free ?

True freedom consists in freeing one's self from one's lower, unworthy

desires, fear and passion. He alone is truly free who has conquered his thoughts, desires and emotions and rules his body and mind as one rules a horse. He should try to liberate himself from all evil tendencies, such as envy and malice, hatred and fear. He should learn to keep calm and balanced in the midst of pleasure and pain, and take equally victory and defeat, gain or loss. Then he will be entitled to be called a free being when he is not affected by outer circumstances but keeps cool and calm and unconcerned in all conditions.

(8)

The Problem of *Creation* is one of the most disputable points in Indian Philosophy. The opponents of this theory say that nothing could come out of nothing. If all this Universe is created by a Mighty Being, He must also have been created by some other being higher than Himself and so on. Thus there is no end to this process and the all-round perfection and the true greatness of the first cause becomes doubtful.

The believers in the *Pariṇāmavāda* theory allege that the Universe is self-existent and was never created. It is an emanation from or the manifestation of the one and the only Reality that is perpetual, eternal, ancient and unborn.

As the heat of the Sun causes the waters of the ocean to rise in vapour, which, gathering into clouds, again falls on the earth in the form of rain and flows back to the ocean, so the whole Universe with its multifarious forms and lives is manifested by the Divine Mind and so again merges in Him.

The plants and trees grow out of the soil, minerals are excavated from the mines and the mountain rocks, and again, when they fade and get worn out and disintegrated, they are assimilated and absorbed by the earth and its soil; so from the One the many appear, and, after a time, they are again dissolved into the primeval essence. Man is nourished by and lives upon animal and vegetable food.

In the ordinary course of evolution the forms in the mineral kingdom are needed for the nourishment of vegetables, which in their turn are consumed by animals for their sustenance. In the same way man requires both vegetable and animal forms for his consumption. When a man's dead body is dissolved into various elements, the totality of those elements is thereby increased. Thus the whole process of evolution is based on mutual self-sacrifice and love. There is, strictly speaking, no increase or diminution in anything or in any form. Both matter and spirit, from the combination of which the whole outer existence is manifested, are proved beyond any shadow of doubt to be utterly indestructible. The one, *i. e.*, matter is the outcome of the other. In other words, the one reveals itself as many and is ever the same.

(9)

The why of the universe is only explained fairly satisfactorily by the "Līlā" theory. The outer world is an expression of the Divine will. It is in essence a Divine play and pastime. In the long run, it is found that nothing is gained or lost. He being the all-pervading life of the universe, is above rise and fall. In Him there is no change. Those who are



In the Bower of Brindaban.

considered perfect beings have simply transcended the limitations of matter and overcome its seductive forces. In their inner self there has been no increase. It always serenely persists beyond good and evil. As in a vast ocean bubbles rise and fall, waves ebb and flow, waters rush forth in torrents, and yet it as a whole remains unchanged, similarly, in the one Supreme Reality who is the Soul of our souls, there is never any ripple of change. Says Śrī Kṛṣṇa: "Know that to be indestructible by whom all this is pervaded. Nor can anyone work the destruction of that imperishable One."

The Secret of Karma.

By Jayadayal Goyandka.

A certain gentleman has asked the following question:—"If it is certain that we reap the consequences of our own actions and that our ideas are good or bad according to our past actions, are we justified in saying that man has no control over his actions and that the will of God alone is supreme? God can in no way interfere with the fruit of our actions: why, then, should we worship Him?"

It is no doubt true that one reaps the consequences of his own actions and that his ideas, too, are moulded according to his actions. It is also true that it is the Divine will, guided by one's innate disposition (which is moulded according to one's past actions) that enables him to do a certain thing. Activity is impossible unless it is backed by the Divine presence, the Divine energy, the Divine consciousness, the Divine stimulation and the Divine guidance. It is in this sense that God is ultimately responsible for all our actions. It is also quite reasonable to believe that God, though able "to do, undo and re-do a thing" (कर्तुमकर्तुमन्यथाकर्तुम्), does not enhance or diminish the fruit of one's actions. But nevertheless it is very necessary to worship God. Before entering into a discussion of this problem it is essential to devote some thought to a number of subsidiary questions, viz., "What is *Karma* (action)? In what manner is the fruit of actions enjoyed? Whether man is free in the matter of enjoyment of the fruit of his actions?" and so on.

Hindu scriptures have divided *Karma* into three kinds: (1) Reserved (*Sañchita*), (2) fruit-bearing (*Prārabdha*) and (3) Current (*Kriyamāṇa*). Let us now deal with each type separately.

(1) RESERVE STOCK

Reserved actions are those that have been performed during innumerable lives in the past and have been lying undisposed of. Whatever action one performs with his mind, speech or body is termed as 'current' so long as it is still going on, and is added to the reserved list as soon

as it is finished. To take a homely illustration, a farmer has been cultivating his fields for a long time and storing the produce thereof in a barn. In this way his barn now contains large quantities of grain of various kinds stored up for a number of years successively. As soon as the harvest is ripe, a fresh stock of grain is added to the reserve stock. Now, in this example, cultivation is an action and the barn full of grain constitutes the reserve stock. Similarly, all actions that we are performing are *Kriyamāṇa* (current) so long as they are not complete, and are transferred to the reserve stock accumulated in the big store-house of the heart as soon as they are finished. Out of this huge stock of accumulated actions, consisting of virtuous as well as sinful deeds, a handful is taken out to serve one life-time and this handful of actions which has begun to bear fruit and which will be exhausted only on their fruit being enjoyed and not otherwise, is known as *Prārabdha* (fruit-bearing actions). In this way, so long as the reserve stock endures, a part of it continues to be taken out as *Prārabdha* for being enjoyed in one life-time. A *Jiva* knows no liberation so long as this stock of undisposed-of actions performed in a number of lives is not completely exhausted. These accumulated actions supply the impulse to perform further actions; the impulse is then translated into action; and the action, when performed, is transferred to the reserve stock and a portion of it is taken out as *Prārabdha*. In this way the stream of *Karma* is incessantly flowing and the *Jiva* is swept along with it. Our mental stuff is also moulded according to our accumulated actions; in other words, it is our accumulated actions, stored up in the heart, which induce us to perform similar actions again. The mainspring of all promptings for action, whether of a Sattwic, Rajasic or Tamasic nature, is our accumulated actions. Of course, it should be definitely understood that our accumulated actions simply *prompt* us to do a thing; they have no power to compel us to follow a certain course. Our present efforts, which are designated as *Puruṣārtha*, constitute the principal factor determining the course of our present actions. If the *puruṣārtha* is in consonance with our accumulated actions, it lends support to the impulses induced by the latter and gets them translated into action. If, on the other hand, it is of a conflicting nature, it succeeds in restraining the impulse. Suppose one who has the vestiges of evil actions stored up in his mind feels the impulse of thieving—misappropriating others' property. Now, if he is living in good surroundings and listens to the discourses of wise men and takes recourse to reflection also, the combined effect of all this would be that the bad impulse will receive a set-back and will soon die out. Similarly, the vestiges of virtuous actions stored up in one's mind prompt him to practise charity and perform other virtuous acts; but the unwholesome advice of his present associates, who are of an undesirable type, succeeds in curbing and eventually killing that noble impulse. The long and short of it is that one's present efforts constitute the principal factor determining the course of his actions. The noble actions that we now perform as a result of associating with holy men and entertaining noble thoughts will create noble

impressions in the mind, which will throw the older impressions into the background, so that the latter will seldom manifest themselves in the form of impulses of a cognate nature.

A former's barn contains grain stored up for several years past and he adds the new crop also to the old stock. Now, if he wants to draw from this stock, he will naturally lay his hands upon that which has been added last of all; for the same would be ready available, having been heaped upon the previous stock. Even so the impulses for our present actions are supplied by the impressions left on our mind by our latest actions. The human mind is a repository of innumerable ideas. Out of these one would recall only those ideas more frequently which occupy his mind for the most part at the present time. Suppose A is given to the service of holy men; but, having fallen in bad company, he begins to visit theatrical performances, so that he now mostly recalls the scenes of these performances. Man generally acts according to his impulses, unless he engages in pursuits of a contrary nature; the impressions that are left on his mind by his actions are also of a similar nature and give rise to similar impulses, which in their turn lead to similar actions again. The man who frequently visits theatrical performances naturally recalls the scenes of those performances and feels inclined to enjoy them again and again. Having secured a company favourable to his inclinations, he visits the performance again, recalls its scenes later and feels inclined to repeat the experience and actually does so again. Repeating this process several times he eventually gives up the noble pursuit of serving holy men and in course of time forgets all about it. This proves that the impressions created on our mind by our present efforts in the direction of associating with holy men, listening to the discourses of wise men and entertaining noble thoughts, and so on, curb the impulses induced by our past actions and hence it is said that man is ordinarily free in the matter of gathering a new type of impressions (संचित), modifying the old ones and multiplying or diminishing them.

We owe some of our impulses to our *Prārabdha* Karmas as well. Although it is very difficult to single out the impulses born of our *Sañchita* Karmas from those induced by our *Prārabdha* Karmas, it should ordinarily be borne in mind that the impulses or latent desires which induce us to perform a virtuous or sinful act are traceable to our *Sañchita* Karmas, while those which make for the enjoyment of pleasure or pain only are due to our *Prārabdha* Karmas. Pleasures and pains resulting from this latter type of impulses may either be mentally experienced by our subtle body (*Sūkṣma Śarīra*) or they may accrue to us as a direct result of our bodily actions. In any case, man has no control over the inclinations arising out of his *Prārabdha* Karmas.

2. PRĀRABDHA KARMAS

It has been pointed out above that a portion of our *Sañchita* Karmas, which are of a mixed type—virtuous as well as sinful,—is set apart as *Prārabdha* for being enjoyed in one Life. The fruit of these Karmas is enjoyed in two ways:

(1) through mental Vāsanās and (2) through bodily actions. The pleasure or pain that we derive from the various thought-currents arising in our mind in dreams and on other occasions in our waking life constitutes what they call mental enjoyment. Suppose a merchant purchases some grain and builds hopes of buying a plot of land and constructing a house thereon provided he is able to make so much profit out of this transaction. He also pictures to his mind a number of hopeful factors and the very thought fills him with delight. The very next moment, however, the thought of prices going down and launching him into a loss makes him uneasy and chills his spirits. Our mind is constantly swayed by such ups and downs created by our own imagination, which make us happy or otherwise. Suppose one enjoys all amenities of life and there is no ostensible reason to make him unhappy, but worries of various kinds prey upon his mind and make his life miserable. People wonder why such a darling of fortune should appear so dejected and depressed. Likewise those who suffer from wants of various kinds and have every reason to feel unhappy are sometimes seen as happy as anything. A ray of hope or the prospect of some future gain brightens for a moment the face of even one who is bewailing the death of his beloved son. This is another instance of mentally enjoying the fruit of one's *Prārabdha.*

We also enjoy *Prārabdha* Karmas by coming across things and events which affect us agreeably or otherwise and thus cause pleasure or pain to us. This enjoyment of pleasure and pain as a result of Prārabdha Karmas comes into operation in three ways—and they are technically known as (1) *Anichchhā Prārabdha* (*Prārabdha* enjoyed involuntarily), (2) *Parechchhā Prārabdha* (that enjoyed through others' will and (3) *Swechchhā Prārabdha* (*Prārabdha* enjoyed through one's own will).

ANICHCHHĀ PRĀRABDHA

Anichchhā Prārabdha is that enjoyment of pleasure or pain which comes to us accidentally and of its own accord without any volition on our part. For instance, suppose one is going to a certain place and, while he is passing underneath a wall, the wall suddenly collapses and the man is buried under the debris; or he is struck by lightening on the way or a tree gets uprooted all of a sudden and fells him down along with it; or again, the roof of a house falls down and crushes him; or, while he is holding a loaded gun in his hands, the gun suddenly goes off and he is shot thereby. Similarly, on the other hand, he may stumble on a precious stone while going on a journey or may discover a treasure-trove while ploughing a field or meet with some other piece of good luck which neither he nor any one else sought for. These are some instances of *Anichchhā Prārabdha.*

PARECHCHĀ PRĀRABDHA

Enjoyments and sufferings which we get through other's will are classed under *Parechchhā Prārabdha.* One's being assaulted by thieves and robbers while asleep or deliberately persecuted by any one else is an instance of the latter type,

whereas the thwarting of one's evil plans by some virtuous man, one's being prevented by a friend or one's doctor from taking unwholesome or prohibited food, getting money unsolicited from some one else—, these are instances of the former type. In this connection one thing should be clearly understood. Suppose some one inflicts an injury on another or commits a burglary in his house. In this case the injury that the latter receives or the theft that is committed in his house is no doubt a result of his *Prārabdha* Karmas, but the man who has inflicted the injury or committed the theft has perpetrated a fresh action, the consequences of which he will have to suffer hereafter. For the medium of enjoying the fruits of one's actions is not determined beforehand. If the medium or instrument is determined beforehand and if it is previously decided as to what particular person will commit theft in the house of such and such a man or inflict injury on the person of such and such a man, the person who commits the theft or inflicts the injury will escape all blame; for he has done so under the divine dispensation. Had this been so, why should it have been necessary for the Śāstras to prescribe punishments for such deeds and why should there have been any provision for retribution ?

Hence it will have to be admitted that the medium of enjoying the fruits of actions is not previously determined in all cases. An action which involves an injustice or has some selfish motive behind it, and which is characterized by attachment, is no doubt a fresh action. Of course, if God wants to utilize the services of some one in particular for disposing of a particular individual, He can do so in the same way as a ruler appoints a dutiful executioner to hang an assassin who has been sentenced to death. It may be that the man who is sent to the gallows killed the executioner in a previous life or he has had no relation whatsoever with him and may only be performing a righteous act.

SWECHCHHĀ PRĀRABDHA

Deriving pleasure from coition with one's wife during the period prescribed for the same, begetting a son or having no issue, losing one's child, taking pains and bearing hardships in prosecuting a righteous business, deriving profit from the same or incurring loss therein, or losing the profits once gained,—these constitute instances of *Swechchhā Prārabdha*. The urge that we feel for performing these actions emanates from our *Prārabdha* Karmas and the impulse is followed by action. Success or failure in our undertakings depends on the merits or demerits accruing from our past actions.

It is no doubt very difficult to trace the causes of pleasures and pains that we experience as a result of our *Prārabdha* Karmas. Even by recourse to a minute analysis and reasoning of various kinds it is extremely difficult to say definitely what particular action performed in a previous life is responsible for a particular pleasure or pain experienced by us now or whether a particular action committed in this very life has been transferred from the *Sañchita* to the *Prārabdha* list and has brought about this experience.

Suppose some one performs the *Putreṣṭi* sacrifice (a sacrifice for obtaining a male issue) or some other sacrifice for acquiring wealth and obtains a son or wealth immediately after the sacrifice is over. Now it is difficult to decide whether the sacrifice he has just performed or some other action performed by him in a previous life is responsible for his obtaining the son or wealth. It is just possible that he may have obtained the son or riches as a reward for some meritorious deed performed by him in a previous life and the fruit of the sacrifice now performed may accrue to him later on, or it may be that some defect in the performance of the sacrifice may have nullified its effect. Suppose a patient undergoes treatment for curing his ailment and is cured. Here it is difficult to judge whether the cure has been brought about by the treatment or whether the period of *Bhoga* (suffering) being over, the cure has come of its own accord and it appears by coincidence that it has been brought about by the treatment.* Nevertheless it must be understood that, whatever may be the case, every event or experience affecting us agreeably or otherwise is a result of actions performed of our own free will. There are no hard and fast rules to determine whether the fruit of a particular action will accrue immediately or at some future date. The whole thing entirely lies in the hands of God, a *Jiva* being altogether helpless in the matter. Those who commit sins in this life are found happy and prosperous with a number of sons and plenty of wealth and honour (although many of them might be suffering from some mental worries and afflictions the magnitude of which cannot be imagined by us), whereas those who lead a virtuous life are seen suffering from want (though many of them might likewise be mentally happy), which leads us to doubt whether there is any such thing as retribution in Divine dispensation. In such cases it should be understood that they will reap the fruit of their present actions in a future life and that they are at present enjoying what they earned in a previous life.

It is said that the fruit of an action which is very powerful accrues forthwith, while that of ordinary actions accrues rather late. But even this rule does not appear to hold good in every case; hence it must be said that we human beings cannot trace the cause of a particular pleasure or pain experienced by us of our own free will, on the strength of reasoning and logic. Besides God, who is the controller of the whole universe and has knowledge of the past, present and future, only Yogīs who can focus their mind on their actions and their fruit can know something by grace of God through their Yogic powers.

3. CURRENT ACTIONS

Fresh actions, whether good or bad, that are performed of one's own free will are known as *Kriyamāṇa* or current actions. The principal factor determin-

* A malady results from a sinful act committed in a previous life as well as from indiscretion in diet, etc. in this life. A disease resulting from the latter cause is generally cured by treatment; but an ailment resulting from past actions cannot be cured so long as the period of their enjoyment has not expired; but it is very difficult to determine as to what particular malady is a result of past actions and which one has resulted from indiscretion. Hence treatment should be resorted to in every case.

ing our present actions is our *Sañchita* Karmas; in some cases one's own *Prārabdha* or that of any one else, determines the course of our actions. Man, though bound by Divine laws, is ordinarily free in performing fresh actions. It lies in his power to obey or not to obey the divine laws. That is why he has to reap the consequences of his actions.

If some one says that the Divine will or his own *Prārabdha* is responsible for the good or bad actions that emanate from him, he is labouring under a delusion. The belief that God or *Prārabdha* is responsible for our actions is open to four principal objections, which cannot be admitted in the case of God who is free from faults (निर्विकार), desireless (निरपेक्ष), impartial (समदर्शी), compassionate, just and disinterested. They are as follows:—

(1) If it is God or *Prārabdha* that is responsible for our good or evil actions, scriptures containing injunctions and prohibitions become unnecessary. Those who disobey the injunctions of the Śāstras such as "Speak the truth" ('सत्यं वद'), "Practise virtue" ('धर्मं चर')—*vide Taittirīya Upaniṣad* I. xi. 1—, "Be devoted to thy mother" ('मातृदेवो भव'), "Be devoted to thy father" ('पितृदेवो भव'), "Be devoted to thy preceptor" ('आचार्यदेवो भव')—*vide Taittirīya Upaniṣad* I. xi. 2. and "One should not drink wine" ('सुरां न पिबेत्'), "One should not violate the marriage-bed of another's wife" ('परदाराञ्नाभिगच्छेत्'), who lead a licentious life and are steeped in sin can conveniently say that they are doing so at the prompting of God, who is the controller of his *Prārabdha*. In this way God is exposed to the charge of demolishing the Śāstras.

(2) When it is God who impels us to perform all actions, why should we reap their consequences in the shape of pleasure and pain? God Himself, who performs all actions, should accept the consequences thereof. Since He does not do so, He stands guilty of visiting His own faults on others.

(3) Such a belief detracts from the fairness and kindness of God, for no administrator of justice can ever compel us to commit sins again as a punishment for past sins. If He makes it obligatory on us to commit sins in this way, it would be unjust of Him to provide punishment for sinners. If it is God Himself who makes us commit sins—becomes instrumental in the commission of sins—,in the first instance, and then punishes us, He exposes Himself not only to the charge of injustice but to that of ruthlessness as well.

(4) If it is God Himself who makes it obligatory on a sinner to commit sins again, it leaves no scope for a *Jiva* to rid himself of sins. If sin follows sin and the process continues, a *Jiva* will be compelled to wallow in sins for all time to come, which will lead in the first place to the fault known as *Regressus ad infinitum* and, secondly, will expose God to the charge of keeping the soul in the bondage of sins for ever.

Hence it is not reasonable to believe that it is God who makes us perform virtuous or sinful acts. In any case He never urges us to commit sins. Of course, He has enjoined us to perform virtuous acts, although He has left it entirely

open to us to obey His injunctions or to transgress them. A Government officer, for instance, is entrusted with the duty of protecting the person and property of the people of his jurisdiction according to the laws of the land; but he is free to turn his authority to good account or abuse it, although he is bound by laws and is also liable to be punished in the event of violating them. Similarly man is free to perform actions.

God ordinarily always urges us to tread the path of righteousness and helps the *Jiva* to attain salvation. Constantly dwelling on the objects of worldly enjoyment is mainly responsible for our committing sins. This, again, gives rise to *Kāma* (desire), which is an effect of the *Rajas* element and this *Kāma* leads to other vices such as anger, etc., which lead the soul to perdition. The Lord says:—

"Man, musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger (*Krodha*) cometh forth.

"From anger proceedeth delusion; from delusion, confused memory; from confused memory, the destruction of Reason (*Buddhi*); from destruction of Reason he perishes.*"

Thus it is proved that attachment born of constantly dwelling on objects of sense, not God or our past actions (प्रारब्ध), is mainly responsible for sinful acts. Our actions are preceded by thoughts or impulses which conform to the impressions of our latest actions accumulated on the plate of our mind. Hence it is necessary to perform virtuous acts in order to avoid sins. By performing virtuous deeds we shall be gathering good impressions in our mind and entertain good ideas, and these latter will help us a good deal in performing virtuous actions and abstaining from evil deeds hereafter. That is why in reply to the following question of Arjuna the Lord asks him to kill the devil of desire, which is the root of sin and is born of the *Rajas* element which consists of attachment. The question of Arjuna runs as follows:—

"But dragged on by what does a man commit sin, reluctantly indeed, O descendant of Vṛṣṇi, as it were by force constrained !"*

In reply to this question the Lord says: "It is desire, it is wrath, begotten by the quality of motion (*Rajas*), all-consuming, all-polluting; know thou this as the foe here on earth.†"

Further on the Lord calls this desire an insatiable flame and points out that it clouds wisdom in the same way as smoke clouds a flame or as dust soils a

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात् सञ्जायते कामः कामात् क्रोधोऽभिजायते ॥
क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥

Gita II. 62—63.

* अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥

(Gita III. 36.)

† काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

(Gita III. 37.)

mirror or as the amnion wraps the embryo. This desire, He continues, resides in the senses, the mind, and the intellect, and the Lord enjoins Arjuna to slay this devil of desire, which cuts at the very root of knowledge and wisdom, by mastering the senses. Had the *Jiva* not been powerful enough to conquer desire, the Lord could not have urged Arjuna to do that. Hence our *Kriyamāṇa* Karmas are purified by performing noble deeds and associating with noble men as enjoined by the Lord. It is our current actions that form the basis of our *Sañchita* and *Prārabdha* Karmas. Hence one should try to perform noble deeds in the present, as it is in the performance of these actions alone that he is free.

CAN KARMAS BE EXHAUSTED WITHOUT ENJOYMENT?

Now it is necessary to understand whether all these three types of Karmas can be exhausted by enjoyment alone or if there is any other means also of destroying them? Out of these, *Prārabdha* Karmas are exhausted by enjoyment alone. Just as the words of a reliable personage do not go in vain, even so *Prārabdha* Karmas cannot be exhausted without enjoyment. Enjoyment can be brought about without any desire, through others' desire or through one's own desire, as mentioned above, or it can be had recourse to even as an expiation for one's evil deeds. Release can be obtained both through service and undergoing punishment. Our *Sañchita* and *Kriyamāṇa* Karmas can be destroyed through virtuous acts like sacrifice, charity, askesis, service, etc. performed in a disinterested spirit, and through worship of God consisting of items such as control of breath (*Prāṇāyāma*), hearing (श्रवण), reflection or intellection (मनन) and meditation (निदिध्यासन) including intercourse with holy men, *Bhajan* (remembrance of God) and contemplation (*Dhyāna*). These practices give rise to saving knowledge (*Jñāna*) through purity of heart, whereby the whole stock of *Sañchita* Karmas is burnt as a stack of hay.* And, having no selfish interest now, he can have no desire for any worldly object whatsoever nor does he retain any attachment for action or the ego-sense and hence he is incapable of performing interested actions.

It is very easy to secure freedom from the bondage of meritorious deeds; they can be easily got rid of by being consecrated to God. Suppose a usurer has advanced some money on loan to some one and the latter owes the amount to him. The usurer can get rid of this sense of creditorship by mentally renouncing it. He is rid of this sense by merely waiving the claim in his mind; but the man who owes the amount cannot be freed from the liability by simply denying the obligation. Similarly, we cannot escape the consequences of our sins by simply pleading unwillingness to suffer the same. In order to get rid of those sins we have either to reap the consequences or perform disinterested actions or disinterested worship, etc.

Sins and virtuous acts performed by the same individual are not mutually

* यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥
(Gita. IV. 37)

accounted for. The former are not set aside by the latter, nor the latter by the former; they have to be enjoyed severally. Suppose A owed some money to B and did not repay it. One day, therefore, B out of anger gave two *lathi* blows to A. Thereupon A lodged a complaint against B before the Magistrate. B in defence confessed that he had no doubt dealt A a couple of blows, but added that A owed him one thousand rupees and demanded that a suitable amount might be deducted from the said sum in recompense for the crime and the complainant made to pay the balance. The Magistrate laughed at this reply and said that he should file a civil suit separately for recovery of the debt and, if he failed to realize the amount, he should have him sent to jail in default; but he must take the consequences of taking the law in his own hands and cudgelling the complainant. Even so we have to reap the consequences of our sinful and virtuous acts separately. Meritorious acts performed with some desire are not taken account of while dealing with sins and *vice versa*.

WHO AWARDS THE FRUIT OF OUR ACTIONS?

Some people believe that our virtuous and sinful deeds bring their own results according to their respective merits, and that there is no controlling agency like God nor is there any need of God. This, however, is an erroneous belief. Such a belief presents numerous difficulties and is not corroborated by reason. Without a controlling agency to distinguish between good and evil actions and award the fruit thereof accordingly, enjoyment of the fruit of actions is not possible. For the actions themselves, inconscient as they are, cannot be believed to have the controlling power; they are mere causes. As regards the sinner himself, he would not be prepared to suffer the painful consequences of his sinful deeds of his own accord; this is admitted on all hands and is a well-known fact. Suppose some one commits a burglary or dacoity. Now the crime of theft or dacoity, being inconscient, cannot provide punishment for the criminal, whereas the criminal himself does not court punishment. That is why some ruler or administrator is required to award punishments. Even so a controlling or regulating agency in the person of God is required for regulating, differentiating and awarding the fruit of actions. This should not lead one to think that there is affinity between a king and God. A king who neither resides in the hearts of all nor is disinterested and is not free from selfishness nor from error can even give a wrong decision under the influence of error, partiality, ignorance or selfishness. God, however, who is impartial, benevolent, disinterested, compassionate and just, and who is the inner controller of all, is not open to error. Whereas a king administers justice from a selfish motive, God does so out of mercy and with the motive of doing good to the Jīvas. It may be asked here as to why God takes all this trouble if he has no selfish interest to serve. Our reply to this is that God does not find this work irksome or boring. Just as a benevolent person settles others' disputes in an impartial way without seeking honour, praise or respect and thus compels the admiration of all, even so God dispenses justice to all the Jīvas

for their good and in an unselfish way due to His benevolent nature.

If God is not recognized as a controlling agency, the enjoyment of fruits of actions would not be possible. One more argument is worth considering in this connection. Suppose one has perpetrated such horrible sins as entitle him to be born as a dog in the next life. His actions, which are inconscient, cannot take him to the womb of a bitch, (for conveyances such as a chariot, a motor-car and so on, which are inconscient, cannot carry the rider to his destination of their own accord without the guidance of an intelligent driver) and the sinner himself would not like to have himself transferred to the womb of a dog for reaping the fruit of his sins. He cannot do so even if he wishes to, for he does not possess the requisite means. We cannot take ourselves to an unknown destination even in our conscious state; under such circumstances, it is altogether impossible to shift from one species to another without discriminating intelligence.

If it is urged that the veil shrouding our wisdom is lifted at that time, even that does not stand to reason; for at the time of death one generally finds himself in a bewildered state owing to excess of pain and infatuation. His condition is quite unlike that of a *Yogī* or an enlightened man. With ordinary worldly knowledge it is neither possible for an individual to enter a particular womb nor would any one like to do so, as life in the uterus is very miserable. Thus it is proved that a controlling authority, who is at the same time the Lord of this universe, is required for providing enjoyment of the fruits of actions according to their respective merits. And such a controlling authority in the person of God surely exists.

WHY IS IT NECESSARY TO REMEMBER GOD ?

Now, supposing that God invariably awards the fruit of our actions according as they are good or bad, and if He cannot reduce or enhance it, why should we remember Him ? Let us now consider this question. In the first place, remembrance of God is a principal item of worship (*Upāsanā*) is a very noble act and a royal road to spiritual advancement; nay, it tops all spiritual practices. By practising this we feel the urge for it more and more and the result is that we actually remember God more and more, so that our mind gets purified and the supreme light of divine wisdom begins to be reflected thereon. This fire of wisdom burns away the stock of *Sañchita* Karmas and thus destroys the seed of rebirth. That is why worship of God is supremely necessary.

The next reason why we should worship God is that this constitutes the paramount duty of our life. People serve their parents as a matter of duty. Naturally, therefore, it is our foremost and paramount duty to remember Him who is the supreme Father of all parents, who is extremely benevolent, who has afforded us all sorts of facilities, who constantly showers His motiveless blessings on us, whose commandments and injunctions are conducive of our lasting good, who is the beacon-light of our life, who acts as a guide to those who have lost their vision and is the support of the drowning and the pole-star for the

crew who have lost their way in this vast ocean of *Saṃsāra.*

It is sheer ungratefulness on our part not to remember God. When we cannot repay the obligations of even our parents and teachers, much less can we repay the obligations of God, who is our best friend. Such being the case, it is sheer ungratefulness—the meanest of all mean acts—to forget Him.

God can do anything and everything. He is able to do, undo and re-do a thing (कर्तुमकर्तुमन्यथाकर्तुम्), but He does not do so; He respects His own laws and we should surely not make use of His remembrance for the condonation of our sins and for having our good actions rewarded. Sins are destroyed as a matter of course as a result of remembering Him, just as darkness disappears even before sunrise. Saint Kabir has said:—

"Our sins are destroyed the moment we remember the Divine Name, just as a spark of fire is enough to burn away a whole stack of old hay."*

But a worshipper of God should not expect that His remembrance will destroy his sins. One who understands the true nature of God does not make use of His remembrance for the destruction of his sins. One who knows that the remembrance of God cuts at the root of transmigration (*Saṃsāra*) itself, which is a mere illusion, can never utilize it for averting trifling worldly troubles. If he does so, he surely commits a great blunder. It is something quite undignified like requesting a royal friend to exempt one from a duty of Rs. 10/- only. Hence remembrance of God should not be utilized for any worldly object whatsoever, but it should be practised at all times as a duty. For remembrance of God is conducive of good and good alone in every case.

Love of Self.

Verily, not that we should love creatures, are creatures dear, but that we should love the Self, creatures are dear.

Verily, not that we should love the world, is the world dear, but, that we should love the Self, the world is dear.

Verily, Maitreyī, the Self is to be seen, to be heard, to be borne in mind, to be eagerly meditated upon. Verily, by seeing, hearing, thinking of knowing the Self, all the universe is known.

Bṛhadāraṇyaka Upaniṣad II. iv. 5

* जबहिं नाम हिरदै धरयो, भयो पापको नास।
जैसे चिनगी आगकी परी पुराने घास॥

Truth and Vedanta.

By Dayaram Gidumal.

Truth has a very deep well and it cannot be seen without diving very deep. It is apparently a polyhedron. It indeed cannot be a polyhedron if we can get whatever values we persistently seek to obtain from Nature. Leibnitz, for example, was individualistic and optimistic and like modern pragmatists got what values he sought as such. Schopenhauer was monastic and pessimistic and he also got what values he sought.

Has not every philosopher found it most difficult to define truth and reality? Agreement of the thought with the object is our definition of truth. Systematic coherence is another. "What is useful is true" is a third. "What gives power" is a fourth. "What emotionally satisfies" is a fifth. "That of which a negative is inconceivable" is a sixth. But there is hardly anything which is inconceivable!

May it not be that the One Reality, the One Truth, puts on merely a garb of unreality—a garb of untruth, *i. e.*, of *Māyā*—of its opposite? For example, Croton, when potentized, cures Eczema, but in its gross form it produces Eczema. Similarly, other drugs in their subtle transforms cure the very diseases which their gross forms can produce.

We know for certain as little about the central truth of God as we know about the nucleus of the Sun. That central truth ought to reconcile all other truths which must be to it as the vapour-layers in the Sun are to the nucleus at the centre. Truly there are layers upon layers. We first take individuals to be realities. Then comes in science and says, these individuals are made up of atoms and the atoms are the realities. Then the progress of science shows the atoms themselves to be made up of sub-atoms, and it becomes probable that the hypothetical Ether is at the bottom of them. From the Gross to the Subtle we have proceeded so far. The Sānkhya said the Ether itself was due to a *tanmātra* which was due to I-ness—that which gives all individuality—and the I-ness itself was due to an architectonic principle which itself was due to the three Guṇas—Radiance, Dynamis and Inertia of the *Anādi Prakṛti*, itself blind without the *Puruṣa*, the Spirit. Finally the Sānkhya meditation showed *Prakṛti* itself to be *Avidyā*, in the disappearance of which there remained nothing but the Spirit. If my vapour-layer—my *Avaraṇa*—disappeared, I would come to the same conclusion.

Remove the gravitation pull of the Sun and the planets fly off at a tangent into space. That pull is invisible, but is it not real? The intelligence which has discovered it is invisible, but is it not also real? The ideal of every individual, of every Nation is invisible; but is not that also real? Thus we find the visible leads to the invisible and there are degrees even of invisibility, as there are in the vapour-layers of the Sun. When we look at the Sun, we look merely at its photosphere.

The spectroscope shows there is an element in the corona of the Sun, which is not to be found anywhere else in the universe. This element, the coronium, may distinguish our Sun from the planets and there may be similarly other differentia between our Sun and the millions of other Suns, between our Universe and other universes. These secondary truths differ, but there must be a central Reality and a central Truth, the Nucleus of all the universes. That is God.

Vedānta has its uses. Would anything else have sufficed to console Guru Nanak, for example, when he saw the horrors of war ? Can anything else give a reason for not only forgiving but for loving even our enemies and for the greatest catholicity, the greatest toleration, the greatest patience, the greatest cheerfulness, the greatest peace of mind, the greatest hope, the greatest selflessness ? Can anything else be our prop when every other philosophy fails to give satisfaction ? Moreover, do not all the philosophies of the world and all the secondary truths find themselves in, as it were, an overshadowing spacious tent when they come to Vedānta ? There is room for them all—room even for the sceptic and the agnostic.

Vedantic fourth Prasthana and the final Gita.

By Raghunandan Prasad Sinha.

Just as there are four members of the Lord's *Vyuha* (manifestation), four Vedas, four states of consciousness, four forms of sound, four Varnas and Āśramas, Vedānta also has four Prasthānas (Bases). The first is the *Upaniṣad*, which chiefly aims at the elucidation of the *Sat* (substratum) aspect of *Brahma*; the second is the *Brahma-Sūtras*, which deals specially with the *Chit* (wisdom) aspect; the third is the *Bhagavad-gītā*, which concerns mostly with the *Ananda* or realization aspect and in the end declares 'आत्मनिवेदन' (Self-surrender) or surrender to the Lord as the highest and the last step. But it stops there and is silent about the way and means of such surrender (शरण).

It is stated in the *Bhāgavata Purāṇa, Skandha* I, Chapter V that Śrī Vyāsa after arranging the Vedas compiled the *Mahābhārata* to elucidate their meaning to ordinary people. But still he was not satisfied and thought that he had not realized his *Ātmā* (V. 30). For this he became morose, when Śrī Nārada appeared before him and to him he explained his difficulty and enquired about the cause. Nārada replied that *Jñāna* may destroy *Karma* and *Māyā*, but it is quite inadequate for the attainment of the Lord, if devoid of *Bhakti* (devotion), and likewise even unselfish actions are of no use if not surrendered to Him (*ibid.* V. 12). He then advised Vyāsa to compose the *Bhāgavata Purāṇa* to remove his great want by reciting therein the Lord's doings and extolling the path of His devotion. Accordingly that *Purāṇa* was compiled. Vyāsa first sent his son Śrī Śukadeva to king Janaka for learning *Jñāna*, but, finding it insufficient, taught him the fourth *Prasthāna*, the *Bhāgavata Purāṇa*, which he later on recited to King Parikṣit. In the second chapter of the *Bhāgavata Purāṇa-Māhātmya* it is stated that Śrī Nārada tried to rouse *Jñāna* and *Vairāgya* from stupor in which he found them, by discourse of *Veda*, *Vedānta* and *Gītā*, but failed. This made him highly dejected. Whereupon he heard a sound from *Ākāśa* to the effect that to achieve his object he must perform right action which he would learn from a saint. Sanakādi Ṛṣis were then seen by him and to them Nārada expressed his trouble and wanted to know the meaning of the Ākāśic Sound.

The Ṛṣis explained to him that right action means meditation and practice of the teachings of the *Bhāgavata Purāṇa*, because *Jñāna* and *Vairāgya*, even when wedded with devotion, are effective only when the latter is permeated with प्रेमरस (pure love), which must be made popular (*ibid.* 63). This can only be supplied by the *Bhāgavata Purāṇa*. They reminded him further that Vyāsa, the knower of *Veda*,

and *Vedānta* and author of the *Gītā*, when he failed to obtain real peace, compiled the *Bhāgavata Purāṇa*, which supplied his deficiency and gave him satisfaction.

Thus the *Bhāgavata Purāṇa* is the fourth and last *Prasthāna* of *Vedānta*, which especially in its 10th *Skandha* deals with the last and the highest aspect of *Vedānta* and *Brahma*, which is प्रेमरस (flavour of pure divine love). This रस (flavour) is above *Ananda*. In the latter the sense of enjoyment persists, but in the former there is utter renunciation or surrender of the very self and thus the lover or the enjoyer is completely absorbed in the enjoyed or the beloved. It is said: 'रसो वै सः' (He is रस or flavour). In the following passage of the *Bṛhadāraṇyaka Upaniṣad* this रस is thus hinted at:—'तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयोऽन्यस्मात् सर्वस्मात्', which means—"That is dearer than son, dearer than wealth and dearer than all other dear things."

This रसास्वादन (tasting the divine flavour) is obtained by selfless and pure divine love (परमप्रेम) as a result of complete and undivided devotion to the Lord. This path is indeed the hardest, which can hardly be understood by any amount of intellectual teaching or learning called *Jñāna*, however high, but only by pondering over the example of the life of the devotee of this path. For this reason devoted and advanced souls or Ṛṣis were made to take birth in Vraja as Gopis at the time of the advent of the Lord. They by their noble and unprecedented self-sacrificing devotion and *Prema* (Divine Love) showed the path for enlightenment of mankind as depicted in the tenth *Skandha* of the *Bhāgavata Purāṇa*. The sacred *Rāsa* union of Brindaban was really the initiation of the Gopis by the Lord into *Premayoga*, which brings about the unification of the human soul with the Supreme Soul, of which the former is an inseparable part. On that occasion when He disappeared, the Gopis so completely merged their selves with their mind into Him as their Inner Self by means of intense love that they forgot themselves and thereafter talked and acted like Him (*ibid.* XXX. 43). In this path *Viraha* or separation plays a great part, inasmuch as it intensifies love and makes it all the purer. Lord Gouranga of Nadia also exemplified this divine love by his noble life and teachings. He rightly said that where the *Gītā* ends, the *Bhāgavata Purāṇa* commences.

This path of love requires from its votary complete effacement of personality and surrender of self to the Lord within in His *Rasa* aspect by awakening within him the sacred ह्लादिनीशक्ति (Divine unifying *Prema*). The uniqueness of this path lies in the fact that, inasmuch as the union is effected through devotion and love, the sense of unselfish service with which it starts inheres throughout. Hence the Gopis called themselves voluntary servants. For the Gopis the Lord was the Supreme Self and not a human being.

This path of pure love and devotion was explained by the Lord to Śrī Uddhava a little before his final exit from this world, as has been described in the eleventh *Skandha* of the *Bhāgavata Purāṇa*. This teaching of the Lord is the final *Bhagavadgītā*, in which *Jñāna* has been wedded to *Bhakti* and pure love and the Gopis have been called as the best examplars thereof. It is stated therein that the Lord cannot be reached by *Jñāna* (*Sānkhya*) or *Yoga* or such other means, but only through devotion (*ibid.* XI. xiv. 20). The world is not shunned by the followers of this path as evil but is considered as a manifestation of the Lord. The highest form of devotion for a devotee is to realize himself as a divine unit at one with the Universal Soul and this Divine Unit within reflected in, or identical with, the entire lives of the outer universe and they in turn inherent in the Divinity within. (*ibid.* XI. ii. 45)

The Background of the Badarayana-Sutras.

By Umesha Mishra, M. A., D. Litt., Kavyatirtha.

From our studies of the *Bādarāyaṇa-Sūtras*, on the lines of Śankara, it appears that the Sūtras are not an independent production of the author. These are entirely based on such Mantras of the Upaniṣads as are helpful to the strengthening of the Vedantic position of thought, as interpreted by Śankara, according to which *Brahma* is the only absolute reality. The author appears to have taken the Mantras mainly from the *Taittirīya*, the *Chhāndogya* and the *Bṛhadāraṇyaka* Upaniṣads. Other Upaniṣads, such as *Kāthaka*, *Muṇḍa*, *Kauṣītaki*, *Praśna*, and *Swetāśvatara* also have been very often utilized.

Orthodox scholars in India believe, and rightly believe, in the gradual decay of Indian thought in every respect. Subsequently it was found necessary to have the separate systematization of philosophical thoughts. This led to the composition of the Sūtra literature. The literature, which may be correctly designated as Vedānta, the end of the Vedas, and which consists of the Āraṇyakas, the Brāhmaṇas and the Upaniṣads, formed the basis of this Sūtra literature. Accordingly, almost all the later schools of orthodox thought took the fundamental material from the old Vedānta literature and developed their own individuality with the help of their own homogeneous reasonings. In other words, although almost all of them unhesitatingly accepted the supremacy of the so-called authority, yet they mainly owe their existence to sound reasonings guided by the infallible experiences of the seers of the past. It appears that, according to these schools, authority (namely, the Śrutis), which itself is nothing but the true record of the mature experiences of the great thinkers of the past, is only of secondary importance, while prominence is given to reason.

But the nature of the *Bādarāyaṇa-Sūtras* seems to be quite different. These Sūtras form the basis of the modern Vedānta literature. All the Sūtras are entirely based on the Śrutis themselves. In fact, the Sūtras are a brief and concise summary of the Śrutis. There is perhaps not a single aphorism the source of which cannot be traced to a *Sruti*. In other words, the *Bādarāyaṇa-Sūtras*, being the true and faithful summary of the Śrutis, representing the old Vedānta, rightly deserves the name of 'Vedānta-Sūtras'.

Before a few illustrations, from the Sūtras, are taken to verify the statements made above, it seems necessary to point out that the only object of knowledge (*prameya*), according to the modern Vedānta, as interpreted by Śankara, is *Brahma*. Hence all the efforts made in the *Vedānta-Sūtras* are directed towards an exposition of *Brahma*, directly or indirectly, which alone justifies the title of *Brahma-Sūtras* given to the *Vedānta-Sūtras*. Now, as true knowledge of *Brahma* can be had through its *uddeśa*, *lakṣaṇa* and *parīkṣā*, the author has arranged the Sūtras in the same order and with the same aim in view. But, before entering into the study of the *Vedānta-Sūtras*, it is necessary for the enquirer to undergo a sort of training which alone would make him qualified for the higher training in Vedānta philosophy.

Having all these facts in mind, Bādarāyaṇa composed the *Vedānta-Sūtras*. A few illustrations from the Sūtras would make the statements made above quite clear;—

The first aphorism is 'अथातो ब्रह्मजिज्ञासा'. Now, this can be split up into अथ, अतः and ब्रह्मजिज्ञासा. The first word shows that the enquirer after the truth contained in the Vedānta, as taught in these Sūtras, has finished his preliminary training after which alone he is qualified for higher training in the subject. This justifies the use of the second word अतः. This being done, the *uddeśa* of the real object of knowledge, namely, *Brahma*, is made. This finishes the first aphorism. Now, here it is found that for the first aphorism the author has utilized the *Śikṣādhyāya* and the *Brahma-Vallī* of the *Taittirīya Upaniṣad*.

After *uddeśa* comes definition (*lakṣaṇa*). This is done in the next *sūtra* 'जन्माद्यस्य यतः', which is evidently based on the *Bhṛgu-Vallī* of the *Taittirīya*. In this way Bādarāyaṇa utilizes the whole of the *Taittirīya* for his first two aphorisms.

Then begins the verification (*parīkṣā*). The statements made above will have to be examined and verified from all possible angles of vision. This is the most important part of the study of any problem in the Indian thought. Without this no one can be fully conversant with the real position of any school of thought. In so doing, the expounder of the school has to examine his own position in the light of all the possible objections which may be adduced against the viewpoint of the expounder. This has been done by Bādarāyaṇa in the remaining aphorisms. Now, the very third aphorism 'शास्त्रयोनित्वात्' is adduced as a further support of the second aphorism. This is based on the *Bṛhadāraṇyaka* II. iv. 10.

But, before proceeding to examine the arguments for and against in full detail, Bādarāyaṇa wants to put forth his own viewpoint in brief, and this has been done in the fourth aphorism 'तत्तु समन्वयात्'. In this aphorism the author has shown the synthesis of the entire Vedānta—the last portion of the Vedas—which aims, and rightly aims, at pointing out that the only aim of the Śrutis, namely, the old Vedānta, is the true exposition of the Vedantic *Brahma*. It goes without saying, therefore, that, according to the orthodox Indian scholar, the Śānkara school alone represents the true Vedic viewpoint.

Then the author proceeds with the critical verification of his position. For this the author picks up at random the various objects of the empirical world which have been mentioned in the Śrutis and which appear to possess some sort of independent existence. He examines the nature of each and all and shows that these objects do not refer to anything except *Brahma*. For instance, the terms *Ākāśa* in 'आकाशस्तल्लिङ्गात्' (*I. i. 22.*), *Prāṇa* in 'अनवश्च प्राणः' (*I. i. 23*), and 'प्राणस्तथानुगमात्' (*I. i. 28*), *Attā* in 'अत्ता चराचरग्रहणात्' (*I. ii. 9*), *Vaiśwānara* in 'वैश्वानरः साधारणशब्दविशेषात्' (*I. ii 24*), and so on, stand for *Brahma* and *Brahma* alone. Again, if we take each and every *Adhikaraṇa*, we shall see how efforts have been made to refute every objection against the Advaitavāda of Śankara. These Adhikaraṇas also are not in any particular order. No serious consideration has been given to the arrangement of these Adhikaraṇas. It appears that the author was, as if, sitting at ease and the various possible objections came to his mind at random and he tried to refute those objections from his own point of view. Thus, there does not exist any logical connection of whatsoever kind between any two Adhikaraṇas. As for example, there is no relation of any kind between the समन्वयाधिकरण and the ईक्षत्यधिकरण, ईक्षत्यधिकरण and आनन्दमयाधिकरण, or again, अन्तराधिकरण and आकाशाधिकरण, and so on. It is, therefore, that there is no order of any kind in the use of any Upaniṣad. As for instance, the author has utilized the *Taittirīya Upaniṣad* for the first two Adhikaraṇas, while for the third he goes to the *Bṛhadāraṇyaka*. Again, for the fifth he depends upon the *Chhāndogya*; but for the sixth he takes the help of the *Taittirīya* again. From *Adhikaraṇa VII* to *X* the author

is indebted to the various Śrutis of the *Chhāndogya*, but for the eleventh he goes to the *Kauṣītaki*. Again, even while utilizing one particular Upaniṣad, the author does not keep any order. As for instance, in utilizing the Śrutis of the *Chhāndogya*, it is found that the author used *Adhyāya* VI for the fifth *Adhikaraṇa* but *Adhyāya* I for the seventh to the ninth Adhikaraṇas. Similarly, in other Adhikaraṇas no order of any kind is maintained in the use of the Mantras of any *Upaniṣad* or *Araṇyaka*, etc.

All these things show that the author had only one idea before him, namely, the exposition of the true nature of *Brahma*; and in order to maintain his position he took help of the various Śrutis from several Upaniṣads, Brāhmaṇas and Āraṇyakas. In doing so, he entirely depended upon his memory and, therefore, could not keep any order in any case. Or it may be said that the pupils of the author came forward with their different doubts from time to time, which the *Guru* removed from the Vedantic point of view, but included those doubts in his work in the form of possible objections. As the pupils had their doubts not in any order, the author also did not observe any order in the exposition of his viewpoint. The only point which the author had to keep in his mind is that there is complete harmony between the Śrutis and the aphorisms.

Salvation.

Were a man's heart so fixed on God as on the world of outward things, who would not then be freed from bondage ?

For mind is said to be of two kinds, pure and impure—impure when united with desire, pure when free from desire.

When the mind has been made steadfast, alert, and undistracted, and a man attains that state in which the promptings of unruly fancies exist for him no more,—that is the highest stage.

The mind's undisciplined movements must be checked within the heart till they have come to an end. That call I true wisdom and salvation. The rest is mere book learning and prolixity.

The happiness of a mind, by inward concentration washed clean from its defilement, a mind that has been brought to rest within the Self,--that happiness cannot be pictured forth in words. By inward sense alone it is realized by each one for himself.

Water in the midst of water, fire in fire, sky in the sky—no man can distinguish them. Thus he whose unchastened thoughts and feelings have vanished *merges his soul in God and so* finds freedom.

The mimd alone is the cause of men's bondage or salvation. When it is attached to outward things it tends to bondage, but a mind freed from the power of outward things is, we are taught, salvation.

(*Maitrayana Upanishad* VI. 34.)

Para and Apara Bhakti.

(Primary and Secondary Devotion)

By Jadunath Sinha, M. A., Ph. D.

Nārada defines *Bhakti* as the most intense love for God.[1] It is of the nature of love (*Prema*) which reaches its acme of perfection (*Parama*). *Bhakti* is of the nature of *Amṛta* (nectar or immortality).[2] Love for God is as sweet as nectar, by tasting which one becomes immortal. One who has devotion (*Saṃsthā*) for God becomes immortal.[3] One who lives, moves, and has his being in God (*tatsaṃstha*) becomes immortal.[4] The nature of love for God cannot be described in words.[5] It is ineffable. It is as indescribable as the taste of a dumb person.[6]

Śandilya defines *Parā Bhakti* or primary devotion as attachment to God.[7] This definition may be interpreted in another way. *Bhakti* is the most intense attachment (*Parā Anurakti*) or love for God. This definition is the same as that of Nārada.

The *Nārada-pāñcharātra* defines *Bhakti* as 'realization of God alone as 'mine', accompanied by deep love for Him without attachment to any other object in the world'.[8] It is undivided love for God, in which He alone is felt as 'mine'. It is not an abstract impersonal sentiment for an ideal. It is a living, concrete, personal emotion of love for the Supreme Person (*Puruṣottama*). In later devotional literature a distinction is drawn between *Bhakti* and *Prema*. *Bhakti* is spontaneous attachment for God, the desired object, in which one is entirely possessed by Him, and is absorbed in Him.[9] *Prema* is the crowning consummation of *Bhakti*. It is the most concentrated love for God, which is full of the most intense attachment and purifies the heart completely.[10] Love of God is the completion and perfection of devotion.

The *Bhāgavata* describes three kinds of devotion or *Bhakti*. If a person is actuated by malevolence, arrogance, jealousy or anger in showing devotion towards God, his devotion is *Tāmasa*, since *Tamas*, (inertia) predominates in his character.[11] If a person, actuated by the desire for fame, wealth, or any other object of enjoyment worships the images of God, his devotion is *Rājasa*, since *Rajas* (energy) predominates in his character.[12] If a person is actuated by the desire to do duty for the sake of duty, or to burn up the roots of *Karma* (latent desires), or to please God, in showing devotion

1 'सा त्वस्मिन् परमप्रेमरूपा ।' (*Narada-Sutras 2.*)

2 'अमृतस्वरूपा च ।' (*ibid. 3.*)

3 *Sandilya-Sutras 3.*

4 Svapneśvara's Commentary on the above.

5 'अनिर्वचनीयं प्रेमस्वरूपम् ।' (*Narada-Sutras 51.*)

6 'मूकास्वादनवत् ।' (*Ibid 52.*)

7 'सा परानुरक्तिरीश्वरे ।' (*Sandilya-Sutras 2.*)

8 'अनन्यममता विष्णौ ममता प्रेमसंगता ।
भक्तिरित्युच्यते... (*Narada-Pancharatra.*)

9 'इष्टे स्वारसिकी रागः परमाविष्टता भवेत् ।
तन्मयी या भवेद् भक्तिः सात्र रागात्मिकोदिता ॥'
(Bhaktirasamritasindhu)

10 'सम्यक् मसृणितस्वान्तो ममत्वातिशयाङ्कितः ।
भावः स एव सान्द्रात्मा बुधैः प्रेमा निगद्यते ॥'
(Bhaktirasamritasindhu)

11. *Bhagavata* III. xxix, 8.

12. *Bhagavata*, III. xxix. 9

towards God, his devotion is Sattvic, since *Sattva* (purity) predominates in his character.[13] These three kinds of devotion are secondary. They are actuated by natural inclinations. But the highest kind of devotion is absolutely unmotived (*Ahaitukī*) and unmediated (*Avyavahitā*) devotion towards the Supreme Person.[14] That is the highest religion of man which gives rise to unmotived and uninterrupted devotion to God, which fills the soul with bliss.[15] This is primary devotion (*Parā Bhakti*). It is *Nirguṇā Bhakti* or devotion free from the qualities of *Sattva*, *Rajas*, and *Tamas*. It is the spontaneous uninterrupted inclination of the mind towards God, the inner soul of all beings, which wells out as soon as one hears of the qualities of God.[16] One who has this kind of supreme devotion does not care for anything but the service of God. He does not accept the highest gifts of living near God (*Sālokya*), supernatural powers of God (*Sārṣṭi*), approaching God (*Sāmīpya*), equality with God (*Sārūpya*), and union with God (*Sāyujya*), even if they are offered to Him.[17] He does not crave even absolute independence of the Soul,[18] or absolute liberation (*Nirvāṇa-Mukti*).[19] One who adores God with unflinching devotion does not crave anything but the blessed feet of the Lord.[20] His is the highest kind of devotion (*Parā Bhakti*).

The *Gītā* speaks of four classes of devotees: (1) the distressed (*Arta*), who seek deliverance from distress; (2) the inquisitive (*Jijñāsu*), who seek the knowledge of God; (3) the selfish (*Arthārthī*), who seek objects of enjoyment; and (4) the wise (*Jñānī*), who have unmotived love for God.[21] The devotion of the distressed, the inquisitive, and the selfish is secondary (*Gauṇī*), since it has ulterior objects in view. But the devotion of the wise devotee is unmotived, selfless, and primary (*Mukhyā*).[22] He has undivided and whole-hearted devotion to God (*Ekabhakti*).. He is eternally united with Him (*Nityayukta*). God is the dearest to him, and he is the dearest to God.[23] His love of God is not blind but enlightened by intuition. It is akin to Spinoza's "intellectual love of God."

Śāndilya also speaks of primary devotion and secondary devotion. Primary devotion is single-minded, whole-hearted devotion to God (*ekāntabhāva*).[24] It is supreme devotion.[25] The *Gītā* also teaches that the devotee undoubtedly enters into God by means of supreme devotion (*Para Bhakti*) towards Him.[26] Worship of God with devotion is secondary devotion. It is the cause of Primary devotion.[27] It is the effect of singing the names of the Lord, and the like, which bring about attachment to Him. These are the means for the attainment of secondary devotion.[28] It is of the nature of attachment (*Rāga*), which ripens into love (*Prema*) of God.

Nārada also divides devotion into two kinds, secondary[29] and primary.[30] Secondary devotion is threefold, according as *Sattva* (Purity), *Rajas* (energy), or *Tamas* (inertia) is predominant in the character of the devotee.[31] Or it is threefold according as the devotees are distressed, inquisitive, or selfish.[32] The primary devotees are those who have only one end in view, namely, God.[33] He is the be-all and end-all of their life.

13. *Bhagavata* III. xxix. 10.
14. 'अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ।' (*Ibid.* III. xxix. 12.)
15. *Ibid.* I. ii. 6.
16. *Ibid.* III. xxix. 11.
17. *Ibid.* III. xxix. 13.
18. *Ibid.* XI. xx. 34.
19. *Ibid.* XI. xiv. 14.
20. 'एकान्तभक्त्या को वाञ्छेत् पादमूलं विना बहिः।' *Ibid.* IV. xxiv. 55.
21. VII. 16.
22. *Sandilya-Sutras*, 72, and Svapnesvara's commentary, and *Narada-Sutras*, 55.
23. *Gita* VII, 17.
24. *Sandilya-Sutras*, 83.
25. *Ibid*, 84 and commentary.
26. XVIII. 68.
27. *Sandilya-Sutras*, 56.
28. *Ibid.* 57 and commentary.
29. *Narada-Sutras*, 56.
30. *Ibid.* 67.
31. *Ibid*, 58; *cf. Bhagavata* XI. xxix. 8—10.
32. *Ibid.* 59; *cf. Gita*, VII. 16.
33. *Ibid.* 67.



The Broken Oath.

The Spirit of Vedanta.

By Devaki Nandan Sharma, M.A., LL.B.

The most maligned and yet the most misunderstood is the philosophical doctrine of Adwaitavāda. In our own days we hear sermons preached against what they call the "Navina Vedānta" from hundreds of pulpits of the Arya Samaj. Their literature is full of condemnation of the theory of Adwaitavāda. And yet the Vedānta of the Adwaitavāda type is still the crowning glory of the ancient philosophy of this country. The trend of philosophy, ancient or modern, is always towards Adwaitavāda—the discovery of the only one principle underlying the variety of forms. Philosophy rejoices in unifying the manifold, resolving the apparent into the real, explaining the phenomena in terms of the noumena, reducing the transitory glare of *Māyā* into the permanence of *Brahma*, and, lastly, probing underneath the multiplicity of physical objects, finally to discover the unmaterial positrons and neutrons. Wordsworth has truly said:—

"To every Form of being is assigned,"
Thus calmly spake the venerable Sage,
"An active Principle—howe'er removed
From sense and observation, it subsists
In all things, in all natures; in the stars
Of azure heaven, the unending clouds,
In flower and tree, in every pebbly stone
That paves the brooks, the stationary rocks,
The moving waters, and the invisible air."

This Wordsworth's 'active Principle', this 'Brahma' of the Vedāntī, is called 'Akṣara' in the *Gītā*. Thus:—

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

"There are two kinds of 'Puruṣas' (entities) in this universe—the destructible and the indestructible; destructible is all beings, and the immutable is called indestructible."

Again, the *Gītā* says:—

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः॥

"Entering the earth I uphold all beings with My energy and, assuming the form of the Moon, full of nectar, I nourish all plants."

But let it be what it may. I am here concerned with showing that, even on ethical grounds, on which it is largely ridiculed, the theory of Vedānta is the most justifiable, and, on practical grounds as well, it provides a panacea for all our ills, social and political.

It is only the less informed and the ignorant who can interpret 'अहं ब्रह्मास्मि', the cardinal principle of Vedānta, as meaning that "Constituted mentally and physically as I am at present, I am God." What it really means is that by constant efforts at self-purification I can hope to be evolved into the All-pervading Divine Principle. The process of evolution may take a thousand births or none. The attainment of *Brahma*, nay, to become identical with *Brahma*, is the ideal of the Hindu view of Evolution. In fact, the doctrine of 'अहं ब्रह्मास्मि' is an abbreviated spiritual counterpart of the scientist's theory of evolution which is the accepted explanation of the physical growth of this universe. If simpler organisms, lower in the scale of animal evolution, can grow, through natural and subjective selection, into higher animals, even into the advanced man of the modern times, there is no reason why the less evolved soul, the 'Jīvātmā' cannot aspire with incessant

efforts and through innumerable births, if need be, to be one with the highest soul, the 'Paramātmā'. There is nothing that can obstruct the process of spiritual evolution, except one's own inertia, the 'Māyā' of the Vedāntī. The spirit in a determined struggle against this *Tamas* (darkness) can certainly kindle forth into the supremely illuminous, when this inertia will be crushed for good.

It is thus regarded that the theory of spiritual evolution, entitled the Vedānta, opens out a vastly brilliant vista of unfathomable potentialities and divine vision before every aspiring soul and instils into her an intense longing for the attainment of the highest, the Godhead. This is the way the divinity within can be realized.

From the ethical point of view, it is unimaginable how one having honest faith in Vedānta, and seeing in everything the same vitalizing force, can entertain ideas of jealousy, hatred and antagonism towards others. What was Kant's formula "Treat every person, whether in thine own self or in another, as an end withal and never as a means"; or Hegel's dictum "Be a person and treat everybody as a person", if not the recognition of the fundamentally equal status of all, embodied in the Vedānta's celebrated formula 'तत्त्वमसि' (That thou art.)? This is the bedrock of democracy. How can a Vedāntī exploit others' interests in his own interests when they are identical? This attitude of Vedānta is expressed in the oft-quoted lines of *Srimad Bhagavad-gītā*:—

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥

"The learned see the same in the Brahman equipped with humility and learning, in the cow, in the elephant, in the dog and in the pariah." How could a Vedāntī, who has realized the vision of the essential unity of all life, hate or maltreat a pariah, for instance? How could a Vedāntī realizing the kinship of soul and soul believe in the superiority of one colour over another, of one race over another, of one religion over another? In fact, all sins and crimes are born of selfishness, and selfishness arises out of the 'Dwaita', the exclusiveness. It is to drive out this inequality between man and man that the Vedānta has sent forth the message: "Your soul is all-comprehensive, her interests are the interests of all and their interests are identical with yours." Thus can the ideal of life be realized, when the good of the individual self ceases to be distinguishable from the good of all. What higher spiritual socialism can be conceived? Then one is entitled to say "I am *Brahma*, the Universal Self, and That thou art". It is this ennobling conception of Godhead, vitalizing the entire animal creation, in fact, the whole universe, that would be substituted for the entirely exclusive God.



'Not a Hair of Mine is Ever Touched.'

'तस्य मे तत्र न लोम चनामीयते ।'

By Vasudeva "Angirasa."

I am Indra, I am Life, I am Immortality, I am Pure Intelligence, I am Truth. Know me, this is what I consider most beneficent for man.

O Pratardana, the holy scion of Divodāsa, I wage an eternal struggle against the Asuras. My might is invincible. No foe was powerful enough to encounter me now or ever. The tales of my battles are but legends, an illusion—*Māyā*. By Māyā's design I assume many forms. You know I slew the three-headed demon, Viśwarūpa, that valiant son of Twaṣṭā, that fearful Asura who partook of *Soma*, *Surā* and *Anna* respectively with his three mouths. He who symbolized the triple Guṇas was broken by me and breathes no more. Those ascetics who were devoid of the essence of Vedic knowledge I cast away to be devoured by the wolves. The rumblings of my thunder-bolt are terrific for those whose soul's darkness has not been dispelled by the light of *Veda*. By all these deeds—hundred and one, O Pratardana, *not a hair of mine has been hurt*.

I exterminated the race of the Prahlādiyas in the vast domains of heaven. I annihilated the breed of Paulomas in the ample expanse of firmanent. I crushed the Kalakhañja brood on earth, yet *not a hair of mine has been injured*.

I have witnessed æons after æons frittering away into void. I have experienced the eternal cycle of Time wearing an unending chain. Ageless and deathless, I watch the dissolution of cosmos upon cosmos. Universes disappear as dust before mine eyes, yet *not one hair of mine is ever modified*.

Time and Space touch me not. By my sufferance they fold and unfold the eternal mesh. Two parallel mysteries—*Nāma* and *Rūpa*—the great Yakṣas, know not one grain of me. The Existent and the Non-existent, the Mortal and the Immortal, Life and Death, Darkness and Light,—these *comprehend not one hair of me*.

The hieroglyphics of all world's scriptures decode not a single syllable of my challenging mystery. Not one tiny atom has ever felt the subordination of man's meddling intellect, nor shall it ever yield its pent secrets to all the clever manœuvrings of science and art. My hieroglyphized enigmas I disclose to those whom I choose. There is no asking for it, Pratardana. If I grant not it of my own accord, no supplications avail. You knew this, O Divodāsa's noble hero, and hence you said, "Verily I remain without a boon, if, O Indra, you grant it not yourself." This is the great *Swayaṃvara* which delights my heart.

I am the *Great Question* (संप्रश्न). The sages ever interrogate about Me by repeating 'What' (कः, केन, कस्मै). I am indeed *Ka* (क), the unmanifest Prajāpati who moves within the womb of all and who himself assumes diverse forms. From *Ka* radiate all beings, names and forms; into that Centre again do they merge themselves. They call me Indra, for I flare up in the hearts of all (मध्यतः समिन्धे). They call me Indra, for I perceived and comprehended all that was beside me (इदन्द्रं सन्तं). I am Indra, for the senses derive their sustenance from me. I break asunder refreshing draught from *cooped up vats* (इरां दणाति). I afford supreme delight to all beings (इरां ददाति).

I have placed the element of joy within all (इरां धाति). I cause Ānanda to burst forth (इरां दारयते). I flow out for the devotees (इन्दवे द्रवति). I rejoice within enlightened souls (इन्दौ रमते। from इन्दुरात्मा). The hoary sage Agrāyaṇa called me Indra, for I made all creatures (इदं करणात्). Aupamanyava endorsed my name for my intuitional vision (इदं दर्शनात्). I am Indra, for I wax stronger (इन्दतेः ऐश्वर्यकर्मणः). I respect sacrificers who offer their oblations of divine knowledge in my name (आदरयिता च यज्वनाम्). These and many others are the Baphometic derivations (परोक्षनिरुक्तयः) of my names. I am one, yet many are the appellations that Sages have applied to me (एकं सद्विप्रा बहुधा वदन्ति). I am the eternal germ (प्रजा रेतस्) which constantly creates and recreates. I cast off old integuments and take on new ones (अहिर्हि जीर्णामतिसर्पति त्वचम्). My ecdysis is an ever-unfolding process. I make the Cosmic Tree, the divine Aśvattha, vegetate into endless boughs and leaves. I am the One in the many. I am One without a second. Woe betide him who perceives the many as real!

O Pratardana, distinguish the Real from the unreal. Choose the Immortal in preference to the mortal. Thou art selected. I grant thee a boon, O Daivodāsi.

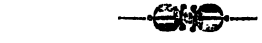
Remember that amidst all these meanderings *not a hair of mine is ever touched or injured.*

तस्य मे तत्र न लोम चनामीयते।
तस्य ते तत्र न लोम चनामीयते॥

God and the World.

That Highest Person who wakes in those who sleep,
Framing dear objects, first one, then another,
That only is the Bright One; That is God;
That only is called the Immortal. In It rest
All worlds; none go beyond It. All is One.
As fire, though one, on entering the world,
Shaped itself, form for form, to all things in it,
So the One Inner Self in every creature
Takes form from each, and is outside it still.
As air, though one, on entering the world,
Shaped itself, form for form, to all things in it,
So the One Inner Self in every creature
Takes form from each, and is outside it still.
Even as the sun, the eye of all the world,
Is not defiled by evil things it sees,
So the One Soul of all is not defiled
By the world's misery, for It lies beyond it.

(*Kathopanishad* II. v. 8—11)



The Five Sheaths (Pancha Koshas).

By Dasharatha Sharma, M. A.

Though the Ego and the non-Ego are as opposed to each other as light and darkness,* the one being ever the subject, and the other its object, it is the innate tendency of the human mind to identify the individual spirit with any of the following:—

(a) The material body (स्थूल शरीर),

(b) the vital airs with the organs of action,

(c) *Manas* directing the five organs of sense,

(d) *Buddhi* directing the same five organs, or

(e) the Sattvic aspect of *Avidyā* resulting in the blissful condition experienced in sound sleep.

The ignorant identify the Ego with the material body. Others identify it with *Prāṇa*, *Manas*, *Buddhi* or the *Kāraṇa Sarira* according to their various grades of intelligence. These four along with the gross body may be and are, therefore, rightly regarded by the wise as the five Koṣas or sheaths that envelop the spirit. One has to pierce through these in order to get at its real nature. In the *Kathopaniṣad* the soul is said to lie concealed in a cave (गुहा). According to Swami Vidyāraṇya, the author of *Pañchadaśī*, these five sheaths constitute the गुहा referred to in the *Sruti*.† None can reach the spirit who does not know well its ins and outs, and for that a good knowledge of these sheaths is extremely necessary.

(a) The first of these sheaths and the outermost is the gross material body. Being sustained by food, it is known as the *Annamaya Koṣa*. We might advance the following arguments to prove that it is different from the soul:—

1. A dead body is devoid of consciousness. If the gross body were the spirit, the dead body would be as conscious as the one that is living.

2. If the gross body were the soul, one should not say "I who had parents in childhood have grandsons now in old age", because there is little reason to identify the bodies of old age and childhood. The self-consciousness that persists in spite of the change of bodies must therefore be regarded as something quite distinct from them. It is like thread that strings together the various flowers of a garland, and is itself not a flower.

3. In the state of dreaming the gross material body is dead, as it were. Consciousness is, however, as active as ever: for without it who would be the dreamer? We can therefore differentiate the two by the logical principle of concomitance and difference (अन्वयव्यतिरेक).

4. The material body is not eternal. Its being regarded as the spirit would, therefore, expose us to the faults of अकृताभ्यागम and कृतप्रणाश. As we sow, so must we reap. But, if the spirit is not to exist after the death of the body, (as it, of course, must not, if the body is the spirit) who is to enjoy or suffer for the good or bad actions performed in

* See the 'Adhyasa Prakarana' of this *Sariraka Bhashya*

† *Panchadasi* III. 1.

this life? Thus will result the fault कृतप्रणाश or the destruction of what has been done. Further, if the non-eternal body is the spirit, there is nothing to account for the birth of one individual in a rich and of the other in a poor family. It is then a good instance of अकृताभ्यागम, that is, the accruing of the fruit of something that has not been actually done. To steer clear of both these faults, one must reject the theory that the gross body is the spirit. It is a mere sheath, and that too the densest and the most easily detected, that envelops the spirit.

b) The sheath lying next to the material body consists of the vital airs with the organs of action, and is known as the *Prāṇamaya Koṣa*. Being devoid of consciousness, the characteristic mark of the spirit, it should not, of course, be identified with it.

(c) *Manas* directing the five organs of sense constitutes the *Manomaya Koṣa*. *Manas* is the faculty of reflection. It acts like something conscious, and is therefore more easily confounded with the spirit than the gross body and the vital airs. It can, however, be differentiated from the spirit, because:—

1. *Manas* gets hushed up in *Suṣupti* or dreamless sleep. If it were identical with consciousness, it should have continued like it even when the man slept without having any dreams.

2. According to Vāchaspati Miśra *Manas* is an organ like the other sense-organs. It is a sort of instrument and should not, therefore, be identified with the subject, who is its user.

Some might even believe that the soul, too, does not exist in *Suṣupti*. But that it does so is proved by a person's remembrance in the morning to the effect that he was aware of nothing while asleep. As only that person can have the स्मृति (remembrance) of an experience who had the experience, we must conclude that the person who had the remembrance in the above form in the morning did exist in *Suṣupti* and experience the absence of knowledge remembered by him while awake and fully active.

(d) The fourth sheath consists of *Buddhi* directing the same five organs of sense. It is known as the *Vijñānamaya Koṣa*. It is different from the soul, because

(1) Like *Manas*, *Buddhi*, too, gets hushed up in *Suṣupti* or deep sleep.

(2) Like *Manas*, *Buddhi* is also an instrument.

The arguments urged against the identification of the *Manomaya Koṣa* with the soul might therefore be urged with equal force against its identity with the *Vijñānamaya Koṣa*.

(e) Last of all comes the *Anandamaya Koṣa* or *Avidyā* in its Sattvic aspect causing the blissful experience of *Suṣupti*. The nature of *Suṣupti* helps us in differentiating the soul from the *Vijñānamaya* and the *Manomaya* sheaths. But that the Sattvic aspect of *Avidyā* which accompanies the spirit even in *Suṣupti* is itself nothing more than a sheath is proved by the following facts:—

1. It is not eternal. With waking this condition passes away and is not again experienced for 18 hours or so.

2. In meditative self-absorption or समाधि there is absence of *Avidyā*. Only the spirit remains, and this must therefore, according to the logical principle of concomitance and difference, be regarded as different from *Avidyā*.

Besides the process outlined above, there is one more and perhaps a simpler way of differentiating the soul from its sheaths. "Soul", it is said, "is the object which one has in view when one uses

the personal pronoun 'I'." It is different from whatever can be used in juxtaposition with the word 'my'. We say, for instance, 'my body' 'my senses', 'my breath', 'my mind', 'my intellect', 'my ignorance'. This means that the body etc. are different from their proprietor indicated by the word 'my'.*

When the soul gets differentiated from its sheaths in the above manner, it shines in its true character of pure consciousness. It does not require any proof; for it is the basis of all proof, something that the proofs must presuppose before they are brought into operation. "The self shines by its own light." "He shines before all else." "By his light the whole world is illuminated." None who realizes his existence can deny the existence of the soul, for who would believe him when he himself exists? So says, therefore, the *Sruti*:

'असन्नेव स भवति असद् ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद्वेद सन्तमेनं ततो विदुरिति ॥

(*Taittiriya Upaniṣad* II. 6.)

"He who knows *Brahma* or *Atmā* as non-existing becomes himself non-existing. He who knows *Brahma* or *Atmā* as existing, him, in consequence, the wise know as existing."

The Superb Uniqueness of Vedanta.

By Swami Abhedananda, Ph. D.

WHAT IS VEDĀNTA ?

It is generally believed that by Vedānta Philosophy is meant a philosophy confined exclusively to the Vedas, the sacred Scriptures of the Hindus; but the term 'Veda' in this case is used to signify, not a particular book but 'Wisdom', being derived from the Sanskrit root 'Vid' (to know), from which the English word 'Wisdom' is also derived; while 'Anta' means end. Vedānta, therefore, implies literally 'End of Wisdom'. And the philosophy is called 'Vedānta', because it explains what that End is, and how it can be attained.

All relative knowledge ends in the realization of the unity of the individual soul with the infinite Truth of the universe. The ultimate reality is the Universal Spirit or *Brahma*. It is the infinite ocean of wisdom. As rivers running across thousands of miles ultimately end in the ocean, so the rivers of relative knowledge, flowing through the various stages of the phenomenal universe, ultimately end in the infinite ocean of existence (सत्), intelligence (चित्), bliss and love (आनन्द).

THE PHILOSOPHY AND RELIGION OF VEDĀNTA

To realize this unity must be the final aim of all true religions, but the religious history of the world shows that no other nation has ever at any period understood it so clearly or preached it so boldly as did the Ṛṣis or Hindu sages of ancient India. For nearly five thousand years, indeed, the Hindu people have realized the sublime idea that "Truth is one, but the means of attaining it are many". In the *Rigveda*, the most ancient of all scriptures of the world, we read: "That which exists is one, men call it by various names†." The Jews

* See the Foreword to Mahamahopadhyaya Ananta Krishna Sastri's edition of the *Sariraka Bhashya* with nine commentaries and sub-commentaries.

† 'एकं सद्विप्रा बहुधा वदन्ति ।'

call it Jehovah; the Christians, God or Father in Heaven; the Mohammedans worship it as Allah; the Buddhists, as Buddha; the Parsees, as Ahura Mazda; while the Hindus call it *Brahma* or Iśwara.

Upon this fundamental Truth rests the whole structure of Vedānta teachings. It insists upon the doctrine of the unity of existence under a variety of names, and offers, as can no other philosophy or religion, an adequate foundation for all the different phases of dualistic (*Dwaita*), qualified non-dualistic (*Viśiṣṭā-dwaita*) and monistic (*Adwaita*) systems of philosophy and religious thought. Vedānta, indeed, may be said to establish a universal religion which embraces all the special religions of the world.

The system of Vedānta has many phases. The dualistic phase includes the fundamental principles of all the dualistic or monotheistic systems, such as Zoroastrianism, Judaism, Christianity, Islam and other systems that advocate the worship of a personal God, or devotion to any Divine Ideal.

The qualified non-dualistic phase embraces all the systems which teach the immanency and transcendency of God. It includes all such ideas as "God dwells in us as well as in the universe", "We live and move and have our being in God", "He is the soul of our souls", "We are parts of one stupendous Whole", "We are sons of God, the children of Immortal Bliss", etc. But the monistic phase of Vedānta is the most sublime of all. Very few of the advanced thinkers and philosophers can appreciate the grandeur of spiritual oneness. Yet, herein lies the solution of the deepest problems of science, philosophy and metaphysics, as well as the final goal of all religions. It alone explains how it is possible for one to say "I and my Father are one".

The superb uniqueness of Vedānta lies in its conception of God as personal, impersonal and beyond both. The personal aspect of the God of Vedānta is worshipped under different names and forms of sectarian religions. The God of Vedānta (Iśwara) is one, but has many names. He is the Father in Heaven of the Christians, Allah of the Mohammedans, Ahura Mazda of the Zoroastrians, Ti Tien of the Chinese, Jehovah of the Jews, and Buddha of the Buddhists. He is the same as Viṣṇu, Śiva and Divine Mother of the Hindus. He is sexless; therefore, He is both the Father and the Mother of the universe. He may be worshipped by devotees as a masculine or feminine deity or may be regarded as It.

The religion of Vedānta is uniquely universal, because it is not built around the personality of any founder. Any religion or philosophy that depends for its authority on a specific personality can never satisfy the demands of a universal religion. In order to make a system of philosophy universal, the first thing necessary is that it must be absolutely impersonal. So long as there is a founder of a religion, it is limited by the personality of the founder and cannot be universal, as we find in special religions like Christianity, Mohammedanism, Buddhism and kindred Faiths. The followers of each of these great religions, forgetting the fundamental principles, become attached to the personality of its founder and refuse to recognize any other; and this results in the discord, conflict and persecution with which the pages of religious history of the world are filled.

The religion of Vedānta has neither dogma nor creed of any kind. Like an impartial judge, the religion of Vedānta gives a proper place to each of those sectarian religions in the grand evolution of the spiritual thoughts and systems of all nations. Having no founder, it stands upon the eternal spiritual laws that have been discovered by various sages and seers of Truth of all countries

and of all ages, and which have been described in the different Scriptures of the world. As the spiritual laws are uniform and universal like the laws of nature, they must pervade all the Scriptures of different nations.

Furthermore, the students of Vedānta find in this universal religion the ultimate conclusions of the greatest scientific thinkers and philosophers of the East and the West. It embraces all the scientific truths and all the philosophies of the world. The one Infinite Reality or *Brahma* of Vedānta is the same as the Oversoul (*Paramātmā*) of Emerson, the Good of Plato, the Substantia of Spinoza, the *Dinge an Sich* or "transcendental thing-in-itself" of Kant, the Will of Schopenhauer, the Unknown and Unknowable of Herbert Spencer, the Substance of Ernest Haeckel, the Matter of the materialists, the Universal Spirit of the spiritualists. Therefore, Prof. Max Muller said: "Vedānta is the most sublime of all philosophies and the most comforting of all religions". He also declares: "None of our philosophers, not excepting Heraclitus, Plato, Kant, or Hegel, has ventured to erect such a spire, never frightened by storms or lightenings. Stone follows on stone, in regular succession, after once the first step has been made, after once it has been clearly seen that in the beginning there can have been but One, and there will be but One in the end, whether call it *Atmā* or *Brahma*." ("The Six Systems of Indian Philosophy", P. 239). Schopenhauer said about Vedānta: "It has been the solace of my life, and it will be the solace of my death."

Vedānta accepts the teachings of great prophets and inspired saints like Moses, Zoroaster, Confucious, Laotze, Buddha, Jesus the Christ, Mahomet, Śankarāchārya, Rāmānuja, Chaitanya, Nanak and Ramakrishna Paramahansa. It also leaves room for those who are yet to come for the good of humanity.

Another unique feature of Vedānta is that it does not prescribe to all one special path by which to reach the ultimate goal. On the contrary, it recognizes the varying tendencies of different minds, and guides each along the way best suited to it. It classifies human tendencies into four grand divisions, which, together with their sub-divisions, cover almost all classes of people; and then it sets forth the methods which may be helpful to everyone. Each of these methods is called in Sanskrit 'Yoga'.

The first is *Karmayoga*. It is for the active man, for those who like to work and are always ready to do something for the help of others; in short, it is for the busy, everyday working man or woman. *Karmayoga* teaches the secret of work, and tells us how we can turn our daily actions into *acts of worship*, and thus reach perfection in this life through work and work alone. It is essentially practical and absolutely necessary for those who prefer an active career, for it will teach them how to accomplish a maximum of labour with a minimum loss of energy. The larger part of the mental energy of the majority of people in this country is needlessly wasted by the constant rush of their daily lives, which is merely the result of lack of self-control. Did they know the secret of work, they would not only avoid this waste, which is the cause of the many nervous disorders to which they are at present subject, but would actually lengthen their days. *Karmayoga* reveals this secret, and opens the way to complete self-mastery.

The next method is *Bhaktiyoga*. It is for such as are of an emotional nature. It teaches how ordinary emotions can bring forth spiritual unfoldment of the highest kind and lead to the realization of the ultimate ideal of all religions. In a word, it is the path of devotion and love. It explains the nature of divine love and shows us how to turn human love into divine, and thus fulfil the purpose of life both here and hereafter.

The third is *Rājayoga*—the path of concentration and meditation. The field of *Rājayoga* is very vast. It covers the whole psychic plane and describes the processes by which the psychic powers are developed, such as thought-reading, clairvoyance, clairaudience, the evolving of finer perceptions, the going out from the body, the curing of disease through mental power and the performing of all such acts as are ordinarily called miracles. All the psychic powers which were displayed by Jesus of Nazareth and his followers, and which are used to-day by Christian scientists, mental healers, faith healers, divine healers, and various other kinds of healers, have been displayed from ancient times by the Yogis in India.

Rājayoga takes these psychic powers and phenomena, classifies them and makes a science out of them. It also teaches the science of breathing. The wonderful effects of breathing exercises on mind and body are not unknown to the mental healers of the West. If, however, *Rājayoga* deals scientifically with the psychic powers, it does not cease to warn its students that the attainment of any of these powers is not a sign of spirituality. This is a great lesson which the mental healers and Christian scientists of America especially will have to learn from the Yogis of India. Little brains and weak intellects easily turn away from the path of spiritual truth when some psychic power begins to manifest itself in them; and they think that they have reached the highest state of spirituality because they have got the power to cure headache or heartache. *Rājayoga*, however, teaches that the exercise of psychic powers and making a profession of it are great obstacles in the path of spiritual advancement. Its principal aim, on the contrary, is to lead the student, through concentration and meditation, to the highest state of superconsciousness, where the individual soul communes with the Universal Spirit and realizes the unity of existence, eternal peace, and happiness.

Jñānayoga is the fourth method. It is the path of right knowledge and discrimination. This is for those who are intellectual, discriminative, and of a philosophical nature.

Thus we can see in some slight degree how universal is the scope of Vedānta. Vedānta also explains the fundamental principles of spiritualism, tells us how the soul exists after death and under what conditions, what kind of souls can communicate with us, and what becomes of them afterwards, how the earth-bound souls, being subject to the law of *Karma* or causation, reincarnate on this earth taking human forms, again and again. It explains the science of the soul, and it expounded the law of correspondences ages before Swedenborg was born.

The religion of Vedānta recognizes spiritual growth and evolution in the path of realization. As in our physical body there are different stages of growth like childhood, youth and maturity, so in the spiritual life there are spiritual childhood, spiritual youth and spiritual maturity. The one leads to the other, the one merges into the other and ultimately leads to the realization of God. Spiritual childhood begins with ancestor-worship and ends with the conception of one extra-cosmic personal God who dwells in a heaven outside nature. All the dualistic or monotheistic religions do not go beyond this stage of spiritual childhood and make their followers believe that this is the highest and there can be nothing higher.

But the spiritual youth begins when the seekers after Truth gradually realize that God is not outside nature, but that He dwells in nature as well as within us, that He is not extra-cosmic but intra-cosmic, that He is immanent and resident in nature, that He is the Soul of the universe. Just as the soul in our body is the internal ruler of our body, so the Soul of the universe is the internal Ruler of the universe. He governs the world, not from outside but from inside. He is the

Creator, not in the sense that sitting somewhere in a Heaven outside nature He commands and creates something out of nothing; He creates or starts the evolution of nature by pouring His spiritual influx in this nature or *Prakṛti* (Latin *Procreatrix*) or creative energy:—

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥

(*Gītā XIV. 3*)

In fact, the cosmic energy forms the body of the Spiritual Being. God then appears to be both the efficient and the material cause of the universe (निमित्तोपादान-कारण) and, therefore, He is not only the Father but the Mother of the universe,—Father and Mother both in one. The individual souls are parts of His own Being like sparks of a huge bonfire—

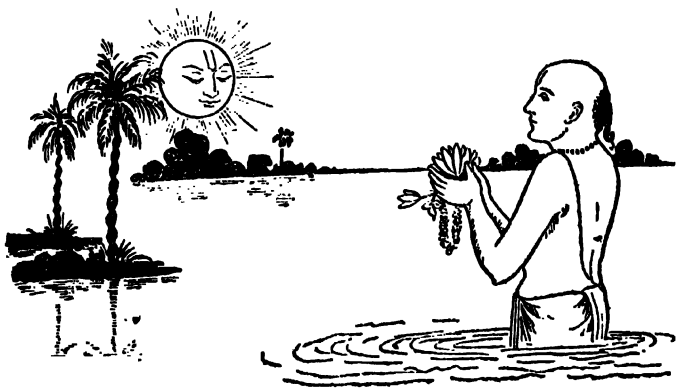
'ममैवांशो जीवलोके जीवभूतः सनातनः ।'

(*Gītā*)

Our souls are immortal by nature.

This state gradually leads to spiritual maturity, where we do not think of the world or of its creation, but, rising above all phenomena, we realize the indivisible oneness—that we are not merely sparks, but that we are closer to Divinity, that we are spiritually one with God. Then and then alone we can say, "I and my Father are one"—'अहं ब्रह्मास्मि'. Thus, by reaching maturity in spiritual life one attains to the absolutely monistic (अद्वैत) realization of spiritual oneness.

The religion of Vedānta is truly catholic and tolerant. It has no quarrel with any particular form of worship. All rituals, all ceremonials and all forms of worship advocated by dualistic Faiths are only means to the realization of the highest end of spiritual oneness with Divinity or *Brahma*. Therefore Vedānta embraces all forms of worship as well as all other sectarian religions of the world. Well has it been said by Prof. Max Muller: "For all practical purposes, the Vedāntist would hold that the whole phenomenal world, both in its subjective and objective character, should be accepted as real. It is as real as anything can be to the ordinary mind; it is not mere emptiness as the Buddhists maintain. And thus the Vedānta philosophy leaves to every man a wide sphere of real usefulness, and places him under a law as strict and binding as anything can be in this transitory life; it leaves him a Deity to worship as omnipotent and majestic as the deities of any other religion. It has room for almost every religion, nay, it embraces them all." (*Three Lectures on Vedānta Philosophy.*)



God is All.

-By Hirendranath Dutta, M. A., Vedantaratna.

The Vedānta speaks of *Brahma* as 'एकमेवाद्वितीयम्' (one without a second).

'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।'

(*Chhāndogya Upaniṣad VI. ii. 1*)

That is to say, God is not only a Unity but a *Uniquity*.

'न तु तद् द्वितीयमस्ति ततोऽन्यद् विभक्तं यत्पश्येत् ।'

(*Bṛhadāraṇyaka Upaniṣad IV. iii. 23*)

Not only 'there is no God *but* God' ('एक एव महेश्वरः'), but God is all-in-all.

'स एवाधस्तात् स उपरिष्टात् स पश्चात् स पुरस्तात् स दक्षिणतः स उत्तरतः स एवेद ँसर्वमिति ।'

(*Chhāndogya Upaniṣad VII. xxv. 3*)

"He is above, He is below; He is before, He is behind; He is to the south, He is to the north; nay, everything is He", that is, there is nothing beside or beyond Him.

Therefore the Vedantic proclamation, clear, concise and unequivocal, is 'सर्वं खल्विदं ब्रह्म'. But can this be maintained in the face of the manifold universe, which hits our senses—either external or internal —every moment of time ? Manifestly there *is* multiplicity, yet Vedantic monism assures us: 'नेह नानास्ति किञ्चन'—"There is no multiplicity whatsoever !"

If we trace back the Vedānta to its pristine source, viz., the Upaniṣads, we shall find that the problem of non-duality is tackled there in a twofold way—(1) by asserting that multiplicity, *Dwaita*, duality, is only *Māyā*; and (2) by demonstrating that the external world, with its manifoldness, if carefully analysed, is seen to be a mere mode of manifestation of the Absolute.

There are, we find, a few passages in the *Bṛhadāraṇyaka* which say that "the world exists *as it were*" (the word employed is इव).

'यत्र हि द्वैतमिव भवति ।

(*II. iv. 14*)

'यत्र वा अन्यदिव स्यात्

(*IV. iii. 31*)

'य इह नानेव पश्यति ।'

(*IV. iv. 19*)

This is the accent of pure monism; for, if the external world were a reality—*i. e.*, anything more than mere 'illusion'—, how could the scripture make use of the expression 'as it were' (इव) ? So Bādarāyaṇa, summing it up, says in the *Brahma-Sūtras*:—

'मायामात्रं तु कात्स्न्र्येनानभिव्यक्तस्वरूपत्वात् ।'

(*III. ii. 3*)

That is, the *esse* of the universe is its *percipi*. The world exists only so far as it *appears* to exist—'प्रतीतिमात्रमेवेदं भाति विश्वं चराचरम्'. It is really a matter of words (वाचारम्भणम्). That is why the ancient *Ṛiṣi* of the *Rigveda* declared: 'एकं सद्विप्रा बहुधा वदन्ति' (Though one, the wise call It by various names.) The point is finely illustrated by the father of Śwetaketu in a famous passage of the *Chhāndogya Upaniṣad*:—

'यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् । यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् । यथा सोम्यैकेन नखनिकृन्तनेन सर्वं काष्णायसं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेव ँसोम्य स आदेशो भवतीति ।'

(*VI. i. 4-6*)



The *Ṛṣi* father explains thus to the discriminating son: "If, my dear, you know a lump of earth, you verily know all earth-made things, because they are a mere matter of words, only differing names and forms (*Nāma-Rūpa*),—the underlying substance being the earth. If, my dear, you know an ingot of gold, you verily know all gold-made things; for they are a mere matter of words, only differing names and forms,—the underlying substance being gold. If, my dear, you know a piece of iron, you verily know all iron-made things; for they are a mere matter of words, only differing names and forms,—the underlying substance being iron. The same is the case with regard to the universe,—the underlying substance of it all being the Absolute." He it is that *appears* as the multiple universe of *Nāma-Rūpa*; He alone *is*, the rest being mere appearance. This is what the *Vedāntī* calls *Vivarta*—'अतत्वतोऽन्यथा प्रथा विवर्त इत्युदाहृतः।'—,wherein the manifold world is superimposed on the Reality, the One *Sat*, by *Adhyāsa*, which, as Śankarāchārya explains, is a mere matter of seeming.

अध्यासो नाम अतस्मिंस्तद्बुद्धिः।' (*Śānkara-Bhāṣya* on I. i. 1 of the *Brahma-Sūtras*)

The familiar analogy is रज्जु-सर्प, शुक्ति-रजत and मरीचि-मरीचिका, where, due to hallucination, the rope appears to you as the snake, the mother-of-pearl as silver and the solar rays as flowing water. The last is named the mirage or Fata Morgana in the West. Thus we read: "When the weather is calm and ground hot, the Egyptian landscape appears like a lake and the houses look like islands in the midst of a widely spreading expanse of water."

अहो विकल्पितं विश्वमज्ञानान्मयि वर्तते।
रौप्यं शुक्तौ फणी रज्जौ वारि सूर्यकरे यथा॥

The analogy is no doubt fine; but, in the case of the external world, how is the superimposition to be explained?

The new Psychology of the West has familiarized us with the phenomenon of 'suggestion', wherein the operator, by the mere mental act of *Sankalpa*, can make the subject see a romping lion in a London drawing-room or feel the pelt of rain when it is full spring-tide with the full moon sailing in a cloudless sky. That is *individual* hallucination, generally induced by hypnotism. But cases are on record of *Collective* hallucination, conjured up apart from hypnotism. This we call in this country *Indrajāla*—magical conjuring, the acme of which is the Rope-trick. This trick was in practice in Śrī Śankarāchārya's time and is referred to by him.* But as doubt has lately been sought to be cast on its genuineness, I shall quote here a similar trick of magic, which was witnessed by the Emperor Jehangir and recorded in his 'Memoirs'.

"They produced a man whom they divided limb from limb, actually severing his head from the body. They scattered these mutilated members along the ground and in this state they lay for some time. They then extended a sheet or curtain over the spot; and one of the men, putting himself under the sheet, in a few minutes came from below, followed by the individual supposed to have been cut into joints, in perfect health and condition, and one might have safely sworn that he had never received any wound or injury whatever."—"Memoirs of the Emperor Jehangir" (translated by Major David Price).

Using this analogy Śankara says:—

'लोकेऽपि देवादिषु मायाव्यादिषु च स्वरूपानुपमर्देनैव विचित्रा हस्त्यश्वादिसृष्टयो दृश्यन्ते। तथैकस्मिन्नपि ब्रह्मणि स्वरूपानुपमर्देनैवानेकप्रकारा सृष्टिर्भविष्यति।'

(*Bhāṣya* on II. i. 28 of the *Brahma-Sūtras*)

* 'यथा च मायाधरश्चर्मखड्गधरात् सूत्रेणाकाशमधिरोहतः स एव मायावी परमार्थरूपो भूमिष्ठोऽन्यः॥'

(*Bhashya* on I. i. 17 of the *Brahma-Sutras*)

When, however, you are able to pierce the illusion, to negate the *Avidyā*, the hallucination departs once for all.

'रज्ज्वज्ञानादहिर्भाति तज्ज्ञानाद् भासते नहि ।'

Therefore the Vedānta says, when you have realized the one Reality, the appearance—the make-believes can no longer persist.

'यदा सर्वमात्मैवाभूद्विजानतस्तदा कं केन पश्येत् ।'

(*Bṛhadāraṇyaka Upaniṣad* II. iv. 13)

So Śankara says:—

'यथा च मायावी स्वयं प्रसारितां मायामिच्छया-नायासेनैवोपसंहरति एवं शारीरोऽपीमां सृष्टिमुपसंहरेत् ।'

(*Bhāṣya* on II. i. 21 of the *Brahma-Sūtras*)

This, in brief, is the exposition of non-duality from the viewpoint of uncompromising Monism (*Suddhādwaita*).

The other exposition is that of *Viśiṣṭādwaita*,—that is, from the viewpoint of qualified monism. Taking this point of view, the Upaniṣad says:—

"In truth, he who has seen, heard, comprehended and known the *Atmā*, by him is the entire universe known,"—just as with the sounding of the drum, the conch-horn or the lyre, all the notes, as it were, of these instruments are already coincidently sounded."

' स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दान् शक्नुयाद् ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः । स यथा शंखस्याध्मायमानस्य न बाह्याञ्छब्दान् शक्नुयाद् ग्रहणाय शंखस्य तु ग्रहणेन शंखध्मस्य वा शब्दो गृहीतः । स यथा वीणायै वाद्य-मानायै न बाह्याञ्छब्दान् शक्नुयाद् ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ।'

(*Bṛhadāraṇyaka Upaniṣad* II. iv. 19)

As Dr. Deussen points out, "the *Atmā* is the musical instrument (drum, conch and lyre), the phenomena of the universe are its notes. Just as the notes can only be seized when the instrument is seized, so the world of plurality can only be known when the *Atmā* is known."

(*Philosophy of the Upaniṣad*, p. 76.)

This finds support from the final conclusions of modern science, which says that in ultimate analysis the multiple universe can be summed up in two groups—organic and inorganic, what we call *Sthāvara* and *Jaṅgama*. When inorganic substances are broken up, we arrive at 90 odd elements, which are all the time being acted upon and mobilized by certain physical forces—heat, light, electricity, etc. etc.. Similarly whatever is organic is made up cells—units of life manifesting through organisms composed of a few of the above-mentioned elements of the chemists.

Until recently science insisted that the so-called chemical elements were really atoms, unbreakable and indissociable. That delusion has now disappeared and the conclusion has been reached that all the recognized chemical elements are really modifications of a single pro-element, christened by Sir William Crooks as 'protyle'. I have already indicated that besides protyle we have certain forces—heat, light, electricity, etc. etc. At one time science thought that these forces were uncorrelated, but now it has been established that each force (including the Vital force or life and Psychic force) is transformable directly or indirectly into others. "They differ from each other chiefly in the character of the motion involved in the phenomena." (Dolbear). So Herbert Spencer says:—

"The power which manifests itself in consciousness is but a differently conditioned *form* of the power which manifests itself beyond consciousness."

All this was anticipated in the Vedānta; for we read in the *Gītā* (which is the quintessence of the Vedānta) that the light shining in the sun, the heat emitted by fire, the force of gravitation residing in

the earth, the vitality energizing the body, and the consciousness manifesting through the mind are all manifestations of the One Universal Divine Energy:—

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

(*XV. 12*)

'गामाविश्य च भूतानि धारयाम्यहमोजसा ।'

(*XV. 13*)

'जीवनं सर्वभूतेषु' (*XV. 14*)

'क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।'

(*XIII. 2*)

Thus, in the ultimate analysis, science has reduced the diverse multiplicity of the universe into the great duality of matter and energy—the same on a lower plane as the ancient *Sānkhya* speaks of as *Prakṛti* and *Puruṣa*—, matter and force being co-existent and inseparable—'संयत्तमेतत् क्षरमक्षरञ्च', so that, whether *Sthāvara* or *Jaṅgama*, each object is made up by the conjunction of these two—matter and energy.

'एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।'

(*Gītā VII. 6*)

This, then, is the ultimate duality (महाद्वैत), reached by Western science—spoken of in the Upaniṣads as *Rayi* and *Prāṇa*, or *Anna* and *Annāda*. Can they be synthesised into a unity, so that we have not two ultimates but only one—not *Dwaita* but *Adwaita*? Yes, they can. That is what the great Ṛṣis who gave us the scriptures of Hinduism did indeed do thousands of years ago. Thus we find the *Gītā* speaking of 'matter' and 'energy' as the two poles of Being,—as the *Parā* and the *Aparā Prakṛti* of *Brahma*—His two modes of manifestation—His *Vidhā* or *Prakāra*.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

(*Gītā VII. 6*)

The Purāṇas echo this teaching—the *Viṣṇupurāṇa* apostrophising the Ultimate Reality as the One from whom are emanated both *Pradhāna* and *Puruṣa*.

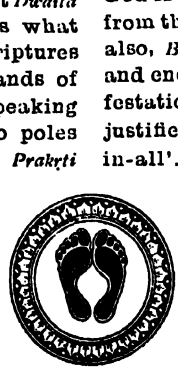
'यतः प्रधानपुरुषौ ।'

We also read that when the 'One without a second' desired to manifest—'एकोऽहं बहु स्याम्', His *Prakṛti*, bifurcated into *Chit* and *Jaḍa*—into matter and energy, which, when the hour strikes for the dissolution of the universe, are resumed into the Unity from which they had emanated.

प्रकृतिर्या मया ख्याता व्यक्ताव्यक्तस्वरूपिणी ।
पुरुषश्चाप्युभावेतौ लीयेते परमात्मनि ॥

(*Viṣṇupurāṇa. VI. iv. 38*)

The *Paramātmā* is therefore aptly designated as *Nārāyaṇa*—the Refuge of the Naras. What is *Nara*? It is firstly the totality of homogeneous matter—'आपो नारा इति प्रोक्ताः' (Manu); and, secondly, it is the aggregate of all Naras, of all manifested modes of divine energy, including man. The Upaniṣad sums up the whole thing when it says 'तस्मिन्नपो मातरिश्वा दधाति'. Therefore God is called प्रधानक्षेत्रपति or प्रधानपुरुषेश्वर. Thus, from the viewpoint of qualified monism also, *Brahma* is the only Reality, matter and energy being but *modes* of His manifestation. And the ancient teaching is justified: 'सर्वं खल्विदं ब्रह्म'—that is, 'God is all-in-all'.



Can Jiva become Iswara ?

-By Krishna Datta Bharadwaj, M. A., Acharya, Shastri.

There are two states of the *Jiva*—bondage and freedom. When he is entangled in the meshes of *Prakṛti*, he is called bound, and, when released from it, he is free.

Jiva is decidedly not God in his former condition, *i. e.*, bondage. Now let us see whether he can attain Godhead when emancipated.

An emancipated[1] *Jiva* can assume[2] one or more than one material bodies simultaneously and indulge in mundane or celestial pleasures or he can discard[3] all terrestrial ties. This assuming and discarding of gross bodies[4] entirely depends upon his will, which is now perfectly powerful.[5] In case he takes up a body, he enjoys just as we enjoy in our waking[6] periods. On the other hand, if he does not accept it, he can enjoy with the help of the mind only just as we can do in our dreams[7] or in contemplation. There lies a palpable distinction between our bodies and those of the emancipated Jivas. The latter are under complete control of the *Mukta Atmā* at whose command they appear and disappear, while with the former the case is quite a different one. An emancipated *Jiva* is free to go from region[8] to region as well as to remain in perfect bliss at one place, Between the nethermost portion (*Pātāla*) and the uppermost apartment (*Satyaloka*) of the universe his gait is without restraint. All the gods[9] bring presents to him and show reverence. One should not gather from the above description that a *Mukta* person is still within the clutches of *Māyā*. Nay, he is quite out of her reach. The great thinker Audulomi opined that an emancipated *Jiva* realizes his true nature, *i. e.*, pure *Chaitanya*,[10] a state similar to the unconditioned or *Nirvikalpa Samādhi* advocated by Patañjali.[11] Jaimini[12] declared that the real condition of the released is like that of God, *i. e.*, pure *Chaitanya* plus attributes such as 'Satya-sankalpa'. But then Bādarāyaṇa, the renowned author of the *Brahma-Sūtras* appears and announces his final verdict 'एवमप्युपन्यासादविरोधं बादरायणः'.

The aphorism means to say that if a *Mukta Jiva* seems to be in possession of qualities like true desire and unfailing resolve, he should not be considered to be

1 'मुक्तः प्रतिज्ञानात् ।'
(*Brahma-Sutras* IV. iv. 2.)

2 'भावं जैमिनिर्विकल्पामननात् ।'
(*Ibid.* IV. iv. 11.)

3 'अभावं बादरिराह ह्येवम् ।'
(*Ibid.* IV. iv. 10)

4 Cf. 'संक्षिपेच्च पुनस्तानि सूर्यो रश्मिगणानिव ।'
(*Mahabharata*)

5 'संकल्पादेव तु तच्छ्रुतेः ।'
(*Brahma-Sutras* IV. iv. 8.)

6 'भावे जाग्रद्वत् ।' (*Ibid.* IV. iv. 14)

7 'तन्वभावे संध्यवदुपपत्तः ।'
(*Ibid.* IV. iv. 13)

8 'तस्य सर्वेषु लोकेषु कामचारो भवति ।'
(*Upanishad*)

9 'सर्वेऽस्मै देवा बलिमावहन्ति ।' (*Upanishad*)

10 'चितितन्मात्रेण तदात्मकत्वादित्यौडुलोमिः ।'
(*Brahma-Sutras* IV. iv. 6)

11 'तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ।'
(*Yoga-Sutras* I. 51)

12 "आक्षेप जैमिनिरुपन्यासादिभ्य :।'
(*Brahma-Sutras* IV. iv. 5.)

below the standard of the final stage, because he always recognizes his true self and does never lose sight of it while meddling with the material objects. The desire of a *Mukta Jiva* is like that of God who takes active part in the sportive activity by creating, sustaining and destroying the countless universes. God is simultaneously both conditioned and unconditioned.[13] God is always conscious of His Self (नित्यबुद्ध),[14] always free (नित्यमुक्त) and always pure (नित्यशुद्ध). He takes *Māyā* as a companion for his ever-going sports, but he is never overpowered by her. This is His greatness. When we say that *Brahma* is सत्य, we mean that God exists, but His existence cannot be compared with the existence of the material objects. God exists without any change in His true essence, while the material things are undergoing changes every moment. When we praise God as *Chit*,[15] we know that His *Chaitanya* is not the material *Chetanā*.[16] When we declare that *Brahma* is *Jñāna*,[17] we take it for granted that this *Jñāna*[18] is not a function of *Buddhi*, which is an offshoot of *Prakṛti*. When we say that *Brahma* is *Ananda*,[19] we must know that this *Ananda* is not the *Ananda*[20] arising from one of the Karmendriyas (organs of action). When we say *Brahma* is *Satyakāma*,[21] we ought to know that this *Kāma* is not the *Kāma*[22] of the material body. God's *Sankalpa* is likewise not empirical. The existence of the Divine *Kāma* and *Sankalpa* is corroborated by the passages of the Upaniṣads, which describe the *Brahma* in a state prior to the material creation. What has been said about *Brahma* in respect of *Sat*, *Chit*, *Jñāna*, *Ananda* and *Sankalpa* is applicable to *Mukta* Jīvas also. The viewpoint of Bādarāyaṇa is very just and sound, since *Sankalpa* and *Chaitanya* are not incompatible with each other. Just as *Jñāna*, *Ananda* and *Satya* are so many phases of the *Atmā*, similarly *Sankalpa* is also one of them.

A *Mukta Jiva* enjoys equality[23] with God, but this equality is qualitative and not quantitative. The sun and the lamp are qualitatively one, *i. e.*, light; but quantitatively they are absolutely different. The *Mukta Atmā* is like a lamp,[24] while *Brahma* is like the sun. A lamp's light pervades and illumines a small closet, then a room, then a house, and, if you put it in an open space, it pervades a still wider area, but it can never compete with the light of the sun in pervasiveness and illumination.

The climax of pervasiveness[25] (व्यापित्व) and control[26] (नियमन) is in God, not in the

13 'निर्गुणं गुणभोक्तृ च।' (*Gita*)

14 'त्वं नित्यमुक्तपरिशुद्धविबुद्ध आत्मा।'
(*Srimad Bhagavata* IV. ix. 15

15 'या देवी सर्वभूतेषु चिद्रूपेण संस्थिता।'
(*Markandeya Purana*)

16 इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः।
एतत् क्षेत्रं समासेन सविकारमुदाहृतम्॥
(*Gita*. XIII. 6)

17 'सत्यं ज्ञानमनन्तं यद् ब्रह्मज्योतिः सनातनम्।'
(*Bhagavata*)

18 'अध्यवसायो बुद्धिः' (*Sankhya-Karika*. 23)

19 'आनन्दमयोऽभ्यासात्।'
(*Brahma-Sutras*. I. i. 12)

20 'वचनादानविहरणोत्सर्गानन्दाश्च पञ्चानाम्।'
(*Sankhya-Karika* 28)

21 'सत्यकामः सत्यसंकल्पः' (*Chhandogya*)

22 'काम एष क्रोध एष रजोगुणसमुद्भवः।'
(*Gita*)

23 'ब्रह्मविद् ब्रह्मैव भवति।'
'ब्रह्मैव सन् ब्रह्माप्येति।'
(*Brihadaranyaka Upanishad*).

24 'प्रदीपवदावेशस्तथा हि दर्शयति।'
(*Brahma-Sutras* IV. iv. 15).

25 'सर्वव्यापी सर्वभूतान्तरात्मा'
(*Svetasvataropanishad*)
'य आत्मनि तिष्ठन्नात्मानमन्तरो यमयति।'
(*Brihadaranyaka Upanisad*)

Mukta Jiva. Likewise omniscience[27] is obtained by the released, but the zenith[28] of it rests in God. Similarly, the emancipated soul gets various kinds of Siddhis[29] and becomes omnipotent;[30] but even then, as the scriptures say, he is unable[31] to create and rule the worlds.

We have thus seen that the *Mukta Atmā* does not become God in His impersonal phase, although he attains to the absolute qualitative similarity.[32]

Hindu philosophical books, such as the Vedas, the Purāṇas, etc. also believe in the personality[33] of *Parabrahma*. A *Mukta Puruṣa* can go both to the abode[34] of *Apara Brahma* or *Kārya Brahma* as well as to the abode[35] of *Parabrahma* or *Kāraṇa Brahma*. If he contemplates on *Parabrahma* as Śrīmannārāyaṇa, the *Mukta Puruṣa* gets a personality similar[36] to that of the Lord. He assumes a body of blue colour,[37] gets four arms,[38] puts on a yellow garment[39] like that of Śrī Viṣṇu; but even then there are some distinctive features of the Supreme Being which can never be obtained by the free soul. They are for instance:—

(1) Śrī Lakṣmī[40] Devī, who resides permanently on His bosom.

(2) Śrīvatsa[41] or the mark of Bhṛgu's foot, which is ever visible on His chest.

(3) Kaustubha,[42] the beautiful gem, which ever shines on His neck.

Even the sixteen[43] personal attendants of the Lord, who are all *Mukta Atmas*, have not got these personal distinctions which are reserved by the Supreme.

It is clear from the above statement that a *Mukta Jiva* does not become God in His personal phase also.

The conclusion now arrived at is that *Jiva* cannot become God even when emancipated.

None is like[44] God in all respects. Who then can dare assert that so and so was God, is God or will finally become God?[45] The answer is a negative one.

27 *cf.* *Yoga-Sutras* (III. 49)

28 'तत्र निरतिशयं सर्वज्ञबीजम्' (*Yoga-Sutras* I. 25).

29 *cf.* 'ततो मनोजवित्वं विकरणाभावः प्रधानजयश्च' (*Yoga-Sutras*. III. 48).

30 'अतएव चानन्याधिपतिः ।' (*Brahma-Sutras* IV. iv. 9)

31 'जगद्व्यापारवर्जं प्रकरणादसंनिहितत्वाच्च ।' (*Brahma-Sutras* IV. iv. 17)

32 'निरञ्जनः परमं साम्यमुपैति ।' (*Upanishad*)

33 He assumes various forms and names from manifold motives. Sri Ganapati, Sri Surya, Sri Siva, Sri Durga and Sri Vishnu are prominent figures who reside in divine abodes of all lustre and glory.

34 'कार्यं बादरिरस्य गत्युपपत्तेः ।' (*Brahma-Sutras* IV. iii. 7)

35 'परं जैमिनिर्मुख्यत्वात् ।' (*Ibid.* IV. iii. 12)

36 'वसन्ति यत्र पुरुषाः सर्वे वैकुण्ठमूर्तयः ।' (*Bhagavata* III. xv. 14)

37 & 38 'असितचतुष्टयबाहुमध्ये···' (*Ibid.* III. xv. 28)

39 'प्राप्तो भगवतो रूपं पीतवासाश्चतुर्भुजः ।' (*Ibid.* VIII. iv. 6

40 तस्याः श्रियस्त्रिजगतो जनको जनन्या
वक्षोनिवासमकरोत्परमं विभूतेः । (*Ibid.* 8. 8. 15)

41 'वसत्युरसि मे भूतिर्भवत्पादहतांहसः ।' (*Ibid.* X. 89. 12)

42 कौस्तुभाख्यमभूद्रत्नं पद्मरागो महोदधेः ।
तस्मिन् हरिः स्पृहां चक्रे वक्षोऽलङ्करणे मणौ ॥ (*Ibid.* VIII. ix. 3.)

43 'आत्मतुल्यैः षोडशभिर्विना श्रीवत्सकौस्तुभौ ।' (*Ibid.*)

44 'न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यः' (*Gita*)

45 'कैवल्यं प्राप्तास्तर्हि सन्ति च बहवः केवलिनः ।
ते हि त्रीणि बन्धनानि छित्त्वा कैवल्यं प्राप्ता
ईश्वरस्य च तत्सम्बन्धो न भूतो न भावी ।'
(*Vyasa-Bhashya on the Yoga-Sutras.*)

Vedanta in Tulasidas's Works.

—By B. Viswanatha Ayyar, B. A.

Although Tulasidas can in no way be regarded as a dogmatic philosopher enunciating, discussing, and establishing deliberately any particular school of Vedantic thought, his views on the interrelations of God and Man, Illusion and the Ultimate Reality are sufficiently well pronounced and clearly defined. The wonder of it is that such intricate problems as have taxed the brains of subtle dialecticians and rendered their works dry-as-dust have been explained in such pithy, simple, epigrammatic and straightforward aphorisms in the shape of Dohas (couplets) and Chaupais (quartrains) as every man in the street can quote with ease and understand with readiness. Many of the songs in *Vinaya-Patrikā* or the 'Humble Petition' placed at the sacred feet of Bhagavān Śrī Rāmachandra, clothed in picturesque metaphoric language, explain in a lucid manner the fundamental principles of the Vedānta. The interweaving of all these essentials in the living personality of the Lord of the Raghus imparts to them a vital force that elevates our feelings, inspires our imagination, and vibrates every sensory and motor nerve in our system.

THE PRINCIPLE OF MĀYĀ

What is Tulasidas's conception of *Māyā* or the Illusory Power? This is elucidated in a brief dialogue between Lakṣmaṇa and Śrī Rāma in the *Araṇya-Kāṇḍa*. Lakṣmaṇa asks in a perfect mood of परिप्रश्न or humility: "कहहु ग्यानु बिरागु अरु माया" (Tell me, O Lord, something about *Jñāna* or Illumination, *Virāga* or Dispassion and *Māyā*). The Lord defines *Māyā* as follows:—

मैं अरु मोर तोर तैं माया।
जेंहि बस कीन्हे जीव निकाया॥
गो-गोचर जहँ लगि मनु जाई।
सो सब माया जानेहु भाई॥
तेहि कर भेद सुनहु तुम्ह सोऊ।
बिद्या अपर अबिद्या दोऊ॥
एक दुष्ट अतिसय दुखरूपा।
जा बस जीव परा भवकूपा॥
एक रचइ जग गुन बस जाकें।
प्रभु-प्रेरित नहि निज बल ताकें॥

Egoism is the root of illusions. 'I' and 'Mine', 'You' and 'Yours' form the basis of the ignorance and separateness of all the beings that inhabit this perceptible universe. *Māyā* is of two kinds: 'Vidyā' and 'Avidyā'—positive and negative. *Vidyā* or the positive aspect of *Māyā* is the *Mūla-Prakṛti* or the primordial source that creates, protects and dissolves the universe.

'उद्भवस्थितिसंहारकारिणीं क्लेशहारिणीम्।
सर्वश्रेयस्करीं सीतां नतोऽहं रामवल्लभाम्॥'

'श्रुति-सेतु-पालकु राम तुम्ह जगदीसु माया जानकी।
जो सृजति जग पालति हरति रुख पाइ कृपानिधानकी॥'

The point of difference between the Almighty Creator and Dispenser of Man's destinies, and this illusory primordial source can be best illustrated by the analogy of an expert mechanic and his engine. The engine, by itself, cannot begin to perform any operation unless the mechanic sets the different parts in order and adjusts the keys properly. Even when the engine has been set in motion, the mechanic's presence is essential in order to feed the machine properly, regulate its motion evenly, and arrange the work systematically. When the engine gets out of order, it is the expert driver alone who can overhaul the

whole machine, repair it and re-arrange the parts. Similarly *Māyā*, being a blind force, cannot by herself create, protect, dissolve, and re-create without the inspiring energy and the driving force of God.

So much for *Vidyā* or the positive aspect of *Māyā*. As for 'Avidyā', the negative aspect, the poet says:—

व्यापि रहेउ संसार महुँ माया-कटकु प्रचंड ।
सेनापति कामादि भट दंभु कपटु पाखंड ॥

The multifold attractions of this universe are pervaded by this will-o'-the-wisp principle that misguides us in wrong paths. The Satanic influence of this vicious principle is so all-pervading and all-penetrating that even such sages as Nārada and the Sanaka brothers, and such Divine Beings as Brahmā and Śiva are brought inadvertently within her formidable and pernicious sway.

नारदु भव बिरंचि सनकादी । जे मुनिनायक आतमबादी ।
मोह न अंध कीन्ह केहि केही । को जग कामु नचाव न जेही ॥
तृष्नाँ केहि न कीन्ह बौरहा । केहि कर हृदयँ क्रोधु नहि रहा ॥

श्रीमद बक्र न कीन्ह केहि, प्रभुताँ बधिर न काहि ।
मृगलोचनि-लोचन-सर को अस लाग न जाहि ॥

गुनकृत सन्यपातु नहि केही । कोउ न मानमद तजेउ निबेही ॥
यह सब माया कर परिवारा । प्रबल अमित को बरनइ पारा ॥

Yes, she blinds us all in the guise of insidious temptations. Nay, she intoxicates us with lust and low desires. She maddens us all in the form of greed and avarice. She burns all our spiritual system with insensate anger. She paralyses the rich with inordinate pride. She deafens men in authority with excessive doses of vanity. She is the cause of the excruciating torture of lovers arising from subtle exchange of glances. She makes us feverish with youthful excitement. She blackens our faces with senseless egotism. She mars our spiritual progress with envy and jealousy. She tosses us to and fro by the whims of sorrow. She eats into our system in the disguise of the demoralizing worms of anxieties and limitless ambitions for riches, consorts, and posterity.

Now, the problem before aspirants is to find out a way to escape from the clutches of this illusory power. The devotional poet says:—

रामभगति निरुपम निरुपाधी ।
बसइ जासु उर सदा अबाधी ॥
तेहि बिलोकि माया सकुचाई ।
करि न सकइ कछु निज प्रभुताई ॥

Heartfelt devotion, unstinted, unequivocal, and unequalled, to the living personality of Śrī Rāmachandra alone can ward off for ever the encircling currents of the 'Avidyā' aspect of *Māyā*. The interrelations of God, Man, and *Māyā* will now be quite clear.

ग्यान-अखंड एकु सीतावर ।
मायावस्य जीव सचराचर ॥
मायावस्य जीव अभिमानी ।
ईसवस्य माया गुनखानी ॥
परवस जीव स्ववस भगवंता ।
जीव अनेक एकु श्रीकंता ॥

Man, the many, is under the satanic influence of *Māyā*. *Māyā* is, in turn, under the omnipotent sway of God, the One Ultimate Reality. So, *ipso facto*, absolute surrender to God alone can remove her demoralizing effects. Remember, these have been caused only by the Jīva's uncalled for interference with the Divine Law of Evolution, and *Karma*.

ईस्वर-अंसु जीव अबिनासी ।
चेतन अमल सहज सुखरासी ॥
सो मायाबस परेउ गोसाईं ।
बँधेउ कीर-मरकटकी नाईं ॥

God has created him pure (अमल). He has inspired him with Reason. He has filled him with the untold natural

wealth of happiness (सहज सुखरासी). The *Jiva* ought to have used these God-given powers to advantage, and co-operated in full with Divine Laws. But, alas! tempted by the outward attraction of *Mâyâ*, and being essentially restless owing to the infusion of life, he has meddled with the Divine Laws, and created the Gordian knot of Karmic complications. The unravelling of the Gordian knot is not possible without an appeal to God, who alone can restore *Jiva* to his natural state of spiritual health.

These mysteries of the interconnections of Jîva, Îśwara, and Mâyâ can best be illustrated by the following analogy of electric installations in a big city. A central electric power-house generates sufficient energy for lighting, cooking, fanning, conversing, and driving purposes. The power-house is under the control and direction of a General Superintendent who issues orders to the expert mechanics and workmen under him. If the citizens wish to take full advantage of the power-house, they ought not to interfere with the electric connections. They can, however, use the switches according to the directions and establish direct connections with the power-house.

Now look at the darker side of this useful system. Attractive electric lights may tempt you to a cinema, or a talkie, or a gambling-house, or a hotel, or a brothel, to entertain your lower senses, and give you temporary satisfaction. The insidious and compelling electric advertisements and loud-speakers may appeal to you, and you may waste your money, time and energy in buying articles of luxury or spending your time in soul-degrading occupations. Or, it may be that you tamper with the electric connections, or spoil the mains or break the switches owing to ignorance or for the sake of fun. This may result in depriving the connected house or lane or street of the various positive advantages of the power-house. These repairs may be temporary or permanent. But they can never be set right until an *appeal* is made to the General Superintendent by phone—

बिनु हरिभजन न भव तरहिं, यह सिद्धांतु अपेल।

It will now be quite clear from this analogy that the citizens or Jîvas alone are responsible for the troubles invited upon their heads. God, the General Superintendent, offered you immense advantages through the illusory power of the electric corporation. His Plan is to carry on the process of our evolution still further until we could reach the perfect state of self-realization and God-realization. Like the citizens in the analogy, Man enjoys the light of Reason, the fanning force of love and life, and the driving energy of the will. If he makes the right use of these God-given powers, well and good. If, on the contrary, he is foolish enough to be led away by the ephemeral attractions around him, or is wicked enough to dislocate the connections, woe will befall him sure and certain! Just as the citizens have to abide by the municipal electric regulations, Man has also to keep up to the injunctions of the Śâstras laid down by the ancient Ṛṣis—

'तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ।'

Just as, in the case of any serious mishap or closing of connections, we have to appeal to the General Superintendent on phone, we should also appeal to the Almighty for help, guidance, and correction by praying and feeling, and acting.

Even after this detailed explanation, some sincere enquirers may be pondering why there should be evil at all. Why not there be good and nothing but good in this universe? Tulasidas says:—

भलेउ पोच सब बिधि उपजाए।
गनि गुन-दोष बेद बिलगाए॥
कहहिं बेद इतिहास पुराना।
बिधि-प्रपंचु गुन-अवगुन साना॥

दुख-सुख पाप-पुन्य दिनराती।
साधु-असाधु सुजाति-कुजाती॥
दानव-देव ऊँच अरु नीचू।
अमिअ सजीवनु माहुरु मीचू॥

The truth is that the world can be controlled only by a mixture of opposites. If there is light, there must be shade; otherwise the beauty of the picture will be lost. "Sweet are the blessings of adversity", for it makes us struggle and gain strength. Evil forces test our moral stamina. The essential inequality of the world permits the flow of useful energy and the adjustment of levels. There must be a positive pole as well as a negative pole. There must be a infinity as well as a—infinity.

THE THEORY OF CREATION

This leads us on to the views of Tulasidas on the creation of the world, and those of the different schools of Vedantic thought in that particular. The following oft-quoted song written in cryptic language expresses in a nutshell all that can be said on the subject:—

केसव कहि न जाइ, का कहिए।
देखत तव रचना बिचित्र हरि
समुझि मनहिं मन रहिए॥ १॥
सून्य भीतिपर चित्र, रंग नहि,
तन बिनु लिखा चितेरें।
धोएँ मिटै न मरइ भोति,
दुखु पाइअ एहि तनु हेरें॥ २॥
रबिकर-नीर बसै अति दारुन
मकररूप तेहि माहीं।
बदनहीन सो ग्रसइ चराचर,
पान करन जे जाहीं॥ ३॥
कोउ कह सत्य, झूठ कह कोऊ,
जुगल प्रबल कोउ मानै।
तुलसिदास परिहरै तीनि भ्रम,
सो आपुनु पहिचानै॥ ४॥

O Keśava! what shall I say? I am not able to express my ideas on the wonderful way in which Thou createst the world. O Hari! the extraordinary plan of creation defies all my powers of expression. I am only staring at it with eyes full of wonder, and, after observing the process, keep perfectly silent. A formless painter, such as Thou art, has drawn the picture of the world on the illusory screen of *Māyā* with a colourless brush by mere Will-power—'स ऐक्षत एकोऽहं बहु स्यां प्रजायेयेति. Ordinary pictures can be effaced by washing; but the Creator's picture, in spite of its mysterious method of drawing, cannot be obliterated by any amount of washing—physical or chemical. Ordinary pictures, being inert, have no fear of the hand of death; but the Damocle's Sword of death hangs over the beings of this mysterious evolution. Ordinary pictures are objects of beauty and enjoyment; but, strange to say, the created world is an abode of miseries, not a bed of roses. The world is like the mirage of the sun's rays, and is therefore illusory. Just as the deer, cheated by the fanciful presence of water in the mirage, dies of thirst, so also man, hankering after the ephemeral worldly powers falls into the crocodile jaws of death. Some philosophers, like the followers of the Dwaita school of thought, opine that the world of perception is real. The Adwaita philosophers denounce it as false. Those of the Viśiṣṭādwaita system consider that it is falsehood mixed with reality. Tulasidas says, in conclusion, that all the three systems being nothing but hair-splitting distinctions without a difference, only those who rise above these empty discussions and mischievous hallucinations, and feel that the whole world is a Divine Cinema or drama or talkie-house, can realize the truth of the sacred text "I am *Brahma*."

Yet, Tulasidas does not overlook the methods of those philosophers; he makes effective use of the analogies of Brahma-

vādis in order to describe the object of his adoration.

आदिमध्यांत, भगवंत! त्वं सर्वगतमीश,
पश्यन्ति ये ब्रह्मवादी।
जथा पट-तंतु, घट-मृत्तिका, सर्प-खग,
दारु-करि, कनककटकांगदादी॥

THE METHODS OF GOD-REALIZATION: *JNANA vs. BHAKTI.*

Tulasidas has expressed his considered views on the methods of God-Realization, namely, the comparative merits of *Jñāna* and *Bhakti* in a lengthy sustained metaphor towards the close of *Uttara-kāṇḍa*. In *Araṇya-Kāṇḍa*, he defines *Jñāna* as follows:—

ग्यानु मानु जहँ एकउ नाहीं।
देख ब्रह्मु समान सब माहीं॥
कहिअ तात सो परम बिरागी।
तृनसम सिद्धि तीनि गुन त्यागी॥

The absolute absence of egotism is the sign of a *Jñāni*. He sees the Ultimate Reality anywhere and everywhere. Absolute renunciation cannot be attained until the aspirant rises completely above the temptations of the Siddhis and the slavery of the three Guṇas. But reaching this high ideal is not an easy job—

कहत कठिन समुझत कठिन, साधत कठिन बिबेक।
होइ घुनाच्छरन्याय जौं, पुनि प्रत्यूह अनेक॥

Jñāna defies explanation. Even if it is explained as clearly as possible, it cannot be understood by all. Even if it is understood, difficulties are so great that it can scarcely be attained. Even if somebody attains it by chance coincidence, it cannot be retained safely on account of the insurmountable obstacles.

What are these difficulties and obstacles? We have already explained in a previous paragraph how the *Jiva* has been caught within the firm grip of *Māyā* owing to ignorant manipulations, and that for absolute deliverance he has to appeal directly to God. But the encircling feeling of egotism forces him to try other ways by his self-sustained efforts to free himself from the above firm grip.

He fills himself first with high-souled faith, a *Kāmadhenu* or divine cow of infinite possibilities. He leads that cow into the field of scriptures, and feeds her alternately and by turns with the grass of *Japa* or incantations, *tapasyā* or penance, and the eightfold Yogic Sādhanas or methods. The cow of high-souled faith having given birth to the calf of *pure loving heart*, he uses the latter in increasing the flow of her milk. He then tethers the former with the rope of steady balanced will, brings the pot of confidence, calls in the services of the milkman of cloudless mind, and draws the milk of *Ahiṃsā*, the greatest *dharma*. He then boils the milk on the fire of desirelessness, cools it again with the fan of contentment and adds the sourness of spiritual courage. The happiness thus generated churns with the dasher of continuous logical thinking and contemplation. Self-control acts as the pot holding the curd, and straightforward, true, and kind speech acts as the churning rope. Out comes the butter of pure sacred renunciation. The aspirant then gathers the remnants of his good and bad actions, and prepares fire with yogic safety matches, and melts the butter of renunciation. This process burns the impurities of egotism, and, in the end, *Buddhi* cools the hot ghee of *Jñāna*, and renders it fit for use. This ghee is then filled in the lamp of steady contemplation placed on the support of equality. The wicks of all-pervading soul-perception are prepared by removing the seeds of the three states of experience (waking, dreaming, and sleeping), and the three Guṇas or qualities (*Sattwa*, *Rajas*, and *Tamas*). Thus the Lamp of Knowledge is prepared, and it burns the insects of haughtiness as soon as they reach near.

The steady flame of this lamp is the realization 'I am He'. It is very bright

and brilliant. Its brightness is intuitive experience. The illusion of 'I' and 'Mine' and 'Thou' and 'Thine' disappears. The darkness of temptations vanishes. Then the intuitive insight is able to unravel the Gordian Knot of ignorance and free itself from the firm grip of *Māyā*. Even then there is no end to obstacles or the hurdle race. *Māyā* then assumes the guise of the most attractive Siddhis, and tries to misguide the aspirant, and make him a blind Milton with the Paradise Lost! If the aspirant is wise, he treats them with indifference, and passes on. Now comes the final degree examination in which the aspirant is subjected to the severest tests by the deities who are in charge of the different sense-organs. After passing these tests unequivocally, he is invested with the hood of Saint-hood, and the Paradise is regained.

As against this circuitous method of attaining the highest state of Self-Realization or getting the degree of the Lamp of Knowedge, Tulasidas places the shortest cut shown by the jewelled beacon-light of *Bhakti*, which sheds lustre day and night. There is no need to go in search of wick, lamp-stand, or ghee. All ignorance vanishes immediately. No moth or any other insect can approach the jewelled light. The aspirant can never be subjected to spiritual diseases if he keeps firm hold of the straight path of *Bhakti*.

TULASIDAS'S MENTAL WORSHIP

Let me conclude this article with the famous mental worship or मानसपूजा contained in the 'आरती' song of the *Vinaya-Patrikā*—a song that is a glorious mixture of *Jñāna* and *Bhakti*:—

ऐसी आरती राम रघुबीरकी करहि मन।
हरन दुख-दुंद गोबिंद आनंदघन॥ १॥
अचर-चर-रूप हरि, सरबगत, सरबदा
बसत, इति बासना धूप दीजै।
दीपु निजबोध गत-कोह-मद-मोह-तम,
प्रौढ़ अभिमान चितबृत्ति छीजै॥ २॥
भाव अतिसै बिसद प्रवर नैबेद्य सुभ
श्रीरमण परम संतोषकारी।
प्रेम-तांबूल गत सूल संसय सकल
बिपुल भव-बासना-बीजहारी॥ ३॥
असुभ-सुभकर्म-घृतपूर्ण दस बर्तिका,
त्याग-पावक, सतोगुन-प्रकासं।
भक्ति-बैराग्य-बिग्यान-दीपावली,
अर्चि-नीराजनं जगनिवासं॥ ४॥
बिमल हृदि-भवन कृत सांति-परजंक सुभ
सयन बिश्राम श्रीरामराया।
छमा-करुना-प्रमुख तत्र परिचारिका,
यत्र हरि तत्र नहि भेद-माया॥ ५॥
आरती-निरत सनकादि, श्रुति, सेष, सिव,
देवरिषि, अखिल मुनि तत्त्वदरसी।
करै सोइ तरै, परिहरै कामादि मल,
बदति इति अमलमति दासु तुलसी॥६॥

"O mind! worship Lord Rāmachandra in the following way. Such a worship can remove the miseries resulting from the pairs of opposites, control the senses, and infuse happiness.

"Fill yourself with the thought that God Hari exists always and everywhere, within the movable and immovable objects around you. *Burn the Fragrant Incense* of this thought before the Lord.

"Feel that the lamp of Self-Realization is burning within you, and that the darkest temptations, anger, arrogance, and so on have disappeared, and that all traces of rank egotism have vanished. *Wave the Lamp* of such feelings before the Lord.

"Imagine that you are filled with extremely noble thoughts and feelings. Remember, these thoughts and feelings form the *Best Oblations* that could be offered to the Lord with a consecrated heart.

"Resolve with a determined will that all your doubts have been cleared, and that the lower desires of the vicious circle of *Saṃsāra* have ceased to function.



The Darling of Love.

This auto-suggestion is the best *pān suparī* you can offer to the Lord.

"Fancy as if the sum-total of good and bad deeds is in the form of *ghee* in the plate of worship in which ten wicks have been lighted by the fire of renunciation burning with the brilliance of *sattva-guṇa* or humility, and that there are three such rows of such lights, one above the other,—*Bhakti*, Steady Effort, and Knowledge. This is the best *Festival of Lights* that can be symbolized before the Lord.

"Understand that in your pure heart has been prepared a *bed of tranquillity*, and that the Lord is sleeping there very soundly. Lo! Patience and Mercy are serving the Lord in His deep slumber.

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम्।
तच्छुभं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः॥

Where the Lord exists there can be no distinction of sex, colour, race, or creed created by the Illusory *Māyā*.

"This is the mental worship daily performed by such great sages as Sanaka brothers, Vedas, Ādiśeṣa, Śiva, and Nārada.

"Tulasidas, the pure-hearted, assures us that those who adopt this kind of mental worship daily can reach the goal of existence."

Glory be to Śrī Sītā-Rāma.

Peace! Peace! Peace!

The Chariot of Life.

Reaping the fruit of their own action in this world, resting in the cavity of the heart—the other half of the Supreme—,these two (*Jiva* and *Brahma*) are described after the illustration of light and darkness, by the knowers of *Brahma*, nay, by those householders who worship the five fires, as also by those who keep the three *Nachiketa* fires. That *Nachiketa* fire, the bridge over which pass worshippers desirous of crossing over to the other side, and that which is *Brahma*, the immutable Supreme, beyond all fear, we have certainly been able thus to know. Know the Self to be the rider on the chariot of this body, guided by the intellect as the charioteer, drawn by the senses as powerful horses, controlled by the mind serving as the reins. Thus runs the vehicle over the course of experience. The Self thus conditioned by the senses and the mind is called the enjoyer (the subjective soul—*Jiva*) by those who know. He who is forsaken by the Charioteer (intelligent discrimination) and has no idea of guiding the reins—his mind—in the proper manner, has no control over the senses, like a driver over restive horses. He who has the intellect for his driver and the mind for proper reins, is able to reach the other end of the course, the highest essence of the All-pervading. This, ever-concealed in all, is never manifest, but is grasped by the sharp intellect of those who are trained to minute observation.

—*Kathopanishad.*

Vedanta.

(The Complete Cessation of Empirical Consciousness and the full Realization of Absolute Consciousness.)

By A Friend.

Vedānta may be interpreted, on etymological as well as logical and other grounds, as the complete cessation of empirical consciousness and the full realization of Absolute Consciousness. And, as the complete cessation of empirical consciousness and the full realization of Absolute Consciousness automatically imply the transcendence of the three Guṇas, Vedānta may be further characterized as the transcendence of the three Guṇas and the consequent (?) attainment of the *Nistraiguṇya* state—the state where one is above and beyond the influence of the three Guṇas. The transcendence of the three Guṇas again, in its turn, is possible only when the self (*Ahankāra*) is radically annihilated. Consequently, Vedānta may be, lastly, described as wholesale self-annihilation and the acceptance of the selfless (*Nirahankāra*) state.

This interpretation, as will be seen later on, is not altogether novel and unauthentic. It is by no means an uncommon feat of an extraordinary ingenuity. At least, it is in no way against the spirit of Vedānta.

These three sets of characterization of Vedānta,—as the complete cessation of empirical consciousness and the full realization of Absolute Consciousness, the transcendence of the three Guṇas and the consequent attainment of the *Nistraiguṇya* state and, lastly, wholesale self-annihilation and the acceptance of the selfless state—in purport imply one and the same thing, negatively and positively. As a matter of fact, the two terms of each set are reversible. That is, the complete cessation of empirical consciousness is the same as the full realization of Absolute Consciousness and *vice versa*, and so on and so forth.

To avoid misunderstanding and from certain other considerations the terms are so doubled. Thus, for example, the term 'the full realization of Absolute Consciousness' is added to the first—'the complete cessation of empirical consciousness', lest it (the first) should be regarded as a mere negation, an absolute void (*Abhāva* or *Śūnya*), which it by no means is. If one is, however, tempted to term it as a negation or void, one may do so by all means, provided one bears clearly in mind that IT IS A NEGATION OR VOID THAT IS FULL TO THE BRIM. The significance of the term 'the complete cessation of empirical consciousness' is to emphasise the practical—ethical side of realization. For, in the absence of this explicit characterization, there is every fear and likelihood of Vedānta's being perverted in the hands of a *Kaliyugi* type of *Vedāntī* in justification of his gross self-indulgence.

By the by, it will not be out of place to mention here that whatsoever leads one to this goal—the goal pointed out by the foregoing double sets of characterization, may be legitimately termed as 'Vedantic'. Thus, for example, if one attains this state by taking recourse to the path of devotion (*Bhaktimārga*), one has every right and reason to call one's path Vedantic. Similarly, if a second person realizes it through action (*Karmamārga*), he is perfectly entitled to designate his course as Vedantic. The same is the case with *Jñāna* and all other paths, if any.

Now, to start with the etymological considerations, Vedānta is a compound of two terms '*Veda*' and '*anta*'. *Veda*, a derivation from the root '*vid*' (to know), means knowledge, and '*anta*' means end or cessation. Vedānta, then, etymologically means the end or cessation of knowledge. The term 'Knowledge' here is to be construed in the sense of Empirical Consciousness as against Absolute Consciousness or Consciousness as such.

This interpretation of Veda as empirical consciousness may be supported by the following stanza of the *Gītā* and corroborated by certain other considerations also. The teaching of the Blessed One to Arjuna to the effect that all the Vedas have for their subject-matter the three Guṇas, and His calling upon him to be *Nistraiguṇya* ('त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन') clearly lays down that the Vedas are concerned with the three Guṇas only. It need hardly be pointed out that empirical consciousness also is constituted by nothing else but the mental and the physical aspects of the three Guṇas. What is physicality in empirical consciousness is represented by the substantial aspect of the three Guṇas and what is mentality is answered by their mental aspect. The substantial aspects of the Guṇas—*Sattva*, *Rajas* and *Tamas*—exactly correspond to their mental aspects—knowing, willing and feeling. What is *sattva* on the physical plane is knowing on the mental one; what is *rajas* on the former is willing on the latter and, lastly, what is *tamas* on the physical is feeling on the mental.

And, moreover, technically speaking, the Veda is a collection of affirmative and negative judgments ('विधिनिषेधमयो वेदः') and, practically, empirical consciousness is constituted and exhausted by these two all-inclusive types of judgments. Hence, it is not quite illegitimate to take Veda and empirical consciousness as synonymous. It should, however, be borne in mind that the epithet 'empirical' is not simply to be confined to experience here in this life only but it should also be inclusive of experience hereafter, in the life beyond. For the Vedic affirmations and negations speak not only of things pertaining to this life but also, rather mostly, of things pertaining to the life beyond. They speak equally of things mundane and celestial, secular and sacred both.

The oft-quoted line 'निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः।' supports the interpretation of Vedānta as the cessation of empirical consciousness, *i. e.*, the cessation of affirmation and negation, the transcendence of the three Guṇas—the physical and the mental contents of empirical consciousness. We do not require any further multiplication of such apt quotations to support this thesis.

It was pointed out in the beginning that the cessation of empirical consciousness automatically implies the transcendence of the three Guṇas. At this stage we need not say anything further in this connection. For, while considering the denotation and connotation of Vedānta, we have seen that empirical consciousness and the three Guṇas are one and the same thing. Hence the very cessation of the one means the automatic transcendence of the other.

Nor need we say anything of the third group of characterization of Vedānta as 'wholesale self-annihilation'. For what the cessation of empirical consciousness and the transcendence of the three Guṇas mean in general, is meant by wholesale self-annihilation in particular. So long as the self (*ahaṅkāra*) is there, the empirical consciousness and its physical and mental contents—the three Guṇas—will, *ipso facto*, remain intact.

Now as regards the paths Vedantic. It was said at the outset that whatsoever leads one to this goal may be justifiably termed as Vedantic. There may be innumerable paths—known or unknown, tried or untried,—which may take one to

this destination and, consequently, all of them may be characterized as Vedantic. But, helplessly limited as we human beings are, we cannot comprehend and appreciate them in their entirety. We may at best reduce their unlimited numbers to some categories of ours and judge them in our own terms. But, as all our categories are ultimately mental and mind, again, is constituted by the three all-inclusive tendencies of knowing, willing and feeling, we may classify all the paths ultimately into three heads, viz., (i) the Path of knowledge or cognition, (ii) the path of willing or conation and, lastly, (iii) that of feeling or affection. It need not be repeated that these three paths are determined by the predominance of the three Guṇas—*sattva*, *rajas*, and *tamas*—respectively. All the three paths originate and develop from the three Guṇas, to start with. But they are not thereby to be disregarded. Rather, to admit sincerely our lot, we have to start with them, fully conscious of their nature, in right earnest and with a fervent zeal. Our dogged and patient pursuit with whole-hearted sincerity will soon lead us to a stage where the *traiguṇya* state gradually wanes and the *Nistraiguṇya* state appears in all its lustre. We should patiently wait for it, and so long as it is not reached we should pay no heed to the cants of the opposite camps, who, in utter forgetfulness of their mission, and neglecting their duty, make it their main business to speak disrespectfully and disparagingly of others' paths as the effects of the Guṇas and hence not leading to the ultimate goal, the *Nistraiguṇya* state.

To avoid misunderstanding, one point requires further clarification. It is pointed out in the foregoing lines that the path of devotion is the spiritual correspondent of *tamoguṇa*. Thereby no disrespect to the path is, and should be, meant. As a matter of fact, every *Guṇa* has two aspects—one binding and the other liberating. It is the liberating aspect of every *Guṇa* that is meant here and it is the same liberating aspect of *tamoguṇa* that is represented in *Bhakti*. The liberating aspect of every *guṇa* as such is ultimate—free from and beyond all distinctions. The statement may be substantiated by the fact that Lord Śiva, who is the very symbol of *tamas* as such, is eulogized as the Greatest Devotee (*Parama Bhāgavata*). This leaves no room for any further doubt that by characterizing *Bhakti* as the spiritual correspondent of *tamoguṇa* no disrespect is meant to it.

It is only the empirical, *i. e.*, partial view of the *Guṇas* that is vitiated by all possible distinctions. It suffers from all sorts of complexes, those of inferiority as well as superiority. Our empirical life is always distorted by the tripartite division of subject, object and their mutual relation, and these, in their turn, are hopelessly multifurcated. Every knowledge-situation on the empirical plane involves the knower, the object known, and the act of knowing. The same is the case with every willing and feeling situation. The Absolute Consciousness knows no such vicious distinctions. In it all distinctions lapse, all complexes are resolved. It being realized, all becomes Absolute. The knower, the willer and the feeler; the known, the willed and the felt; the knowing, the willing and the feeling,—all are Absolute and nothing but Absolute. Herein lies its glory that it turns the very distinctions into Absolute, and Vedānta is to be hailed inasmuch as it leads to the complete cessation of all these distinctions and the full realization of Absolute Consciousness.

Sri Ramakrishna Birth Centenary.

By Swami Suddhananda.

Born in the year 1836 at Kamarpukur, an obscure village in the district of Hugli, Bengal, Ramakrishna Paramahansa lived his comparatively short life (of 50 years) mostly in the Dakshineswar Kali Temple on the Ganges about 5 miles from Calcutta, the premier city of India. His life was not full of innumerable outward activities; but in the inner world of his mind it was full of intense activity, which moulded his character in such a way that to the fortunate few of his contemporaries who came in contact with him it was a great object-lesson for moulding their own lives. Sri Ramakrishna, by his various spiritual disciplines—his actual practice, to the letter, of the different forms of *Sādhana* as inculcated in Hinduism with its divers forms such as Vaiṣṇavism, Śāktaism and Vedantism, as well as of the Mohammedan and Christian methods of *Sādhana*—realized the one absolute truth, the undivided Truth-Knowledge-Bliss, which is termed Viṣṇu, Śakti, *Brahma*, Allah, or God by different religions. He at last came to the conclusion that, though different religions are apparently contradictory, yet they are all true, and every sincere devotee, to whatever religion he may belong, comes ultimately to the same goal.

It is gratifying to learn that his birth centenary is soon going to be celebrated throughout the world in an adequate manner. I will try to point out in this short article how this celebration of his centenary, in which the study of his life and teachings will, of course, form the principal feature, well help India as well as the whole world to come to a position of mutual understanding and harmony.

Do we not see that the main obstacle to our mutual understanding is the belief in everybody's mind that his religion alone is true and all others are false? The most liberal among us may conceive that others' religions may contain some truths, but we think that our religion is the highest. In Hinduism the Vaiṣṇavas contend that Viṣṇu or Kṛṣṇa alone can give salvation, whereas the Śāktas claim the same thing about their favourite Deity—Śakti or Kālī. The Vedantist, on the other hand, says that, unless you realize the one absolute formless *Brahma* as true and all else false, there is no salvation. For want of space I refrain from mentioning the innumerable sects and subdivisions of these various cults always warring with each other, and refer the reader to his own practical experience. The Mohammedan will tell you that Allah alone is true and Mohammed is His only prophet. The Christian, on the other hand, believes that Jesus the Christ is the only begotten son of God, and that none can enter the Kingdom of Heaven but through Him. I may mention here another class of persons, who are to be found among all religions and are gradually growing in number; they are educated in the so-called modern style and have studied modern science. They call themselves Atheists or Agnostics and say that they cannot sincerely believe in any of the existing religions as these are mutually contradictory and full of superstitions. The days of crusades and killing or burning a person for his religious profession are almost gone from the world, perhaps never to return. Bloodshed and cruelty in the name of religion, even if they exist now, must be very scarce. But persecution with the pen and abusing each other's religion are, I am sorry to say, still rampant. In some places, perhaps, a little toleration is preached and practised. Still, looking at another's religion with equal reverence as one's own is a very rare

phenomenon indeed. Communalism is still the great bane of every society, and, I think, the coming Centenary of Sri Ramakrishna, the prophet of harmony, will help to a great extent to promote the noble object of uniting the different religions of the world in a grand ideal of universal religion. How is this to be brought about? By closely studying the life and teachings of Sri Ramakrishna. His life teaches us that we are not to discard the particular doctrines and forms and rituals of our own creed. A Hindu is not to cease to be a Hindu, a Mohammedan need not cease to be a Mohammedan, nor is a Christian required to cease to be a Christian. Let the follower of every religion stick to his own faith and practice it as zealously as ever; rather let him be more zealous in his particular religious practices, but let him also study the religious doctrines and practices of other relegions with reverence. Let the members of all religions gather under a common banner of universal religion, without giving up their particular distinguishing traits, and make a crusade against immorality and irreligion, which can be summed up in one word as selfishness.

With regard to the Agnostic educated class to which I have referred, I will tell the reader how Sri Ramakrishna, who was himself a staunch believer in God, dealt with a person of that class, and he will be charmed by his method of teaching.

Once a gentleman came to him and said, "Sir, I have lost my peace of mind, and, though I have tried all sorts of human means to restore it, I have failed. I cannot believe in the existence of God. So I cannot pray to Him for help in this matter. Can you, sir, show me any way of getting it back?" Reader, how would you have advised the gentleman with a view to ridding him of his troubles? Perhaps you would have tried to persuade him to accept your own faith, which to such a person would have been of no avail. What was Sri Ram. krishna's advice to him? He gently said, "Brother, can you not pray in this way: Oh, God, if you exist, extricate me from this trouble." It is said that the gentleman met him long after, expressed his gratitude for the piece of advice he had received, which, he said, had exactly suited his nature, and described how praying in that fashion he was not only cured of his trouble but in the end became a staunch believer in God.

If you read Sri Ramakrishna's teachings, you will find innumerable instances of his catholic way of teaching. He was an ardent believer in the doctrine of Incarnation (*Avatāra*) and also in the *Līlā* of Rādhā-Kṛṣṇa literally, like an ordinary Vaiṣṇava. But, when he met a person who could not believe in the doctrine of Incarnation, he would tell him, "You do not believe in Incarnations—what of that? Think of the formless God in which you believe, with earnestness and devotion: only don't be dogmatic nor quarrel with others who are of a different persuasion". About Rādhā-Kṛṣṇa he would say, "You do not believe in Rādhā-Kṛṣṇa Līlā literally—what of that? But, of course, you can try to imitate in your life Rādhā's intense love for Kṛṣṇa, and have such an all-consuming love for your God." To the orthodox Hindus he would say with reference to Christ, "Why call him Jesus Khrishta, as if he was a foreigner or an alien—think of him rather as Ṛṣi Khriṣṭa, and you will find a place for him in your own heart."

Want of space compels me to refrain from quoting more examples. Suffice it to say that a Western scholar like Max Muller and a Western writer and thinker like Romain Rolland have found in Ramakrishna a teacher from whose noble life and teachings they could learn lessons in catholicity.

Already many sincere souls throughout the world have come to this broad outlook by studying Sri Ramakrishna's life and teachings. His coming Centenary, by preaching his gospel of harmony throughout the world, will surely help

many more sincere truth-seekers in learning about this noble truth of the harmony of religions. Thus the movement for peace and concord and brotherhood will increase in strength as well as intensity, and, God willing, will help to usher into this world of strife and quarrel the kingdom of heaven which every one in his heart of hearts is seeking to find established.

Therefore, gentle reader, do you not feel inclined to join this Centenary movement and help to your utmost ability to make it a success which, you must admit, it eminently deserves ?

In this short article I have tried briefly to bring out the one prominent feature of Sri Ramakrishna's life and teachings. I hope to deal with other aspects of his teachings in future.

Tantra and Vedanta.

By Chintaharan Chakravarty, Kavyatirtha, M. A.

Different schools of Tantras had different systems of philosophy. In fact, five independent systems of philosophy of the five important schools of the Tantras are mentioned.[1] It is, however, to be regretted that the literature giving exposition of these systems has not come down except in the case of the Śaivas of Kashmir. Attempts may, therefore, be profitably made to reconstruct these systems on the basis of quotations from or references to them made in various works—Tantric or otherwise. As a preliminary to investigations regarding the Tantra Systems of philosophy, the present paper makes an attempt to put together the information scattered in a number of Tantric texts, commentaries, and works belonging to other branches of literature, which throws light on the relation in which the Tantras stand with the Vedānta, and on the systems of philosophy of the Tantras in general.

It will be noticed that the doctrines of some of the Tantra schools are at variance with those of the Vedānta, while there are some which follow the latter The philosophy of the Tantras is generally referred to as being in conflict with that of the Vedānta. The Tantra system, it is held, follows the theory of Evolution (परिणामवाद) as against the Theory of Appearance (विवर्तवाद) which is propounded in the Vedānta. The Tāntrikas, again, in contradistinction to the Vedāntis, recognize five Avasthās and Kṛtyas, *e. g.*, *turya* and *turyātīta* in addition to *Jāgrat*, *Swapna* and *Suṣupti* of the Vedāntis as also *tirodhāna* and *anugraha* in addition to *Sṛṣti*, *Sthiti* and *Saṃhāra* of the latter.

> 'शैवशाक्तसौरगाणेशवैष्णवनास्तिकमतप्रति-
> पादकानि षड् दर्शनानि सन्ति ।'
>
> (Nilakantha's commentary on the 'Devibhagavata')

The views of some of the schools of the Tantras are dogmatically refuted in the *Vedānta-Sutras* (II. ii. 7-8), the commentators of which incidentally refer to the characteristic doctrines of these schools, that are in conflict with the views of the Vedānta. These two sections are supposed, by the Saivite commentators, to have been meant for the refutation of the cardinal principles of sections of the Śaivas and of the Pāñcharātras, while, according to the Vaiṣṇavas, they refute the views of the Śaivas and of the Śāktas. The *Mrgendra Tantra* (II. 10ff.), on the other hand, refutes the views of the Vedānta system. The *Siddhānta*

Tantras of the South are also found to have been anti-Vedantic, criticizing as they do the theories of Adwaita Vedānta.[1]

Some of the schools of Tantra were again definitely Pro-Nyāya-Vaiśeṣika or Pro-Sānkhya in their views, evidently with no sympathy for Vedānta. The Nyāya as well as the Vaiśeṣika systems are expressly associated with sections of the Śaivas[2]. The *Adwaitamañjarī* by a disciple of Śankara and the *Marīchikā* of Vrajanātha Bhaṭṭa explain the *Vedānta-Sūtras* (II. ii. 7) as being refutations of these schools. Ki-tsang commenting on the *Sata-Śāstra* refers to the sixteen categories of Nyāya as having been expounded by the followers of Maheśwara.[3]

In some quarters a relation is sought to be established between the Tantras or at least the Śaiva portion of them and the Sānkhya system of philosophy.[4] This may be due to the fact that there are some common categories recognized by both. Lakṣmīdhara in his commentary on the *Saundaryalaharī* has even made an attempt to identify the categories of the Tantras—51 or 36—with the 25 categories of the Sānkhya.

On the other hand, there are clear indications which unmistakably point out that some at least of the schools of Tantras have definite Vedāntic leanings. All the more important schools of Tantras had their own commentaries on the *Vedānta-Sūtras* interpreting the latter in accordance with the doctrines of their respective systems of philosophy. Of these the commentaries of the Vaiṣṇavas and the Śaivas are well-known, while the commentary of the Śāktas is believed to have been lost. The *Akūtāgama-Tantra* prescribes the study of the Vedānta as one of the principal duties of a Tantric worshipper. Śakti or the Supreme Goddess is identified with the Supreme *Brahma*, described as being qualified by *Māyā*, which is either predominant or secondary. She is, in fact, stated to be the aim and end of the Vedānta. The illusory nature of the world is occasionally emphasised in the manner of the Vedāntis.

The Tantra form of worship also serves as a course of practical training for the realization of the Vedantic ideal of the identity of the finite with the Infinite—of the individual Soul with the Supreme Soul. The various parts of this worship—*Bhūta-Suddhi* and the different Nyāsas—all aim at this realization. The worshipper has to conceive his body as the seat of the deity at the time of offering worship. On the occasion of 'internal worship' (*antaryāga*), which is the ideal and more preferable form of worship, this process is carried a step further. Here the worshipper has to make attempts to realize the identity of the deity not only with himself but also with all the objects of worship. It would thus appear that, in spite of the differences in doctrinal details, the Tantras had the same ideal in view as the Vedānta.

1 S. Suryanarayana Sastri: *Siradwaita of Srikantha*, p. 3.

2. 'नैयायिकशासनं शैवमाख्यायते वैशेषिकदर्शनञ्च पाशुपतमिति'. (*Shad-darsana-samuchchaya* of Gunaratna.)

3. Keith: *Indian Logic and Atomism*, Chapter X; Pre-Dingnaga Buddhist text on Logic from Chinese sources, p. XXIX.

4. 'अन्यथाख्यामुपाश्रित्य सांख्यवच्छिवशासनम्।'
(*Tattva-prakasika* of Srikumara, IV. 3)
'सांख्यमतेषु चतुःषष्टितन्त्रादिषु'
(Bhatta Narayana on *Mrigendra-tantra* II. 10)

4. देव्या मायाविशिष्टब्रह्मरूपत्वात् क्वचिन्मायोपसर्जनब्रह्मरूपत्वेन वर्णनं क्वचिद् ब्रह्मोपसर्जनमायारूपत्वेन वर्णनम्।
(Nilakanaha's commentary on the *Devibhagavata*

Vedantic Truth.

By Atal Bihari Ghosh, M. A., B. L.

There is considerable lack of knowledge about the meaning of the word *Tantra* and what the ritualistic Tantras teach. The Tantras are associated in the minds of the educated classes with what is known as Magic, and Tantricism has accordingly been termed as *Indrajāla-vidyā*, *Mohana-śāstra*, *Rahasya-vidyā*, the mystic science which deals with magic and so forth. It has also been erroneously held by some that Bon religion, which is the source of Tantricism, mainly deals with magic. These misstatements not only betray a lamentable ignorance on the part of those who make such bold assertions but do the gravest injustice to the subject itself.

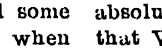
The word *Tantra* means a treatise or a text-book. It is synonymous with *Śāstra* or a book of injunctions. There are Tantras which deal with medicine, there are others which deal with Chemistry, and others again which deal with the Darśanas. The Sānkhya Darśana, for instance, is called a *Tantra*. There is a story-book which is called *Pañchatantra*. Besides, there is a large mass of scriptures dealing with religious instructions, which may be taken as guides on the path of life. These latter books are very often taken in a wrong light with the result that Tantras are wrongly classed with *Indrajāla-vidyā* and the like. It is also held by some so-called eminent authorities that these religious Tantras are classified under four heads, viz., Śaiva Tantras, Śākta Tantras, Vaiṣṇava Tantras and Bauddha Tantras. This is an erroneous statement. The Buddhist Tantras form a class by themselves. The Brahmanic Tantras are divided into five classes—viz., Śaiva, Śākta, Vaiṣṇava, Gāṇapatya and Saura. Most of the Tantras are not in conflict with *Sruti*. The object of all these five classes of Tantras is to lead the *Sādhaka* to the same ultimate goal which *Sruti* also aims at, viz., the *Brahma*, and it is thus wrong to say, as is held by some, that Tantricism is "beyond the pale of Vedic religion". There is, it is true, a class of Tantras which are non-Vedic. This is proved by a text in *Vāyavīya Saṃhitā*, which says that the Śaiva Tantras are divided into two classes: (1) those which accord with the *Sruti* and (2) those which do not. But the bulk of the Tantras available now is in harmony with *Sruti*. It is frequently asserted that Śiva-worship should be avoided by a Vaiṣṇava and texts are also quoted in support thereof (*SrimadBhāgavata* IV. ii), so as to show that the two forms are in conflict with one another. This is altogether an erroneous statement and is based on a distorted interpretation of the text, which means that the *Sādhaka* who has elected to reach the *Brahma* through the Vaiṣṇava rituals should concentrate on what his own scriptures enjoin and not allow himself to be diverted by the teachings of other scriptures. It is highly necessary that a distinction is made in all cases between what a school says of itself and what others say of it. In Christianity both Catholicism and Protestantism claim to be based on the Bible and each alleges that the other is a wrong interpretation of it. Each of the numerous Protestant sects says the same thing of the others. The text alluded to says that the worshipper of Śiva is a *Pākhaṇḍī*, which no one should misinterpret as meaning anything contemptuous, but it simply means a heretic. In our scriptures one frequently comes across passages which say things in a slighting way of subjects which are not within the competence of the learner. They are said,

not with the object of wholesale condemnation but with the sole object of keeping the attention of the learner to what he at the time is trying to master. The doctrine of *Adhikāra* or competency is not taught in our Universities and not understood by those who pass their portals, and the result is disaster, as is illustrated by the misconception of things and ideas. Some are also heard to say that with the exception of *Agnipurāṇa* mention is nowhere made of Tantricism except in connection with the low sacrilegious character of the Tantric Cults. It would surprise them to learn that in the 27th Chapter of Book XI of *Srimad Bhāgavata* Śrī Kṛṣṇa, speaking to Uddhava, says: "There are three ways in which I am worshipped according to the competence of the worshipper—viz., Vedic, Tantric and mixed." Then again in the fifth chapter of the same book it is said that people vary in competency and, according as their competency varies, they in worship follow different Tantras. In the *Mahābhārata-Śāntiparva*, Chapter 199, it is said that all sacrifices and penances, the Vedas, the Tantras and the Mantras are based on truth. There is a passage in the 350th Chapter of the *Śāntiparva*, which says practically the same thing. In the *Bhaviṣya Purāṇa* there is an adoration of the *Brahma* in one of Its various aspects, in which it is said "Obeisance to Him who is *Tantramaya*, who can be known by the Vedānta and who is the witness of all our acts. All the Purāṇas, in fact, speak of the necessity of the Vedic and Tantric rituals. Tantra is looked up to with the same veneration as the Vedas. The *Hārīta-Saṃhitā* says that *Sruti* is of two kinds—viz., Vedic and Tantric. Kullūka, the great commentator of *Manu-Saṃhitā*, says the same thing. Some are inclined to believe that the introduction of the worship of Śākti and other similar rites in Tantricism makes the conclusion indubitable that it must have been of foreign origin. It is also said that Goddess Durgā, wife of Śiva, is also unknown in the "Vedic pantheon". These people do not seem to have thought of the *Gāyatrī-Mantra*, nor of the *Devī-Sūkta*. They do not also seem to have understood the *Swetāśvatara Upaniṣad*, the *Tripurā Upaniṣad*, the *Bhāvanopaniṣad*, to mention only a few, if these came within the scope of their study. These clearly show that the *Śakti* aspect of the *Brahma* is as fully recognized in the *Sruti* as the wisdom (*Jñāna*) aspect. The name *Durgā* appears in the *Rigveda* at several places. In the *Maitrāyaṇī-Saṃhitā* the name of Gaurī occurs. It would take too much space to go into further details as regards recognition of the *Śakti* aspect in the *Sruti*. Those who assert that the Tantras are of foreign origin evidently draw their inspiration from Dr. Hara Prosad Shastri's Catalogue of Nepal manuscripts, Vol. I, where the latter makes the remark that "It comes from outside India." "Similar misconception hangs about the dialogue of Śiva and Śakti as a dialogue between two persons. It may be stated for a clear elucidation of the above that the dialogue between Śiva and Śakti is not a conversation between two individuals, viz., Śiva and Śakti, but it is Śiva who raises the question as a disciple and answers it as a *Guru*. This is clear from a text in *Swachchhanda Tantra*. Similarly Kailāsa does not refer to any material mountain. Whether the region near the Manasarovar lake is outside Bhāratavarṣa or not is likewise generally misunderstood. These people do not seem to be aware that Bhāratavarṣa is divided into three Krāntās—viz., Viṣṇu-Krāntā, Ratha-Krāntā and Aśwa-Krāntā. Rathakrāntā is the region which extends to the north of the Vindhya mountain and includes Mahāchīna. Bhāratavarṣa, accordingly, is not what is known as British India but covered a much larger area and possibly included the whole of Asia, if not also a part of Africa. Emblems of phallic worship have been discovered in remote Rhodesia and it is said by some who are competent to pronounce an opinion that the cross is a form of the Phallic emblem.

The following verse is interpretated in a very amusing way:—

आगतं शिववक्त्रेण गतञ्च गिरिजाश्रुतौ ।
मतञ्च वासुदेवस्य तस्मादागममुच्यते ॥

From the gross materialistic point of view Girija's organ of hearing has been called her mouth. The real interpretation, however, is that what comes out of the mouth of Śiva goes into the ears of Girijā and is approved by Vāsudeva and is therefore called *Agama*. From the same point of view Śiva is said to have a foreign origin, viz. Tibetan. This is a most audacious statement. Śiva is mentioned in all the Vedas in many places. "To those only who can put up such fanciful interpretations, the fact of our ancient sages being under the necessity of borrowing a word of Tibetan origin can be understood. These people, however, are not evidently in touch with the Mantra-Śāstras of Bhāratavarṣa and do not know how jealously guarded the Mantras are. It probably passes their understanding to know that the word *Siva* is derived from the root 'vaś'. It is admitted by them that the Tibetans borrowed some words from Sanskrit, but why, when it came to the word *Siva*, the order was reversed, is not stated. It has also been observed that as a form of worship Tantricism is the same as Śaivism or Śāktaism, but it is not stated how this conclusion has been arrived at. These gross materialistic interpretations owe their origin to the predominance of the ideas of *Paśu* class of humanity over those of the other two classes. The *Paśu* class of humanity is satisfied with what is apparent to his gross senses and has no inclination to rise higher and go beyond the words which are in front of him. The other class which humanity is classed under, viz., the *Vira* class, is dissatisfied with the material aspect and struggles to rise higher and understand the true nature of things. While to the third and the best class, which is known as *Divya*, the highest Truth, the true interpretation of the *Śāstra* is apparent. Herein are briefly indicated the pitfalls into which the students of Tantric Scriptures have fallen and are again likely to fall into. If these be avoided and the subject pursued in the right way, it will be seen that the claim made that they form part of the *Sruti-Prasthāna* of Vedānta is absolutely correct. It will also be found that Vedānta is not mere speculation but that Vedantic truth is within the the scope of experimental realization.



The Way to Mukti.

Action leads to rebirth, and rebirth to pleasure and pain. Hence arise all likes and dislikes, which again propel to action resulting in religious merit and demerit. These put the ignorant wanderer, again, into the bonds of rebirth;—and so on and on for ever rolls the wheel of this world. Nothing but ignorance is the cause of all this; the remedy lies in the destruction of ignorance. Knowledge of *Brahma* is the way to find final beatitude in the destruction of this ignorance; for knowledge alone, not action, which is only a part of ignorance, is competent to accomplish this result. Nor is it possible to do away with likes and dislikes as long as ignorance is not done away with. This is therefore undertaken with the object of destroying ignorance as well as its effect, this world,—and also of explaining the real philosophy of *Brahma*.

—*Upadesasahasri*

Nimbarka Philosophy.

(Dwaitadwaita-Siddhanta)

By Swami Paramananda Das.

Of the four religious sects that are prominent and prevalent in India the Nimbarkists are one. Their religion also like that of most of the Vaiṣṇavites and Sannyāsis is based on Vedānta. They teach nothing which is not contained in Vedānta and never follow any mode of worship that will not lead to the aim Vedānta points out. The celebrated Vedānta-Siddhānta known as Dwaitādwaita (the theory that is monistic as well as dualistic) was preached in this land by Bhagavān Nimbārkāchārya. A strong feeling of *Bhakti* or divine love and a fear of the dangerous consequences of the doctrine of *Māyā* or illusion are among the guiding principles of this development. Bhagavān Nimbārka ia said to have been a Tailanga Brahman by birth and to have lived in a village called Nimba. His father's name was Jagannātha and his mother's, Sarasvatī. Nimbārka composed the *Vedānta-pārijāta-saurabha*, which is a short commentary on the *Brahma-Sūtras*, and also a small work, containing ten stanzas, of the name of *Siddhānta-ratna*, usually called *Daśaślokī* from the number of the stanzas contained in it.

Vedānta or the *Brahma-Sūtras* tell us of *Brahma* (*Para Brahma*), the Supreme Cause of this movable and immovable world. From Him emanated this universe, in Him it is established and in Him it will be dissolved. In His real aspect, *Para Brahma* is, on the one hand, devoid of all distinguishing qualities, All-pervading, Complete, Non-dual, Unchangeable and, on the other, Omniscient, Omnipotent, the Creator, Protector and Destroyer of the Universe, manifested in diverse forms, the Dweller in the hearts of all, and the Guide. With the immanence of God is associated His transcendence also. As the earth in this world is transformed into trees, creepers, plants, fruits, flowers, flesh, bone, and various other forms, and these trees, plants, creepers, fruits and flowers, etc., falling on the ground, take in time the form of earth, merging the differences in them, so also this universe with various names and forms originates from *Brahma* with whom it will remain in Oneness after the Dissolution, devoid of all distinctiveness. The Immutable Supreme Reality (*Akṣara Brahma*) is *Sat*, *Chit*, *Ananda* (Existence Absolute, Knowledge Absolute and Bliss Absolute).

Śrutis describe *Brahma* as *Sat*, *Chit*, *Ananda*. In the Śrutis we have:—

"He practised penance and knew *Brahma* as *Ananda* (Bliss). From *Ananda* issue these beings. Having emanated from *Ananda*, they subsist on *Ananda* and after death they enter into *Ananda* again."[1]

Taittirīya Upaniṣad, Bhṛgu-Valli.

"He is *Rasa* (Enjoyment). Getting *Rasa* one becomes blissful himself. Had there been no *Ananda* in this universe (or in the sky of one's own heart), then who would have lived or engaged in activities? This alone (this *Brahma* who is Bliss) gives enjoyment."[2]

Ibid., Brahmānanda-Valli.

1 'स तपस्तप्त्वा''''''आनन्दो ब्रह्मेति व्यजानात्। आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते। आनन्देन जातानि जीवन्ति। आनन्दं प्रयन्त्यभिसंविशन्ति।'

2 'रसो वै सः रस ह्येवायं लब्ध्वानन्दी भवति। को ह्येवान्यात् कः प्राण्यात्। यदेष आकाश आनन्दो न स्यात्। एष ह्येवानन्दयति।'

"*Brahma* is Truth and Knowledge, and Unlimited, too.[3]"

Ibid., *Brahmānanda-Valli.*

The Śrutis speak of *Brahma* as *Ananda*. Unless *Brahma* is One and All-pervading, He cannot be bliss in reality. If there be a second thing, *Brahma* becomes separated, being limited by the second thing which is not pervaded by Him. In *Śruti* it is said:—

"That which is *Bhūmā* (Limitless Vastness), is Enjoyment; there is no enjoyment in limitation, *Bhūmā* is enjoyment."[4]

"That which is *Bhūmā* is Immortality that which is little is prone to death.[5]"

Hence the Śrutis point out that from the Blissfulness of *Brahma* is proved His singleness and All-pervading nature.

Now, if we think deeply, we shall find that there can be no existence of *Ananda* (enjoyment) without knowledge. If one cannot feel the enjoyment that is in him, then that enjoyment has no existence so far as he is concerned. Sugar cannot enjoy its own sweetness. Men enjoy it and call it sweet. So sweetness is an object of Knowledge. Had there been no perceiver, the sweetness of sugar could not have been known. But *Brahma* is second to none, hence He is Himself the Enjoyer of His own enjoyment. Thus we know Him as possessed of *Chit*, (Knowledge) by which He enjoys the enjoyment that is inherent in Him. Hence *Brahma* is called *Sachchidānanda.*

Bhagavān Nimbārkāchārya has in his teachings prescribed ways by following which we may attain that fitness which will enable us with loving hearts to merge ourselves in the Vastness of His Reality like rivers flowing into the ocean, for the attainment of Absolute Bliss (which is ever unchangeable). As the created are the forms of the Creator, one is to perceive and visualize God in every being, remaining aloof from malice, untruth, quarrels and infliction of injuries on others, so as to become pure at heart and free from egoism. This purity alone will bring peace eternal. The four aspects of Dwaitādwaita-Siddhānta are being described as follows:—

(1) The universe, the object of sight (*Dṛśyasthānīya Jagat*);

(2) The individual Egoes, who see the things of the world separately (*Draṣṭā Jiva-Samūha*),

(3) Iśwara, who ever sees the things of the creation simultaneously and in full (*Niyantā Iśwara*—God, the ordainer);

(4) The Immutable Supreme Reality who is without form or name (*Sachchidānanda Brahma* or *Akṣara Brahma*). He is Ever-existent, Unchangeable, the Perceiver of *Ananda* (Enjoyment). The Śrutis speak of Him as *Akṣara* (the Immutable).

This fourth aspect—*Anandarūpī Brahma* (Bliss Absolute)—is possessed of a power named *Māyā*, inherent in Himself. *Prakṛti* (the Primordial Unmanifested Nature) is her another name. Though *Brahma* is One Undivided Whole, and always Unchangeable, this *Māyā* causes the *Ananda* (enjoyment) inherent in *Brahma* to be felt in endless distinct forms, *i. e.*, Bliss Absolute comes to be the object (*Viṣaya*) of Knowledge Absolute (*Chit-Sakti*), being manifested into plurality. In other words, the Bliss which is inherent in *Brahma* is possessed of such a capacity that while remaining as an Undivided whole, He will manifest Himself into diversity (*i. e.*, the Bliss will be perceived—seen and enjoyed in endless forms by His own *Chit* or Knowledge.) This capacity or *Māyā* (मीयते अनया—that which measures

[3] 'सत्यं ज्ञानमनन्तं ब्रह्म।'

[4] 'यो वै भूमा तत्सुखं, नाल्पे सुखमस्ति। भूमैव सुखम्।'

[5] 'यो वै भूमा तदमृतम्। अथ यदल्पं तन्मर्त्यम्।'

the Immeasurable), as it is called, is a power inhering in Him.

The endless forms that are the manifestations of God are summed up as the Universe. It is an object of cognition through His knowledge. The name *Iśwara* (the Ordainer) is attributed to this "power of perception" which sees simultaneously all the objects in creation in full. So Iśwara is Omniscient. Iśwara is termed as *Jiva* (the individual Ego) while seeing the things one after another. So *Jiva* is limited in its perception, not being a seer in full. Iśwara and *Jiva* both are, in different aspects, the manifestations of the Knowledge Absolute (*Chit*) which is embodied in *Brahma*. These are both ever-existent. The Universe also is without beginning and everlasting in the sense that all the forms, that were manifested in the past, are manifested in the present or will be manifested in the future, lie in the knowledge of Iśwara. As Iśwara is Omniscient, He is above time (कालातीत) and there is no law of succession in His Knowledge. But *Jiva*, being distinct in nature from Iśwara, has a defective vision, seeing one after another the things that ever lie in the knowledge of Iśwara. Hence the things of the world enter the knowledge of *Jiva* one after another and appear as born, living and dead. So, in the knowledge of *Jiva*, the world is ever-changing, has no stability, but nothing, surpassing that which lies in the knowledge of Iśwara, the Omniscient, can appear in the knowledge of *Jiva* the ill-seer. Hence *Jiva* is ever dependent on Iśwara, the Ordainer of all of his activities.

Iśwara and *Jiva* are immutable and transcendent. Both are of the nature of *Chit* (Knowledge) and are seers. This *Chit* is ever Unchangeable. The forms that are seen by *Jiva* always undergo changes, so they appear to be changeable. *Jiva's* and Iśwara's nature as Knowledge (*Chit*) never undergoes a change, so they are both without decay and without any change. But the forms in the world being without number, the seers of these forms are also numberless. But the *Chit* termed as Iśwara, being All-pervading, is *Bhūmā* (Vast, Limitless) in nature, while *Jiva* is an atom, who, remaining as the dweller in every form, makes it an object of perception. But, just as the tiny flame of a lamp brings the places spreading far around within the reach of its illumining power, so also *Jiva*, though atomic in size, makes the things spreading to a great distance its object of sight. Unlike Iśwara, *Jiva* cannot comprehend the whole universe at the same moment. *Ananda* (Bliss), which is perceived by the fourth aspect, viz., the Supreme Reality, is ever transcendent, ever unchangeable. There is manifestation of distinct forms in Him. So singling this fourth aspect, *Sruti* has termed Him as *Akṣara* (the Immutable).

The conclusion arrived at from the above exposition is that the universe is a part of *Brahma*. In the knowledge of *Jiva* it is changing (क्षरस्वभाव) and is endowed with endless forms. *Jiva* also is a part of *Brahma*, is immutable (*Akṣara*), and atomic in size and there are countless such Jivas. Jivas and the universe both are dependent on Iśwara. The universe lies in the knowledge of Iśwara, who is ever Omniscient, the One, the Limitless, the Immutable, and the Sustainer and Protector of it. He is also the Ordainer of Jivas. Being only a seer in nature, He is without form and beyond the universe of forms,—is self-existent. As constant and Immutable, *Brahma* is beyond everything, is All-Bliss, and All-Knowledge, in entirety without a form and there lies no knowledge of any distinct form in Him; truly, He is called *Parabrahma*. But Iśwara, *Jiva* and *Jagat* (the universe) lie in Him—are His manifestations. In the seventh chapter of the sixth part of *Viṣṇu-purāṇa* the four aspects of *Brahma* have been described in a slightly different way, viz.,

आश्रयश्चेतसो ब्रह्म द्विधा तच्च स्वभावतः ।
भूप मूर्तममूर्तं च परं चापरमेव च ॥४७॥
अमूर्तं ब्रह्मणो रूपं यत्सदित्युच्यते बुधैः ॥६९॥
समस्ताः शक्तयश्चैता नृप यत्र प्रतिष्ठिताः ।
तद्विश्वरूपवैरूप्यं रूपमन्यद्धरेर्महत् ॥७०॥
समस्तशक्तिरूपाणि तत्करोति जनेश्वर ॥७१॥
एतत् सर्वमिदं विश्वं जगदेतच्चराचरम् ।
परब्रह्मस्वरूपस्य विष्णोः शक्तिसमन्वितम् ॥६०॥

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एतान्यशेषरूपाणि तस्य रूपाणि पार्थिव ।
यतस्तच्छक्तियोगेन युक्तानि नभसा यथा ॥६८॥
द्वितीयं विष्णुसंज्ञस्य योगिध्येयं महामते ॥६९॥

"O king! the support (the object of meditation) of the mind (of a devotee of Viṣṇu) is naturally *Brahma*. He is two-fold in nature—*Mūrta* (with form) and *Amūrta* (without form). These two aspects are again sub-divided into *Para* (the Supreme) and *Apara* (the lower)."

"The Reality of *Brahma*, which is named as *Sat* by the wise, is without form. *Mahat*, which embodies all manifested powers, is another expression of the All-pervading Hari. O king! all the forms endowed with power evolve out of that."

"The whole of this universe, the whole of the movable and the immovable creation, is endowed with the power of Viṣṇu, who is *Parabrahma*."*

"Oh king, all these forms (Jīvas) are manifestations of the all-pervading Viṣṇu. As the whole world is pervaded by ether, so also are all these pervaded by the power of Viṣṇu. This is the second form of Viṣṇu to meditate upon."

From the above it is clear that *Brahma* has four aspects:—

(1) *Para Amūrta*, viz., the Supreme Immutable Reality.

(2) *Apara Amūrta*, viz, Īśwara, the Omniscient, the main source of every phase of power.

(3) *Para Mūrta* (also called *Hiraṇya-garbha* or *Mahat*)—the form that comprises the whole universe in a collective way, the direct source of every manifestation.

(4) *Apara Mūrta*—the endless distinct forms called Jīvas.

Thus *Brahma* is monistic as well as pluralistic (Dwaitādwaita). Between *Jīva* and Brahma, there exists the relation of part and whole (अंशांशिभाव). The inanimate world, the individual soul and God are distinct from one another as well as identical. Identical they are in the sense that the first two have no independent existence, but are dependent on God (out of whom they evolve) for their existence and action. The soul and God are not distinct personalities as "You" and "I" are. We can understand the relation of part and whole from the following examples:—

* The world, the object of cognition, is called inanimate (*Jada* or a *chit*) as a definition. No part of it is altogether without consciousness (*chit*).

Chit (Consciousness or Knowledge) lies embodied in each portion of it and is called *Purusa* (पुरि शेते इति पुरुषः—the self living in an abode). Thus the whole of the universe is full of egoes. The part that is seen is called the body, and *Chit* which lies embodied in it is called *Purusha*. In fact, the body and consciousness always remain together. The consciousness that remains in the whole of the universe taken as a parts of that very body, so also are there endless souls as dwellers in the different parts of the vast body of *Hiraṇya-garbha*. The world and the egoes are the manifestations of His power called *Prakriti*, as described in the *Bhagavadgita*:—

'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥'

If we look at a pillar standing near by, we shall take it as a whole. But, if we think deeply, we shall find that the knowledge of the different aspects of the pillar arises in our mind simultaneously with the knowledge of the pillar as a whole. The knowledge of the various aspects of the pillar, *e. g.*, of its being white in colour, round or square in size, hard, made of stone, etc., and the difference of one part from another lies in the knowledge of the pillar as a whole. Thus the sight of a part lies in the sight of the whole. The individual in his own plane feels himself as an undivided whole. He has hands, legs and other limbs, yet the reality he feels is the conscious soul. In the functions of going, seeing, doing, etc., the soul remains in full with every action. When one goes, we do not say a portion of him goes; when one sees a thing, he sees it as an undivided whole. But these functions are the manifestations of the various powers inhering in the individual. When one shuts his eyes, he sees nothing; but this does not mean that he has lost the power of sight: it only means the power is not being used. Thus, though one is an undivided whole, various powers lie in oneness with him, merging up their differences, and are manifested at the time of separate functions, taking different names such as the power of seeing, the power of doing, the power of going, etc. Yet are these powers not the parts of the individual ? Of course, they are. Though the individual is an undivided whole, yet, pointing out his particular functions, we say of him as possessed of the power of seeing or doing or going, and so on. These powers are distinct from one another. Behind these distinct powers remains as their substratum the individual as an undivided whole. So also is the case with *Brahma*. He is an Undivided Whole (*Akhaṇḍa*) and is always Full in His nature (स्वरूपतः पूर्णः), and yet He is always possessed of endless powers. These powers are His parts. Though every power is distinct from another, yet they are all in oneness with Him. Each power has two aspects—to lie in oneness with *Brahma* is one and to lie manifested with name and form is the other. *Brahma*, the Supreme Reality, being possessed of various distinct powers, manifests Himself into distinct endless forms with particular names. The power that cognizes all these forms at the same moment is called Iśwara and the powers that cognize one thing after another are called Jivas.

The Dwaitādwaita-Siddhānta is supported by a number of aphorisms of the *Vedānta-Sūtras*, a few of which are quoted below:—

'अंशो नानाव्यपदेशादन्यथा चापि दाशकितवादित्वमधीयत एके ।'

(II. iii. 43)

Jiva is a part of, as well as is in oneness with *Brahma*. As a part, it is described in the Śrutis as 'ज्ञाज्ञौ द्वावजावीशानी', 'अंशो ह्येष परस्य', 'एष परस्य शक्तिर्जीवोऽप्यशक्तिरस्वतन्त्रः', 'य आत्मानमन्तरो यमयति अन्तःप्रविष्टः शास्ता जनानाम्'. The identity is described in the Śrutis as 'तत्त्वमसि','अयमात्मा ब्रह्म', 'अहं ब्रह्मास्मि'. A section of the followers of the *Atharva Veda* expressed the identity in the following:—A *Dāsa* (fisherman) is *Brahma*, Dāsas (the servants) are *Brahma*, and Kitavas (the knaves) are *Brahma*.

' मन्त्रवर्णात् '

(II. iii. 44)

That *Jiva* is a part of *Brahma* is proved by the *Mantra* of *Sruti* 'पादोऽस्य विश्वा भूतानि'. The totality of *Jivas* constitutes one leg (or portion) of this thousand-headed *Puruṣa* (Person).

'अपि च स्मर्यते ।'

(II. iii. 45)

That the *Jiva* is a portion of *Brahma* is remembered in the verse 'ममैवांशो जीवलोके जीवभूतः सनातनः ।' (An eternal portion of Myself

is manifested as *Jiva* in this world of life.) of the *Smṛti*, *i. e.*, *Srimad Bhagavadgītā* (XV. 7).

'उभयव्यपदेशात्त्वहिकुण्डलवत् ।'

(III. ii. 27)

The universe in a subtle or gross form exists with its material cause, *Brahma*, related as one and also as separate. The Śrutis speak of this relation as:—

'यतो वा इमानि भूतानि जायन्ते, यः पृथिव्यां तिष्ठन्', 'पृथगात्मानं प्रेरितारं च मत्वा', 'ब्रह्मैवेदं सर्वम्', 'सर्वं खल्विदं ब्रह्म ।'

While a snake remains coiled, parts of his body cannot be seen, but its hood, tail, etc. are visible when it stretches itself; so also, at the time of Destruction, the universe remains absorbed in *Brahma* out of whom it evolves at the time of creation.

'तदनन्यत्वमारम्भणशब्दादिभ्यः ।'

(II. i. 14)

The effect is in oneness with its material cause. There is not much of separation between the cause and the effect. The *Sruti* says:—

'वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ।' 'ऐतदात्म्यमिदं सर्वम्', 'तत्सत्यं तत्त्वमसि', 'सर्वं खल्विदं ब्रह्म ।'

'जन्माद्यस्य यतः ।'

(I. i. 2)

"*Brahma* is known, as He is the cause of creation, preservation and destruction of this world."

'शास्त्रयोनित्वात् ।'

(I. i. 3)

"We know of *Brahma* as the origin of the Śāstras (the Holy Scriptures)."

'तत्तु समन्वयात् ।'

(I. i. 4)

"The Śrutis are consistent with one another in associating *Brahma* with immanence and transcendence both."

'प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ।'

(I. iv. 23)

"*Brahma* is the material as well as the instrumental cause of the universe. This is proved by *Pratijña* (the statements of *Sruti* such as 'तमादेशमप्राक्षो येनाश्रुतं श्रुतं भवत्यमतं मतं भवत्यविज्ञातं विज्ञातं भवति ।' and *Dṛṣṭānta* (example) such as 'यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्यात् '

'योनिश्च हि गीयते ।'

(I. iv. 27)

The "Śrutis speak of *Brahma* as the cause of everything;" hence we arrive at the conclusion that *Brahma* is also the material cause of the universe.

The four aspects of *Brahma* have been described in the following and other Mantras of the *Swetāśvataropaniṣad*:—

उद्गीतमेतत् परमं तु ब्रह्म
तस्मिंस्त्रयं सुप्रतिष्ठाक्षरं च ।
अत्रान्तरं ब्रह्मविदो विदित्वा
लीना ब्रह्मणि तत्परा योनिमुक्ताः ॥

"Vedānta treats of *Parabrahma*. The three (*Jagat* or the universe, *Jiva* and Iśwara) lie in Him well-established (*i.e.*, ever lie in Him), and He is at the same time the Immutable. Perceiving all these differences, the knowers of *Brahma* sink in Him and are freed from the cycle of birth and death."

In this *Mantra* the transcendence of *Brahma* has been clearly mentioned. Besides this, the three other aspects of *Brahma* have also been mentioned. These three aspects are even more clear in the following *Mantra*:—

ज्ञाज्ञौ द्वावजावीशानीशा-
वजा ह्येका भोक्तृभोगार्थयुक्ता ।

अनन्तश्चात्मा विश्वरूपो ह्यकर्ता
त्रयं यदा विन्दते ब्रह्ममेतत् ॥

"Iśwara (the Ordainer) is *Jña* (Omniscient) and *Jiva* is *Aniśwāra* (is ordained by God) and *Ajña* (ill-knower). Both are without birth, ever-existent. *Prakṛti* (Nature) that provides *Jiva* (*Bhoktā*) with objects of enjoyment, is also without birth (without beginning or end). When *Atmā* (the individual ego) knows *Brahma* as possessed of these three aspects, he becomes limitless, omniform, and a non-doer (*i. e.*, he realizes his oneness with *Brahma*)." Thus *Brahma* has been described as possessed of the four features—*Jagat*, *Jiva*, *Iśwara* and *Akṣara*. And in the *Mantra*—

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Brahma is described by *Śruti* as Ever-existent, Ineffable, Full at every stage and for all times, though He is possessed of the four features. This is the Dwāitādwaita-Siddhānta as was preached by Bhagavān Nimbārka. According to this doctrine *Brahma* is both *Nirguṇa* (without attributes) and *Saguṇa* (with attributes). As the support of all, He is *Nirguṇa* and, as possessed of the various powers, He is *Saguṇa*.

As the sun rises in the sky his whole reflection spreads on all sides and along with the reflection numberless rays remaining embodied in it also spread, so also are the Jivas manifested remaining embodied in Iśwara. As the knowledge of the various parts of a pillar lies in the knowledge of the pillar as a whole, so also Jivas lie embodied with Iśwara. Thus *Jiva* is naturally dependent on Iśwara. Instances are also not rare of a thing presenting two aspects simultaneously. From infancy to old age, a man undergoes several changes, yet behind each change the person is the same. A man lies asleep and at the time sees dreams. A seeker after Him remains absorbed in the thoughts of Self-Realization and yet at the same time goes on conversing with another. The two aspects of a knower of the truth are described in *Śrimad Bhagavadgitā* as follows:—

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन् स्पृशञ्जिघ्रन्नश्नन् गच्छन् स्वपञ्श्वसन् ॥

It is also seen that a person while seeing a dream sees himself in diverse forms, though he is himself without form. *Jiva*, though without form in reality, always feels himself as possessed of a form. *Brahma*, though without form, sees His own Self in diverse forms by His *Chit-śakti*.

But it may be asked here—"If all, that was manifested in the past, is manifested at present or will be manifested in future, exists for ever in *Brahma*, then how are all these seen as manifested one after another as cause and effect? Every day we find new acts being performed and new things coming into existence. If these are ever existent in *Brahma*, how can there be any possibility of such manifestations?"

In reply to this it may be submitted that like the photographs set in a film, the occurrences of the world (all the worldly pictures) are existent in *Brahma*. Though the photographs are separate from one another, yet one after another they appear as cause and effect when the film is on the screen. In the knowledge of *Jiva* (who is in the domain of time) the occurrences of the world appear in succession as manifestations being conducted by the *Māyā-śakti* of *Brahma*. If two things are manifested in a particular order, the link that is to be found between them is named and expressed as the relation of cause and effect. The different particles of water that swiftly run down a river, being linked with one another, appear as one river. Though changed at every moment, they, being perceived in a link, appear as one thing.

Śrutis and the sayings of the knowers of *Brahma* are the only proofs beyond argument to show the real nature of *Brahma*. By arguments and guestures we can know the real nature of things that are observed. About mysticism, however, arguments are not sufficient to bring true faith.

Now, the ways that are followed for the realization of the Self according to this doctrine will be described. A main feature of practice is meditation on the All-pervading nature of *Brahma*. One should look upon virtuous persons as well as sinners, nay, even beasts, birds and insects as *Brahma* and should not regard himself as superior to any one. He should try to be void of egoism and should give up all ideas of separateness. That such practices are praiseworthy can be seen from the following Ślokas of the *Bhagavadgītā*—

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥
(V. 18)

"The wise look upon a Brahman adorned with learning and culture, a cow, an elephant, and even a dog and a pariah with the same eye."

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥
(VI. 32)

"He, O Arjuna, who sees equality in all creatures on the analogy of his own self and also views pleasure and pain alike in all, him I hold to be the supreme *Yogi*."

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥'
(XIII. 30)

"When he perceives the diversified existence of beings as based on One Supreme Being and branching forth from the same, then he becomes one with *Brahma*."

From this same practice, as its branches, issue out other practices of their own accord,—practices such as abstaining from cheating, truthfulness, not to find fault with others, not to speak ill of others, not to covet for anything as an object of enjoyment. The idea of enjoyment is based on the idea of duality. However lovely the body of a person may be, no idea ever occurs in his mind of enjoying any part of that very body. Even so, if one can conceive his own soul and the souls of those enjoyed to be in oneness with *Brahma*, the hankering for anything as an object to be enjoyed will disappear. Such practices are named as the practices of devotion. Practising on these lines the devotee becomes void of egoism, perceives in everything the grandeur of *Brahma*, sees everything with the same eye. These are the signs of a *Suddha Sattwa* (an illuminated soul). *Para Bhakti* (Supreme Devotion) arises in his mind of its own accord. Like the river that flows into the ocean and becomes one with it, merging its name and form, the devotee also feels himself in oneness with Him and is established in his own freed aspect. It is said in the *Gītā*:—

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥
भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥

"Becoming one with *Brahma*, one remains satisfied in his own Self and mourns for nothing, nor doth he feel any want; the same to all beings, he obtains supreme devotion unto Me."

"By devotion he knows Me in truth as to what is My nature and who I am; thereafter, having attained full knowledge of Me, he enters into Me."

The followers of Bhagavān Nimbārka worship the pair-forms of Śrī Kṛṣṇa and

Śrī Rādhikā as a special mode for the realization of the All-pervading nature of *Brahma*. *Prakṛti* (Nature) has three Guṇas (attributes): viz., *Sattva* (Illumination), *Rajas* (Activity) and *Tamas* (Infatuation). The Supreme One takes recourse to these three Guṇas in order to manifest Himself in the forms of Hari, Hara, and Virañchi. The body of Hari (Śrī Kṛṣṇa) is made of *Sattva-Guṇa*. By worshipping *Brahma* in this form, the devotees derive the greatest benefit. It is said in *Srimad Bhāgavata*:—

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तै-
र्युक्तः परः पुरुष एक इहास्य धत्ते ।
स्थित्यादये हरिविरञ्चिहरेति संज्ञाः
श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः ॥

In fact, whenever we take a man to be great, devotion towards him arises of its own accord. In this way, thinking everything to be great and thereby developing the devotion, one finds it easy to look upon all manifestations as *Brahma*. By worshipping one who is possessed of some special power, the seeker after truth finds his devotion naturally developed and those who are worshipped stand by the devotee as helpers and doers of good. Bhagavān Śrī Kṛṣṇa says in the *Gītā*:—

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥

For a further knowledge of the system a few stanzas of *Daśaśloki* (which contains the quintessence of Nimbārka's system) are being quoted with translation:—

सर्वं हि विज्ञानमतो यथार्थकं
श्रुतिस्मृतिभ्यो निखिलस्य वस्तुनः ।
ब्रह्मात्मकत्वादितिवेदविन्मतं
त्रिरूपतापि श्रुतिसूत्रसाधिता ॥२॥

"The Knowledge that all things are *Brahma* (being manifestations of *Brahma*) is true in accordance with the Śrutis and the Smṛtis. This is also the doctrine of the knowers of the Vedas. The three aspects of *Brahma*. viz., *Prakṛti*, *Puruṣa*, and *Iswara* are also proved by the Sūtras and the Śrutis."

नान्या गतिः कृष्णपदारविन्दात्
संदृश्यते ब्रह्मशिवादिवन्दितात् ।
भक्तेच्छयोपात्तसुचिन्त्यविग्रहा
दचिन्त्यशक्तेरविचिन्त्यशासनात् ॥८॥

"There appears no way to salvation except the lotus-like feet of Śrī Kṛṣṇa, which are adored by Brahmā, Śiva and others. At the desire of the devotees He assumes a form easy of meditation, even though His potency is unthinkable and His dominating power cannot be imagined."

कृपास्य दैन्यादियुजि प्रजायते
यया भवेत्प्रेमविशेषलक्षणा ।
भक्तिर्ह्यनन्याधिपतेर्महात्मनः
सा चोत्तमा साधनरूपिकाऽपरा ॥९॥

"His Grace extends to those who have a feeling of helplessness and other qualifications. By His Grace is generated the highest type of *Bhakti* (devotion) consisting of special love for Him who is the Supreme Soul and Lord of all. The other kind, known as *Aparā Bhakti*, is that which leads to this highest devotion."

स्वभावतोऽपास्तसमस्तदोष-
मशेषकल्याणगुणैकराशिम् ।
व्यूहाङ्गिनं ब्रह्म परं वरेण्यं
ध्यायेम कृष्णं कमलेक्षणं हरिम् ॥

"I meditate on the Highest *Brahma*, in the person of Śrī Kṛṣṇa, who has eyes like the lotus, who is naturally free from all faults, who is the repository of

all beneficent attributes, who has Vyūhas (the four aspects that have been mentioned before) as His body and who is adored by all."

अङ्गे तु वामे वृषभानुजां मुदा
विराजमानामनुरूपसौभगाम् ।
सखीसहस्रैः परिसेवितां सदा
स्मरेम देवीं सकलेप्सितामदाम् ॥

"I reflect on the daughter of Vṛṣabhānu (Śrī Rādhikā) who shines cheerfully with a corresponding beauty on the left side of Śrī Kṛṣṇa. She is attended on by thousands of female friends and confers all desired objects."

This is the *Sanātana Dharma* as taught by Bhagavān Nimbārka.

Life and Philosophy of Sri Vallabhacharya.

By "Madhava"

Vallabhāchārya—the founder of the *Puṣti-Mārga* and the promulgator of Śuddhādwaita (pure non-dualism) was a high-caste Brahman born at Champāraṇya of the Raipur District (Central Provinces) in A. D. 1479. The gifted Āchārya studied the Vedas, Upaniṣads, Smṛtis and Purāṇas at a very early age. Endowed with keen insight as he was, he took no time to grasp the inner significance of Śankara's doctrine of *Māyā*, Rāmānuja's qualified Adwaitism and Madhva's Dwaitism.

At the very early age of eleven Vallabha finished his studies and came down to Benares to preach his doctrine of Brahmavāda. After the death of his father he resolved to visit all other places of religious importance and on foot did he thrice visit all the important seats of learning from Cape Comorin to the Himalayas and from Dwarka to Jagannatha and freely taught and preached Śuddhādwaita for full eighteen years. He then married at the age of 28. Even after marriage he continued his divine mission. He established the *Puṣti-Mārga* or the Pure *Nirguṇa* Path of Devotion at Gokula. He had boundless compassion for all and intense love towards God. Passing a very simple and glorious life, full of devotion and piety, this Apostle of Supreme Love and absolute surrender left this world at the age of 52.

Śrī Vallabhāchārya is said to have written eighty-four works, the prominent amongst which are the following:—

(1) *Tattwārtha-Dīpa-Nibandha*: It contains three chapters, the first chapter is called *Śāstrārtha*, which means *Gītārtha*—a fine exposition of *Śrīmad Bhagavadgītā*. The second chapter is called *Sarva-nirṇaya*. It contains the opinions of the Āchārya on all the principal schools of philosophy and systems of religions. The chapter forms a most admirable treatise on comparative philosophy. The third is named *Bhāgavatārtha*. It lucidly explains the scope and meaning of *Śrīmad Bhāgavata*. For further elucidation the Āchārya wrote a commentary on this book.

(2) The *Aṇu-Bhāṣya*: It is the soundest commentary on the *Brahma-Sūtras*.

(3) *Pūrva Mīmāṃsā-Bhāṣya* is a commentary on the *Jaimini-Sūtras*.

(4) *Subodhini* or the commentary on the first three and the tenth books of *Śrīmad-Bhāgavata*. This is a masterly work. It conclusively proves that *Bhāgavata* is nothing but a systematic exposition of the Science of Supreme Love towards God.

(5) Of the smaller works *Siddhantā-Muktāvali*, *Bālabodha*, *Kṛṣṇāśraya*, *Sannyāsa-Nirṇaya*, etc. are more prominent.

THE PHILOSOPHY OF VALLABHA

The path of Devotion preached by Vallabhāchārya is technically called the *Puṣti-Mārga*. The simple meaning of the expression is "the path of Divine Grace". It does not mean nourishment of the physical body, as some people erroneously think it to mean.

In the *Puṣti-Mārga* the Almighty is generally known by the name Kṛṣṇa. The meaning of the word Kṛṣṇa is as follows:—

कृषिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः ।
तयोरैक्यं परं ब्रह्म कृष्ण इत्यभिधीयते ॥

(*Gopālatāpani Upaniṣad 5.*)

"The root 'कृष' connotes existence and the letter 'ण' stands for bliss. The word *Kṛṣṇa*, which is a compound of these two terms, thus stands for the *Paramātmā*. He is called *Brahma* in the Upaniṣads, *Paramātmā* in the Smṛtis, and *Bhagavān* in *Śrīmad Bhāgavata*.

The fundamental rules to be observed by those who wish to follow the *Puṣti-Mārga* are as follows:—

(1) One should follow the Rules appropriate to his status and station (वर्ण and आश्रम) in life according to his ability.

(2) He should refrain from doing that which is contrary to his *Dharma*.

(3) He should keep the steeds of his senses under control.

These three things could not be forsaken even out of curiosity. *Bhakti* is described by Vallabhāchārya as follows:—

'सर्वगुहाशये मयि भगवति प्रतिबन्धरहिता अविच्छिन्ना या मनोगतिः पर्वतादिभेदनमपि कृत्वा यथा गङ्गाम्भः अम्बुधौ गच्छति तथा लौकिकवैदिकप्रतिबन्धान् दूरीकृत्य या भगवति मनसो गतिः ।'

(*Subodhini, p. 145.*)

"Most enduring love towards God, surpassing all and based on the knowledge of the greatness of God, is called *Bhakti* or devotion. *Mukti* (salvation) is attained through it alone and nowise else. That uninterrupted motion of the mind towards God, free from trammels (both *Laukika* and *Vaidika*) like the flow of the Ganges, which breaks its way through mountains, etc., towards the sea is called *Bhakti* or Devotion."

The *Bhakti* or Devotion preached by Vallabha is nothing but intense love towards God, based on knowledge of His greatness. The Devotion of Vallabha is not bereft of Knowledge; nay, it is full of Knowledge. Knowledge makes the mind pure and enables a man to distinguish between right and wrong. With the assistance of Knowledge a man can safely cross over the ocean of life; but without *Bhakti* he cannot attain God. In *Bhakti* by means of self-surrender one is entitled to draw upon the Infinite powers of the Almighty. As God is gracious He guards His *Bhakta* on His way. The *Bhakta* has therefore no danger of pitfalls. The path of *Bhakti* is productive of bliss in its course and it terminates in final emancipation and infinite bliss.

The first step to be taken by the neophyte who wishes to follow the *Puṣti-Mārga* is *Ātma-nivedana* (absolute and integral surrender of the Self to the Lord). As all creatures have their source in the Almighty, they should surrender themselves and everything that belongs to them to Him.

The *Ātmanivedana* (self-surrender) creates or rather revives the memory of the connection with the Almighty. This connection is technically called *Brahma-Sambandha*—connection with the *Brahma*. The connection being formed or the memory thereof being revived, all the sins cease to have the force of impeding the spiritual growth of the devotee:—

ब्रह्मसम्बन्धकरणात् सर्वेषां देहजीवयोः ।
सर्वदोषनिवृत्तिर्हि दोषाः पञ्चविधाः स्मृताः ॥

After the devotee has fully surrendered himself and his all to Śrī Kṛṣṇa, who is the very embodiment of *Parabrahma*—he betakes himself to His service, which is, roughly speaking, physical, material and mental. The two former are intended for the beginners, while the third one is meant for the advanced. Thus, through service and surrender he obtains knowledge of this *Brahma*—

कृष्णसेवा सदा कार्या मानसी सा परा मता ।

and

चेतस्तत्प्रवणं सेवा तत्सिद्धयै तनुवित्तजा ।
ततः संसारदुःखस्य निवृत्तिर्ब्रह्मबोधनम् ॥

(*Siddhānta-Muktāvali*)

The devotee is expected to regard the image as the Almighty and to think that every service rendered to the image is rendered to the Almighty.

यन्मूर्तौ कृतं सर्वं भगवति कृतं भवति ।

(*Nibandha*)

Thus, by performing service of the Almighty, the practice of concentration or meditation is cultivated and the mind becomes engrossed in Him. The *Bhāgavata* says:—

यथा तरोर्मूलनिषेचनेन
तृप्यन्ति तत्स्कन्धभुजोपशाखाः ।
प्राणोपहाराच्च यथेन्द्रियाणां
तथैव सर्वार्हणमच्युतेज्या ॥

(IV. xxxi. 14)

"The water sprinkled at the root of a tree nourishes its trunk, boughs and branches; so, by serving the Almighty the whole universe is served."

Thus, by serving the Almighty in all the ways the devotee immerses in His devotion and Love and gradually finds it impossible to do anything without dedicating it to His lotus-feet. Whatsoever he eats, whatsoever he gives, whatsoever he does of austerity, he does that as an offering unto Śrī Kṛṣṇa. As a matter of fact, he offers everything to God before making use of it. Food, clothes, thoughts, actions, etc., etc.,—all does he dedicate at the feet of Hari. He becomes absolutely pure and in the attachment for Divine memory all attachments to his body are severed.

Without complete self-effacement true *Bhakti* is impossible and as such the Ācārya exhorts us to sacrifice our all at the feet of Śrī Kṛṣṇa—

गृहं सर्वात्मना त्याज्यं तच्चेत्यक्तुं न शक्यते ।
कृष्णार्थं तत्प्रयुञ्जीत कृष्णोऽनर्थस्य मोचकः ॥

"The house, the centre of all worldly desires, should be renounced in all ways. If it is not practicable to do so, one should devote it to the service of God; for it is He alone who is able to emancipate man form all evils."

Śrī Vallabhāchārya says that, when the seed of devotion takes root, it grows up by hearing and singing the glory of the Almighty. In order to make the seed strong it is necessary to stay at home, to follow the duties belonging to one's own status and station (वर्ण and आश्रम) and to love Śrī Kṛṣṇa and worship Him with service, hearing, etc.

First comes *Śravaṇa*—hearing the Līlās of Hari. By hearing these the attributes of the Almighty enter the heart through the ears and, having churned the sins or vices that lie there, expel them through *Kīrtana* (singing) by way of mouth. If this practice is continued for some time, one's heart becomes purified—

श्रवणे प्रविशति कथा पुरो हृदये ततः सर्वमेव दोषमालोड्य मुखतो निःसरति, एवं कियत्कालपर्यावृत्त्या सर्वथैव शुद्धो भवति ।

(*Subodhini.*)

The narratives of the Almighty are therefore called *Kathāmṛta* (कथामृत), as they

drive out death. They produce *Vairāgya* and destroy sins.

After *Sravaṇa* comes *Kirtana*—singing His glory. The glory of the Almighty should be sung after knowing His greatness. It should not be sung with a worldly mind. Just as a heap of rubbish is carried away by flood, so are sins or vices destroyed by hearing and singing the glory of the Almighty.

Smaraṇa closely follows upon the *Sravaṇa* and *Kirtana*. It is remembering the name of the Almighty. According to the doctrine of Brahmavāda, the names and forms of the Almighty are not unreal—nay, it is He Himself. Impressions of the attributes of the Almighty are made on the heart by remembering His greatness and His names. The names of the Almighty should be uttered after knowing their real meaning and with pure feelings.

The main objective of *Sevā* (service) *Sravaṇa* (hearing), *Kirtana* (singing) and *Smaraṇa* (remembering) is the attainment of *Nirodha*. *Nirodha* means strong attachment to the Almighty, accompanied by suppression of worldly thoughts.

There are three stages of *Nirodha*—(1) *Prema*, (2) *Asakti* and (3) *Vyasana*.

Prema means love towards the Almighty. It is engendered by the acquisition of the knowledge of His greatness. When this love increases in depth and volume, the love of worldly objects and desires fades away and strong attachment to the Almighty accompanied by oblivion of the worldly objects and desires takes place. This state of mind is called *Asakti*. *Vyasana* is that state in which the mind becomes completely occupied by thoughts about the Almighty, to the absolute exclusion of worldly thoughts.

When the attributes of the Almighty enter the body of the devotee, their effect is to produce permanent non-attachment to worldly objects. Owing to the contact of bliss arising out of the attributes of the Almighty, one does not experience pain at any time—

भगवद्धर्मसामर्थ्याद् विरागो विषये स्थिरः ।
गुणैर्हरेः सुखस्पर्शान्न दुःखं भाति कर्हिचित् ॥

When complete *Nirodha* is attained, one lives in the *Brahma*. Such a person obtains emancipation; for the *Chhāndogya Upaniṣad* says:—

'ब्रह्मसंस्थोऽमृतत्वमेति ।'

"One who abides in *Brahma* obtains immortality."

The chief characteristics of the *Puṣti-Mārga* are as follows:

(1) In this *Mārga* only one God called Śrī Kṛṣṇa, *Parabrahma*, *Paramātmā* or *Bhagavān* is loved, served and worshipped.

(2) In this *Mārga* complete faith in the Omnipotence and Grace of the Almighty is enjoined. One is not expected to pray for favours.

(3) In this *Mārga* precedence has not been given to rites and ceremonies prescribed by the scriptures, but prominence is given to Love and Love alone towards the Almighty.

(4) The service enjoined by the *Puṣti-Mārga* is performed with love, with such means as may be had without much trouble: it is productive of happiness and bliss.

(5) In the *Puṣti-Mārga Bhakti* or devotion begins with, continues and ends in Love Supreme.

(6) As the devotee is absolutely dependent (आश्रित) on the Lord, He generally follows the wishes of the devotee.

Vallabhāchārya says:—

सर्वदा सर्वभावेन भजनीयो व्रजाधिपः ।
स्वस्यायमेव धर्मो हि नान्यः क्वापि कदाचन ॥



The Prisoner of Love.

"To love the Almighty heartily is the only religion of all. There is no other *Dharma* at any other time."

Thus the path of *Puṣṭi* or the *Suddhādwaita* or Brahmavāda is said to be the best of all paths; for there is no danger of falling, since the Almighty always protects His devotees–

मार्गोऽयं सर्वमार्गाणामुत्तमः परिकीर्तितः ।
यस्मिन् पातभयं नास्ति मोक्षकः सर्वथा यतः ॥*
हरिः ॐ तत्सत् ।

Five Questions.

By Hanumanprasad Poddar.

A certain gentleman has asked the following five questions:—

1. What is *Prakṛti* and in what relation does it stand to God ?
2. What is cosmos and how long has it been in existence ?
3. What is *Jiva* and since when has it been in fetters ?
4. The *Gitā* speaks of two Puruṣas and a *Puruṣottama*: does it, then, believe in a triple reality (त्रैतवाद) ?
5. Are we to understand that those who have attained perfection through Knowledge, Devotion or *Yoga* possess the same powers of creation, maintenance and destruction as God Himself ?

The questions are very difficult and he alone can answer them even partially who has thoroughly grasped the subject by personal experience. It is very difficult to give correct answers to these questions for one who ventures to discuss these questions on the strength of mere book-learning. I, on my part, lay no claim even to a book-knowledge of the subject, and therefore I requested the questioner to approach some competent authority in this connection; but he insists on getting my answers. Hence I feel it obligatory on me to submit what little I know of this subject. Possibly the answers may prove of some interest to such readers of the 'Kalyana-Kalpataru' as are interested in these topics and hence they are published below. If the questioner has asked these questions in order to test my knowledge, I acknowledge my failure at the very outset. If, however, he has asked them with a genuine desire to get enlightened, it is possible that the strength of his faith may enable him to discover some real gems in this heap of rubbish.

Prakṛti or *Māyā* is the name of the eternal Energy of God. Just as God Himself has no beginning, this Energy of His is likewise without beginning. The Lord Himself says:—

"Know thou that the *Prakṛti* and *Puruṣa* both are without beginning."†

So long as the *Puruṣa* (in whom the *Sakti* inheres) exists, His Energy cannot cease to be. Hence *Prakṛti* is coeval with God, and, since God is without beginning, endless, eternal and indestructible and is free from birth and death, His *Sakti*, too, cannot perish. Of course, when She is inactive and lies merged in God, She disappears for the time being

* Compiled from the thesis of Syt. Lallubhai P. Parekh, read before the Sessions of the Convention of Religions in India held at Calcutta and Allahabad in 1910 and 1912 respectively.

† प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
(*Gitā* XIII. 19)

and is said to be at rest. That is why She is called beginningless, yet finite. God, however, never disappears like *Prakṛti*. The whole show set up by *Prakṛti*, including *Kāla* (Time), is absorbed in *Prakṛti*, and the Ultimate Principle in which even this *Prakṛti* gets merged and which persists even after that in a constant and eternal form is what they call God. After the *Prakṛti* gets merged in God, God alone remains; that is why He is called perpetual, indestructible and immutable, the Supreme eternal and unmanifest *Puruṣa*. The Primordial (*Mūla*) Unmanifest *Prakṛti*, who is the mother of this universe, inheres in Him as His eternal Energy; She throws off the veil and manifests Herself according to His will and again withdraws Herself and gets merged in Him. That is why He is called the Unmanifest Eternal.

Prakṛti also has two aspects—one unmanifest (*Avyakta*) and the other manifest (*Vyakta*). When She is inactive or at rest, She is unmanifest. At that time the whole of this universe consisting of effects (*Kārya*) and instruments (*Karaṇa*) and born of *Prakṛti* (the five subtle elements, viz., ether, air, fire, water and earth, and the five sense-objects, viz., sound, touch, colour, taste and odour,—these are the ten effects; whereas, the intellect or *Buddhi*, the ego sense or *Ahaṅkāra*, the mind or *Manas*, the ears, the skin, the eyes, the palate and the nose,—the five organs of sense, and the five organs of action, viz., hands, feet, mouth, anus or the organ of excretion and the generative organ,—these are the thirteen instruments), along with the Primordial *Prakṛti* is merged into the Supreme Eternal and unmanifest Divinity. The Energy lies dormant in the Energizer (*Saktimān*). At that time all the Jīvas of the world remain merged along with the Saṃskāras (impressions) of their respective actions in the Great Cause (महाकारण), viz., the Primordial *Prakṛti*. The Great Mother retires into the inner chamber of the Supreme Father, wrapping all Her children in Her skirt. This state is known as *Mahāpralaya* or Final Dissolution.

When this *Prakṛti* under the impulse supplied to Her by God and in accordance with the Divine Will, comes out with Her face unveiled and becomes operative, then She is said to have evolved. As soon as She thus evolves Herself the world comes into existence once more and all the Jīvas regain their personality according to their respective Karmas. This evolved *Prakṛti*, too, remains unmanifest. At the end of each *Sarga* or cycle of evolution the Jīvas along with their accumulated actions and united with their causal body remain absorbed in this Unmanifest *Prakṛti* or the subtle body of Brahmā and are evolved out of the same again at the beginning of the next evolution. The Lord says:—

"From the unmanifested all the manifested stream forth at the coming of day; at the coming of night they dissolve, even in That called the unmanifested."*

The Lord further says:—

"Verily there existeth, higher than that unmanifested, another unmanifested, eternal, which, in the destroying of all beings, is not destroyed."†

That which is referred to above is the Divinity, who is absolute existence, pure intelligence and infinite bliss.

It is the Primordial Unmanifested *Prakṛti* which is called by the name of *Avyākṛta Māyā*. That verily is the eternal and beginningless Divine Energy; this has not been created by some one else nor

* अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
राज्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥
(*Gita* VIII. 18)

† परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥
(*Gita* VIII. 20)

is She an evolute of any other principle. Hence She is called *Mūla* (Primordial) and *Avyakta* (undifferentiated). It is only when God places the germ of intelligence in the womb of *Prakṛti* by His *Sankalpa*, that transformation commences in the *Prakṛti* just as organic changes commence in the female organism just after conception. This transformation or evolution has seven stages and they are serially known as the principle of *Mahat* (universal or cosmic intelligence), the ego-sense (*Ahankāra*), and the five subtle Tanmātrās. They are called evolutes inasmuch as they are evolved out of the Primordial *Prakṛti*; but, since they are also the causes of seven further stages of evolution, they are called *Prakṛti-vikṛti* (both cause and effect). From *Ahankāra* proceeds the mind and the ten organs, while from the five Tanmātrās emanate the five great elements (पञ्च महाभूत). They are called mere Vikāras, because they do not give rise to any further evolutes. The seven evolutes of *Mūla Prakṛti*, known as *Prakṛti-vikṛti*, the sixteen evolutes of these seven, known as mere Vikāras, and the *Mūla-Prakṛti* itself, known as mere *Prakṛti*,—these twenty-four elements make up the universe. The physical body of a *Jiva* is also made up of these twenty-four elements. These twenty-four elements consist of *Prakṛti* and its evolutes.

This work of *Prakṛti*, however, is not accomplished by *Prakṛti* alone; it is the conscious entity of God that makes Her operative. Energy has no existence apart from the Energizer. *Sakti* becomes operative only under the superintendence of God. That is why the Lord says:—

"Under Me, as supervisor, Nature sends forth the moving and unmoving; because of this, O son of Kunti, the universe revolves."*

* मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते॥
(*Gita* IX. 10)

From the above exposition it is proved that this moving and unmoving world is an evolute of *Prakṛti* motivated by God. The consciousness that we find in this world (which is an evolute of *Prakṛti*), is derived from God. According to this view it can also be said that, because *Sakti* is not separate from the *Saktimān*, the evolute of *Sakti* is in reality an evolute of God Himself, who is the *Saktimān*; but it must be remembered at the same time that God Himself is not liable to change, as has been stated above. He by His very nature lends motive power to *Prakṛti* and makes Her operative; but the activity of *Prakṛti* cannot make God prolific (परिणामी). God, who is absolute existence, pure intelligence and infinite bliss, and is eternal, indestructible, and uniform at all times never undergoes transformation. It is *Sakti* alone that undergoes transformation. For, the evolved aspect of *Sakti*, being eternally playful, never remains the same. It is this multiform aspect of *Sakti* which accounts for the changeable nature of the world.

It should also be remembered in this connection that *Sakti* being non-different form the *Saktimān*, its sport in the shape of this universe is, really speaking, God's own manifestation. Nothing exists in this world apart from the Divine glory. It is God alone who is sporting with His own *Sakti*. This establishes the truth of *Māyāvāda* also, which declares the world to be an illusion.

There are two aspects of God—Qualified and Unqualified. The two differ in name only. When *Sakti* is manifest, God is qualified and, when She is closeted with God, God is unqualified. That is why God is believed to possess conflicting or contradictory qualities. He is eternally unqualified, though qualified at all times, and is always qualified, though eternally unqualified. There can be no activity in *Prakṛti*, which consists of the three qualities, without the Divine Will: Her

very presence is manifested through His will. Otherwise She remains always merged in Him and, even when aroused, She always remains under His subordination. Hence God, though united with *Sakti* or qualified, is nevertheless unqualified, i. e., devoid of attributes; for the qualities have no influence over Him.

Even so, though God is beyond the pale of the three Guṇas, it is through His influence that the Divine Energy is aroused into activity and enacts numerous plays and conducts the universe in a regular way. That is how He is always qualified and endowed with attributes, even though without attributes and unqualified. Thus God is that sportive Lord who is simultaneously possessed of both the above-mentioned attributes, that is, endowed with all virtues or attributes and at the same time beyond them, and who is a compact mass of knowledge and bliss. In fact, the mystery of God stands revealed to God alone. He is not cabined and cribbed within the four walls of any particular doctrine such as *Māyāvāda* (the Illusion theory) or *Pariṇāmavāda* (the Evolution theory) or any particular conception (of His being qualified or unqualified). He is everything, exists in everything and is beyond everything; nay, He alone *is*. In reality, He is altogether indescribable. All attempts at describing Him through words are intended only to give a clue to His true nature and that which lends itself to a verbal representation is very external or superficial in comparison with His real nature. These few lines, however, are penned with the temptation of being anyhow able to talk about Him.

The Divine Energy is also called by the name of *Vidyā* (Knowledge) and *Avidyā* (Nescience). It is called *Vidyā* when the Divinity makes use of it for His own work. *Vidyā* is a handmaid of God; it is a silken thread linking the *Jiva* (individual ego) with God. It is this *Vidyā* which reunites parted friends once for all and brings about the union of the bride (*Jiva*) with her eternal husband—God, so that the two are eventually welded into one. *Avidyā* is that aspect of the Divine Energy which infatuates the *Jiva* and keeps it aloof from God. In order to extricate oneself from the clutches of this *Avidyā* one has to fall back upon *Vidyā*, the other and purer aspect of the Divine Energy.

Let us now turn to the question: What is *Jiva*? A *Jiva*, in reality, is not something distinct from God. It is His own eternal and pure fragment,—a chip of the same block. Though it is quite identical with God, just as the waves are non-different from the ocean, its association with *Prakṛti* and Her evolutes from time without beginning has reduced it to this state. This association of the *Jiva* with *Prakṛti* is without beginning like *Prakṛti* itself. Had it not been without beginning, had it a beginning in time, why should God have thrown the *Jiva* in different wombs and conditions without their having any Karmas to their credit? By hurling the different Jīvas into this world full of disparities without any apology whatsoever, God would have exposed Himself to the charge of partiality and cruelty, which cannot be conceived of Him. The connection of *Jiva* with *Prakṛti* is without beginning. Until it is liberated a *Jiva* is invariably united with one body or another, sometimes with a physical body made up of twenty-four elements, enumerated above, sometimes with a subtle body made up of seventeen elements, viz., the five vital airs, the ten organs, the mind and the intellect, and sometimes with the causal body, which is a fragment of Primordial Matter. It is called *Jiva* only because it is bound by *Prakṛti* and it is its connection with the latter which is responsible for its migration from one body to another and enjoyment of pleasure and pain (*vide* Gītā XIII. 21).

It is no doubt true that the idea of migration or birth and death is only superimposed on *Ātmā*; but, so long as it

enjoys the title of *Jiva*, it is the doer of good and evil actions, the enjoyer of their fruits in the shape of pleasure and pain, and liable to birth and death, even though as *Atmā* it is eternal, indestructible and immutable. God, His Energy known as *Prakṛti*, *Jiva* (the individual soul) and the mutual relation existing between him and the world, which is an evolute of *Prakṛti*, are beginningless. But it has to be remembered in this connection that God, who is eternal, uniform and indestructible, and who is truth, knowledge and bliss combined, is endless as well as beginningless and the *Jiva*, too, being His eternal intelligent portion, is endless. *Prakṛti* or *Sakti*, however, existing as She does sometimes in an evolved state and sometimes in a dormant condition, is said to be defunct when lying in a dormant condition. The cosmos, too, which is an evolute of *Prakṛti*, though beginningless and eternal as a continuum, is kaleidoscopic in character and ceases in the eyes of one who is released from the bondage of *Prakṛti*, whereas in the eyes of God it is altogether non-existent, having no separate conscious existence.

The *Gītā* speaks of two Puruṣas or entities, viz., the destructible (*Kṣara*) and the indestructible (*Akṣara*). The term 'Kṣara' stands for this universe, which is an evolute of *Prakṛti*, while 'Akṣara' stands for the *Jiva*, which, though an eternal portion of God, who is eternal, intelligent and blissful, appears in innumerable and diverse forms because subsisting in *Prakṛti* or *Avidyā*. The Supreme *Puruṣa* transcending both these types of Puruṣas has been designated as *Puruṣottama*. This postulation of three kinds of Puruṣas has led some people to presume that *Gītā* believes in *Traitavāda* (triple reality). But, since the individual soul bears the same relation to God as a part to the whole, the two are really identical, and this destructible universe, too, being a display of *Māyā*, God's own *Sakti*, is in reality non-different from Him. Hence the principles are three in name only; in fact, they are one.

Similarly, the Dualistic doctrine of those who, though believing in the fundamental unity of the individual soul and God, treat *Sakti* as different from both and hence recognize the two as different in their phenomenal aspect, can be justified from this point of view, although, really speaking, there is no duality. Of course, duality is indispensable where there is a sport and this duality is welcome in every respect; but the sport is going on in the player Himself, hence, really speaking, there is no duality. This *Puruṣottama*, who permeates all, is the eternal ever-free, indestructible *Brahma*, who is a compact mass of Knowledge and Bliss and transcends the three Guṇas. He alone is the Supreme First Cause, the Energizer, the Lord of *Māyā*, and He indeed is the Supporter, the Enjoyer and the Great Lord during the period of evolution of *Prakṛti*. All of us will therefore be well-advised to take refuge in Him with all our being.

To my mind no liberated soul, whether he is a *Jñāni*, *Bhakta* or *Yogi*, can stand in comparison with God. Saints who are liberated during this very life can in the noumenal plane approach *Brahma* in wisdom; they can transcend this phenomenal world and enjoy everlasting and unmixed bliss; nay, they can be completely free from the bondage of *Māyā*; but they can never become Lords of *Māyā*. The power of creating, sustaining and destroying the universe inheres in God alone, who is eternally perfect. It is in this sense that we can affirm that a *Jiva* can become one with *Brahma*; but he cannot become God or *Parameśwara*. Śankarāchārya in his commentary on the aphorism 'जगद्व्यापारवर्जम्' (IV. iv. 17) of the *Brahma-Sūtras*, says:—'जगदुत्पत्यादिव्यापारं वर्जयित्वा अन्यदणिमाद्यात्मकं ऐश्वर्यं मुक्तानां भवितुमर्हति, जगद्व्यापारस्तु नित्यसिद्धस्यैव ईश्वरस्य'.

"Of course, powers other than that of creating, sustaining and destroying the universe, such as *Aṇimā* (the power of

reducing one's body to the size of an atom) exist in perfected souls; but the power of creation, etc. of the universe inheres in God alone, who is eternally liberated."

Even Siddhis (powers) like *Aṇimā* and so on are not possessed by all Siddhas, Jñānis and Bhaktas. Only those who have attained perfection through the path of *Yoga* acquire these Siddhis, but all these powers are limited. They all belong to the domain of *Māyā*. God is the Lord of *Māyā*. He has control over *Māyā*: it is His own Energy. He can manifest much more marvellous and astounding Siddhis than the eight Siddhis mentioned in Yoga. Siddhis like *Aṇimā* and so on constitute only an infinitesimal part of the powers or Siddhis possessed by God. Yogis can produce gross forms by welding together atoms created by God and resolve such forms into their constituent atoms and use the atoms at will. They cannot, however, create new subtle elements. They can have an unfailing will-power. They can use fire, water, poison, etc., at will, but all these things lie within the domain of *Māyā*. As a matter of fact, every *Jīva* in this world exercises the functions of creation, preservation and destruction in his own sphere. To make a thing, to preserve it and to destroy it, these are included in the process of creation, preservation and destruction respectively. Ordinary Jīvas possess this power in a very small measure, while Yogis develop it to an enormous degree by dint of their *Sādhana*. We can say this much that perfected Yogis may be ranked next to God in this matter, but their powers are very insignificant in comparison to those possessed by God.

A *Jñānī*, on the other hand, bears an attitude of indifference towards these things; for in his eyes there is nothing except *Brahma*. Why, then, will a *Jñānī* seek to acquire these powers? Similar is the case with the devotee (*Bhakta*). He surrenders himself at the feet of his beloved Lord and knows no one else. The blessed will of the Lord alone is full of blessings to him. He, too, therefore, does not hanker after these powers. How can one acquire a thing which he does not aspire for? Even supposing that a perfected *Yogī* or *Jñānī* or a loving devotee of the Lord attains such powers as a matter of course, they are as good as unacquired; for they are of no use to him. No instance is forthcoming in the history of the world of any superman having by dint of his own power done something on the lines of the creation programme of God or having given practical proof of his divinity. Even if any one does possess such powers, they are always dependent on the Divine Energy. No one can do anything in opposition to the Divine will. According to the anecdote given in the *Kenopaniṣad*, even the Wind-god and the Fire-god cannot blow or burn such a trifling thing as a straw. Every single activity of the phenomenal world created by *Māyā* is always subject to the control of God, the Lord of *Māyā*. The whole operation of the universe has been going on in a regular and systematic way under the control of one and the same *Śakti*, and under one and the same law. No dispensation falling under the category of creation, preservation or destruction ever deviates from the fixed laws. No one can interfere with the will of God, who is the Lord of the universe. Supermen exercise or enjoy the powers acquired by them through Yogic practices, only under the subordination of the Divine will. Having known the Divine will through their transcendental vision they act according to the same. That is why they never experience the bitterness of failure.

Supermen, though approaching God in *Yoga*, wisdom, love and bliss, are always at His beck and call. It is altogether impossible for them to use their powers against the Divine will. For they know that God Himself is operating through

them. Wisdom, love, power, bliss and everything else acquired through consummation of *Yoga* belongs to God. Their will is identical with God's. All their activities are God's own activities. Having imbibed divine qualities and acquired divine powers, they move in this world as His representatives or agents. Their superhuman powers melt into the sweetness of Divine love. Thus, even assuming that they actually possess powers similar to those of God, they are as good as not. For their power is inspired, guided and controlled by the Divine Energy and cannot function independently.

The Doctrine of Sabdadwaita.

By B. Kutumba Sastry.

Three types of monism were recognized in the Vedas, and all these were developed by various system-makers in later times. Buddha was the exponent of the *Vijñānādwaita* doctrine and Śankarāchārya founded and systematized the doctrine of *Sattādwaita*, whereas Bhartṛhari, who flourished in the seventh century of the Christian era, advocated the philosophy of *Sabdādwaita* in his monumental work *Vākyapadiya*. Unlike the other two it was not popularly recognized and as such had a natural death. This Śabdādwaita doctrine is otherwise called the doctrine of "*Sphoṭa*", which is identified with *Praṇava*.

HISTORY AND DEVELOPMENT OF THIS PHILOSOPHY

The germs of this doctrine can be traced back to the hymns of the *Rigveda* and other Samhitās, which we shall be quoting in our essay as occasion arises. In the Upaniṣads is found the *Onkāraprašasti*, and *Praṇavopāsana* is fully explained in the *Māṇḍūkya Upaniṣad*—

(1) 'प्रणव एवैकस्त्रिधाभिव्यज्यत'

(2) 'वाचमुद्गीथमुपासाञ्चक्रिरे ।', etc.

This philosophy is hinted in Pāṇini's Sūtras, and especially in the *Sūtra* "तदशिष्यं संज्ञा प्रमाणत्वात् " it is laid down that *Sabdavyavahāra* (the use of a word) is *Anādi* (without beginning) and eternal. Vyāḍi in his treatise on Sanskrit Grammar, "Sangraha", which is no more extant, deals with the doctrine of *Sabdādwaita* in a masterly manner, and it is from this book that the later grammarians, Kātyāyana and Patañjali, drew much matter for their works. Kātyāyana's *Vārtika* 'सिद्धे शब्दार्थसम्बन्धे', etc. contains all the main principles of this doctrine and this *Vārtika* is fully dealt with in the *Mahābhāṣya* by Patañjali. The word 'Sphoṭa' we see for the first time in the *Mahābhāṣya*—'स्फोटमात्रमादरभुनेर्लेभुनिर्मवतीति' and ध्वनिः स्फोटस्य शब्दानां ध्वनिभिस्तु खलु ङाक्ष्यते ।' and for the first time we find a definition of this word in the well-known passage:—

'येनोच्चारितेन साम्नालाङ्गूलककुदखुरविषाणिनां सम्प्रत्ययो भवति स शब्दः ।'

Bhartṛhari was the first philosopher who systematized this doctrine in his *Vākyapadiya-Brahmakāṇḍa*, and after Bhartṛhari came Bhartṛmitra, whose work on "Sphoṭa" viz., 'Sphoṭa-siddhi' is available now. Later on we find this doctrine fully dealt with and explained in the commentaries of Puṇyarāja, and Kaiyaṭa, and Nāgeśa's 'Udyota.' Nāgeśa flourished in the seventeenth century (later portion) and in him again we find an unflinching champion of *Sabdādwaita*, which was dealt with by him in all its aspects in his *Mañjūṣā*.

DOCTRINE OF SABDĀDWAITA

It is a well-known fact to every student of philosophy that all these phenomenal things are but the adumbrations of ideas or—to put it in common language—thoughts. All this empirical world, then, is not the thing-in-itself. This is exactly the position taken by the Upaniṣads also—

'वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ।'

and

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥

Now, this being accepted, we proceed further. These ideas, or Arthas—in a wider sense in *Vaiyākaraṇa* terminology—cannot be separated from language or *Śabda*—to put it in philosophical terms. "No thought, no language; no language, no thought;" this is the maxim generally accepted by all philologists; and Vaiyākaraṇas, who are the advocates of this Śabdādwaita doctrine, subscribe to this view, with only a little modification, if there be any. However, Bhartṛhari clearly says that thought and language are inseparable because, they are identical in the ultimate, *i. e.*, they are but two manifestations of one noumenon, *Śabda*, according to the Vaiyākaraṇas. This is one of the greatest psychological problems that engaged the minds of so many linguists, both ancient and modern; and our Bhartṛhari, as a great linguistic philosopher, after giving both the views, viz., that language precedes thought, and that thought precedes language, arrives at the above conclusion ('एकस्यैवात्मनो भेदौ शब्दार्थौतत्पृथक्स्थितौ'). Thus we are placed on a ground where we have to and can believe—with so many modern philologists—that the world is a reservoir of sound (comparison should not be dragged too far). Bhartṛhari goes further, and declares, rationally enough, that there is no cognition at all without *Śabda*; for the two are inseparable. Nay, the self-luminosity, (स्वयंप्रकाशत्व) of cognition or *Jñāna* itself vanishes in the absence of *Śabda*—

वाग्रूपता चेदुत्क्रामेदवबोधस्य शाश्वती ।
न प्रकाशः प्रकाश्येत सा हि प्रत्यवमर्शिनी ॥

All our activities will come to a standstill in the absence of this *Śabda* and we will be nothing better than stones and sticks—

'तदुत्क्रान्तौ विसंज्ञोऽयं दृश्यते कुड्यकाष्ठवत् ।'

Cf. इदमन्धं तमः कृत्स्नं जायेत भुवनत्रयम् ।
यदि शब्दाह्वयं ज्योतिरासंसारं न दीप्यते ॥

—Daṇḍi.

Even the child, says Bhartṛhari, resorts to *Śabda* to express itself, as soon as it is born—

इतिकर्तव्यता लोके सर्वा शब्दव्यपाश्रया ।
यां पूर्वाहितसंस्कारो बालोऽपि प्रतिपद्यते ॥

While modern philologists content themselves with noting that *Śabda* originates from the adjustment of vocal organs when the speaker wants to intercommunicate, Bhartṛhari dived deep into the inner activity of the mind and declared that even the first adjustment of vocal organs and expulsion of breath and the movements of organs took place only when the child was reminded of *Śabda* by virtue of his Pūrva Saṃskāras, thereby showing us that *Śabda-vyavahāra* is *nitya* and *anādi*; for otherwise a child cannot resort to *Śabda* to express itself. Thus Bhartṛhari proves that *Śabda* is all-pervading and *nitya*. This is not all. The Indian grammarians proceed further and say that every existing thing can be expressed by *Śabda*, whereas anything that cannot be expressed by *Śabda* is non-existent— 'यद्भवति तद्वाचकेन शब्देन व्यपदिश्यते तन्नास्ति.' The power of *Śabda* is inexplicable, for it is *Śabda* that manifests to us at least for a moment even Arthas like

शशविषाण (the horns of a hare) and गगनकुसुम (flowers in the sky), which are not at all existing—'अत्यन्तमतथाभूते निमित्ते शुत्युपाश्रये । इश्यतेऽलातचक्रादौ वस्त्वाकारनिरूपणा ।' Thus having established the supremacy of *Sabda* according to the Vaiyākaraṇas, let us see what is behind all these Śabdas which we daily use, and what is beyond all this phenomenal world of *nāma* and *rūpa*, and why, on this earth, we should accept such a thing as *Sphoṭa* at all.

It is *Sabda* that gives knowledge to us. Thus, for instance, the word 'गौः' gives us the cognition of a 'cow', an 'artha'. Now we have to consider the question: What is it in this word 'गौः' that gives us the knowledge of the 'artha'—cow ? Is it the sound itself that does so and, if so, is it the last, first, or the middle sound because the word is made up of three sounds *g*, *au*, and *ḥ* ? We cannot say that anyone of them independently conveys the sense, because in that case all the other Śabdas will be useless, as we have the meaning by this one sound itself. Nor can we say that all the three Śabdas combined give the cognition, because it is an accepted fact, according to the Naiyāyikas, that *Sabda* cannot, at the most, exist for more than two Kṣaṇas, and as such the first *Sabda* will perish by the time we utter the last sound; (some interval we have to assume between the pronunciation of the sounds) and so we can have no unity of all these Śabdas. So a Naiyāyika says that the experience of the last *Sabda*, coupled with the impressions, left on the mind, of the experiences of the previous Śabdas, expresses the meaning. Now the difficulty raised above is warded off, but there is another difficulty in our way. Vaiyākaraṇas as well as modern philologists are at one in saying that "Sentence is the unit of a language" and in this we must have a unity of propositions to convey a single judgment; in other words, there must be a unity in the seat of the *Vāchakatā*, which we cannot have now between two different things, viz., (1) the last *Varṇa* and (2) the impressions left behind of the previous sounds. Thus, here the theory of the Naiyāyikas is faulty and let us hear a *Mīmāṃsaka* speak over the matter.

According to the Mīmāṃsakas, Varṇas are eternal and are manifested by Dhvanis. The *artha-pratyāyakatva* process is the same as for Naiyāyikas, but we have no difficulty in experiencing the unity of all Varṇas, because all are eternal; yet the objection raised again is, that even the experiences of these Varṇas are transitory and as such no unity is possible for all of them. So, to clear away all these difficulties, the Vaiyākaraṇas accepted this *Sphoṭa* as the seat of *vāchakatā* and systematized this doctrine. This *Sphoṭa* manifests itself into various Śabdas and Arthas. This is the doctrine of *Sphoṭa*.

SUMMARY

To sum up the above, we have to accept that this world is made up of Arthas and as such is not the thing-in-itself. It is *Sabda* that gives us *arthajñāna* or knowledge and, now, we cannot say that the sounds which we utter now are the seat of *vāchakatā*. Both Mīmāṃsakas and Naiyāyikas failed to give a satisfactory explanation as to which is the seat of *vāchakatā*; we have therefore to accept, following the Vaiyākaraṇas, an eternal substratum for all these and that is "Logos" or *Praṇava*, of which all this world is a manifestation.

This *Sabda-tattva* is the cause of this universe and is identified with the *Brahma* of Śankara's *Adwaita*. Only instead of *Suddha Brahma* we have now a *Sabda-Brahma*. Thus, proceeding from the existing and tracing back, we have come to the above conclusion. All this, one cannot say, is a verbal prolixity and unwarrantable assumption, because the Vedas also say the same thing, viz., that the *Sabda* is the cause of the universe.

वागेवार्थं पश्यति वाग्ब्रवीति वागेवार्थं सन्निहितं सन्तनोति।
वाचैव विश्वं बहुरूपं निबद्धं तदेतदेकं प्रविभज्योपभुङ्क्ते॥

and

'वागेव विश्वा भुवनानि जज्ञे वाच इत्सर्वममृतं मर्त्यञ्च।'

Here the *Sruti* says that the world evolved from *Sabda*. Taking Śankara's verse—

'सुवर्णाजायमानस्य सुवर्णत्वं हि निश्चितम्।
ब्रह्मणो जायमानस्य ब्रह्मत्वं च सुनिश्चितम्।'

we have to conclude that this world is nothing but नामरूपात्मक.

This Śabdādwaita doctrine is accepted by all schools of thought, though in a modified form. It is incumbent for Mīmāṃsakas to accept this, in order to explain the *apauruṣeyatva* of the Vedas; but they are satisfied with asserting that Śabdas are identical with Varṇas, which are eternal. Even Śankarāchārya accepts that the world is created by *Sabda*, which, according to him, is an efficient cause—

'न चेदं शब्दप्रभवत्ववदुपादानकारणत्वाभिप्रायेण।
.....चिकीर्षितमर्थमनुतिष्ठन् तस्य वाचकं शब्दं पूर्वं स्मृत्वा पश्चात् तमर्थमनुतिष्ठतीति सर्वेषां नः प्रत्यक्षमेतत्।
तथा प्रजापतेरपि स्रष्टुः सृष्टेः प्राग् वैदिकाः शब्दा मनसि प्रादुर्बभूवुः पश्चात् तदनुगतानर्थान् ससर्जेति गम्यते।'

(*Vide Brahma-Sūtras* I. iii. 28)

It is to be noted here that the 'Śabda' of Śankarāchārya is not *Sphoṭa*, but the *Sabda* of the Mīmāṃsakas, viz., *Varṇa*—

'वर्णा एव तु शब्द इति भगवानुपवर्षः।.....
स्फोटवादिनस्तु दृष्टहानिरदृष्टकल्पनाय'.

And he further says:—

'नित्येभ्यः शब्देभ्यो देवादिव्यक्तीनां प्रभव इत्यविरुद्धम्।'

The seers did not create the *Vāk*, but got the same that was already existing. This aspect of *Sabda* as the creator of the world was explained by Bhartṛhari in his *Vākyapadīya*—

'अनादिनिधनं ब्रह्म शब्दतत्वं यदक्षरम्।
विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः॥'

'अव्याहताः कला यस्य कालशक्तिमुपाश्रिताः।
जन्मादयो विकाराः षड् भावा भेदस्य योनयः॥'
'एकस्य सर्वबीजस्य यस्य चेयमनेकधा।
भोक्तृभोक्तव्यरूपेण भोगरूपेण च स्थितिः॥'

It is to be noted here that the world is a *Vivarta* of *Sabda-Brahma*, but not a *Pariṇāma*, and there is no place at all for *Arambhavāda*. *Sambandha* between *Sabda* and *Artha* is *nitya*—

सम्बन्धस्य न कर्तास्ति शब्दानां लोकवेदयोः।
शब्दैरेव हि शब्दानां सम्बन्धः स्यात् कृतः कथम्।
(Vyāḍi's *Sangraha*)

How to realize this *Sabda-Brahma* is the question to be answered now. Before answering this we must know that *Sabda* has four forms:—

चत्वारि वाक्परिमिता पदानि
तानि विदुर्ब्राह्मणा ये मनीषिणः।
गुहा त्रीणि निहिता नेङ्गयन्ति
तुरीयं वाचो मनुष्या वदन्ति॥
(*Rigveda* I. 164. 45.)

These four are *Parā*, *Paśyantī*, *Madhyamā* and *Vaikharī*. Of these *Parā* is in the *Mūlādhāra*, *Paśyantī* in the navel, the *Madhyamā* in the *Hṛidayākāśa*, and what we hear and speak is *Vaikharī*. The first three are known only to a *Yogī* of supernormal powers (मनीषिणः). Whomsoever the *Vāk* wishes to bless by her appearance, only he can know her:—

उत त्वः पश्यन्न ददर्श वाच-
मुतत्वः शृण्वन् न शृणोत्येनाम्।
उतत्वोऽस्मै तन्वं विसस्रे
जायेव पत्य उशती सुवासाः॥

All this is clearly explained by Nāgeśa in his *Mañjūṣā* and I need not detain my readers' attention for a long time. We quote here some verses given by Puṇyarāja in his commentary—

प्राणवृत्तिमतिक्रान्ते वाचस्तत्त्वे व्यवस्थितः।
क्रमसंहारयोगेन संहृत्यात्मानमात्मनि॥

वाचः संस्कारमाधाय वाचः स्थाने निवेश्य च ।
विभज्य बन्धनान्यस्याः कृत्वा तां छिन्नबन्धनाम् ॥
ज्योतिरान्तरमासाद्य छिन्नग्रन्थिपरिग्रहम् ।
परेण ज्योतिषैकत्वं छित्वा ग्रन्थीन् प्रपद्यते ॥

Aids in realizing this *Sabda-Brahma* are प्रणवोपासन ('नोदिश्रं ब्रह्मणो यदोङ्कार इति ।'), *Yoga*, and correct speech. This is the philosophy of *Sabda*.

'क स्विदस्याः परमं जगाम ।'

Veda and Vedanta.

By Nakuleshwar Mozumdar, B. A., B. T.

What is the Veda? The word *Veda* has been derived from the root 'विद्' (to know) and, therefore, means Knowledge. But what kind of Knowledge is Veda? There are two currents of knowledge—one gross and the other fine. The former proceeds towards the gross, the grosser and the grossest and the latter has found its way towards the fine, the finer and the finest. Thus, from the finest condition, the stock of knowledge has gradually assumed the grossest form, and this vast stock of knowledge is called *Veda*. Hence the Śāstric dictum 'वेदा अनन्ताः' —the Vedas are endless. Hence again they cannot be exhausted by study. The Vedas do not consist of merely four books. *Rik*, *Sāma*, *Yajus* and *Atharva* are the names given to the Vedas and this means that in these four volumes the vast stock of knowledge has been compressed in a condensed and subtle form. Hence they are regarded as the 'Crest-jewel' of the inexhaustible store of knowledge and enjoy the title of *Veda*. From this fine current of knowledge have flown all grosser currents. Those who hold these four books alone to be the Veda and exclude all other knowledge from it do not know what Veda is. There is no limit to the Veda, it is limitless. The Veda is the Knowledge-aspect of the limitless and formless *Brahma*. The phrase 'Vedas with their Angas and Upangas' is a household word with us, but what do we mean by it? I have a body or limbs; but I am not the body only, I am something distinct from it. I am a *Dehī* (embodied soul) because I have a body. To know what and who I am, I must first know my body or my limbs. Then can I know the indwelling 'I' as distinct from the body. Thus, if you do not know me and my limbs and parts, you do not possess a complete knowledge about me, you have not known me thoroughly. Similarly, the Veda has certain Angas and Upāngas (auxiliaries and sub-auxiliaries), but on that account these alone are not the Veda. The Veda is *Brahma* and is distinct from the Angas and Upāngas, which are the different parts of the body of the Veda. One does not know the Veda fully unless one knows these parts and sub-parts. In order to know me, you have to know my body; similarly, to know the Veda you must know the Angas and the Upāngas first and foremost; there are six chief Angas of the Veda:—(1) *Śikṣā*, (2) *Vyākaraṇa*, (3) *Nirukta*, (4) *Jyoutiṣa*, (5) *Kalpa*, and (6) *Chhandas*. Of these *Śikṣā* is said to be the nose of the *Veda*; *Vyākaraṇa*, the mouth; *Nirukta*, the ear; *Jyoutiṣa*, the eyes; *Kalpa*, the hands and *Chhandas*, the feet. Besides these six Angas, there are certain Upāngas also. The Veda is *Sānga-Upānga-veda*, because of these Angas and Upāngas.

Now let us see why *Śikṣā* has been called the nose of the Veda. We carry on our respirative activities through the nose and die if this activity of the nose ceases. It may be contended that we do

not actually die if we carry on the activity through the mouth and not through the nose. Respiration is a function of the nose. If the mouth does the work of the nose, it no longer remains a mouth, but converts itself into a nose. Man does not die if his hand, feet, eyes or ears cease functioning; but he certainly dies if the nose ceases to function. Hence the nose is the most important of all organs. In the same manner, of all the Angas and Upangas of the Veda, *Sikṣā* is the most important. Now let us see to what part of the body is the breath taken in through the nose. It is taken to the heart encased within our chest. The heart is the centre of the body and the way which leads to that place is the nose, there being no other path. Similarly, if we want to penetrate into the interior of the temple of Vedic lore, into the heart of the Vedas, we have to resort to *Sikṣā*; *Sikṣā* alone is the passage to it. Hence is *Sikṣā* styled its nose. Similarly, there is sufficient ground for calling *Vyākaraṇa* the mouth of the Veda, *Nirukta* its ear, *Jyoutiṣa* the eyes, *Kalpa* the hands, and *Chhandas* the legs.

Now let us see what are the contents of *Sikṣā*. The science dealing with that highest principle which alone is worth studying, by knowing which all branches of knowledge are mastered, beyond which there remains nothing more to be learned, is called *Sikṣā*. Now what is that highest principle? The science of the alphabet is that highest principle. How to pronounce correctly the letters 'अ', etc., and how the letters 'आ' etc. have gradually evolved out of the letter 'अ' and how all the things of the world have come out of the letters 'अ', etc., in the same way as a child is born of its mother,—all these topics have been discussed in *Sikṣā*, the science of letters. The science of letters is the root of all sciences. One who does not know the science of letters cannot know the science of words and sentences and cannot attain true knowledge. He who properly knows the science of letters knows every other science very easily. True, you have studied in your childhood अ, आ, क, ख, etc. in primary schools, but you have not seen their perfect form as yet. When you fully comprehend the science of these letters, you will in all humility accept that you have not fully learnt the alphabet as yet. To those athirst for knowledge the main subject of study is the *Sikṣā-Śāstra* or the Science of letters. Hence is the science called *Sikṣā*.

The Vedas with their Angas and Upāngas are the basis of all Sciences or all branches of knowledge. All branches of knowledge of all countries have originated from the Veda. From the Veda have sprung up all kinds of Knowledge—mediate and immediate. Modern Chemistry and Physics are but an elaborate and detailed treatment of the truth contained in one single *Mantra* or part of a *Mantra*. Ignorant people think that these sciences have discovered a number of new truths. But one who is truly learned, who is a *Vedavit* (knower of the Veda) knows that they have not been able to discover any new truths. None of their discoveries are absolutely new. They have been stated and restated by the Veda from age to age. Therefore, in whatever form knowledge is revealed in any part of the globe, it cannot be contrary to the Vedas. No book can be written without resorting to the Vedas. Authors of all countries, whether they understand the Veda or not, must take to the Veda, if they want to write books. What they do is to elaborate in greater detail and express in a lucid manner what has been expressed in a word or two by the Vedas. We will thank him for his industry. We will undoubtedly speak highly of his efforts a hundred times. But, if he understands the language of the Vedas, he will come to know by their study that he has not discovered anything new. Then will all his pride be humbled. Hence it is quite natural for all progressive nations of the world to bow

in all reverence and humility to the Vedas and honour them.

We have tried to show what Veda is. Now let us see what is meant by by Vedānta. It is generally thought that the study of the Veda terminates with the study of Vedānta. But that is not true. The Veda is limitless, hence how can there be a limit or end of the endless Veda ? If the Veda has an end, the limitless Veda becomes limited, the infinite Veda becomes finite. This will be a contradiction in terms. Hence we should find out the true import of the word *Vedānta*. It is a compound word of the *Saṣṭhī-tatpuruṣa* variety and, when expounded, stands as 'वेदानां अन्तः'. The word 'अन्त' here means near or proximate and hence Vedānta means near the Veda. You will approach the Vedic lore by studying Vedānta; you will know full well the theoretical part of the Science of Veda.

We must remember that the knowledge of *the Science of Veda cannot be acquired merely by approaching near it*. Knowledge cannot be acquired merely by standing on the coast of the limitless ocean of Knowledge. We shall have to stoop down to touch its waters, and to have a dip into it. These are *Dhāraṇā*, *Dhyāna*, and *Samādhi*. Mere reading of books will not do in this case. What is required here is assimilation, practical *Sādhanā*, or, in other words, *Yoga*. We should begin the practice of *Yoga* along with our Vedic studies. Vedic Knowledge does not consist in book-learning, it is intuitional knowledge or direct perception (योगज ज्ञान). Therefore, while studying the Vedas, you must receive instruction in Vedic lore from your *Guru* (preceptor) and practise *Dhāraṇā*, *Dhyāna* and *Samādhi*. Thus, by practising *Yoga* you will gradually be able to proceed from *Vaikharī* to *Madhyamā*, from *Madhyamā* to *Paśyantī* and from *Paśyantī* to *Parā*. Then will Vedamātā reveal Herself to you in your *Samādhi*. During this *Samādhi* a prideless *Sādhaka* acquires knowledge of the entire science of Veda by the grace of Vedamātā. And, if you cannot practise *Sādhana*, you will remain tied for ever to same gross part of knowledge, as is the case with the students of our modern schools and colleges. With that knowledge you cannot be really happy.

The Veda is the Science of sciences. Ṛṣis alone discovered the Veda, the great science. They were votaries of Knowledge and therefore succeeded in attaining the highest position in this world. They did not derive their knowledge from books. They were Yogis and their knowledge was of the intuitional type. Every one of them was both *Vedavit* and *Vijñānavit*. Therefore they could bring the impossible into the region of possibility. They were omnipotent and omniscient.

No nation can be great without cultivating knowledge. It is by a little culture of knowledge that the Western world has become so progressive to-day. Neglect of knowledge, on the other hand, has brought about the downfall of the East. A country has progressed in the same proportion as it has won the favour of Vedamātā. Therefore, nations which are desirous of progress cannot do without paying their homage to the Veda.

In conclusion, I have to submit that both the Eastern and Western worlds should serve Vedamātā. The West has made a very great progress in the gross branches of knowledge. Now, let it proceed on the path of fineness and make itself useful by imitating the *Sādhanā* of the hoary East. Modern East has not been able to make much progress on the gross line of knowledge, after the manner of the West. Hence let it proceed a bit towards the grosser side of knowledge by following the West. When it finds that their thirst for knowledge is not in any way appeased by proceeding on the gross line of knowledge, then will it, of its own accord,

march on the path of subtlety, because the outgoing tendency never becomes ingoing unless something checks its free play. Then will the East remember its rich hermitage and will again be gratified by pursuing the finer path of *Jñāna* by adopting the course of *Sādhana* of the Ṛṣis of sacred memory. May the East and the West make the entire Universe more and more an abode of peace from day to day by diffusing the peaceful rays of the Light of Knowledge with the good grace of the Merciful Vedamātā. This is our prayer at the feet of the Lord.*

The Secrets of Vedanta.

By B. R. Vinayek.

In the prehistoric period, when only the Greeks and Arabs had access to this sacred land of the Ṛṣis, where an ordinary peasant possessed so much Knowledge of *Puruṣa* and *Prakṛti* (Spirit and Matter) that even the best minds of Greece recoiled from visualizing it, there existed a beautiful town, at the banks of the river Sutlej. It was eight miles in length and one and a half miles in breadth and consisted of about 500 towers and 164 gates. Inside the city, in an orchard full of blossoms, there resided a *Ṛṣi*. Instead of the insipid world that he had forsaken, he built up for himself a new one, neither created by any god nor by any man. He advocated, by his calm and quiet behaviour, an ascetic seclusion from the cares and turmoils of the world as well as from its sights and sounds. He was a superior man, who liked to keep himself unknown. A clever merchant carefully hides his riches in order to make an impression upon others that he possesses nothing. The sage of perfected virtue has the looks of ignorance on his face.

One day, he attracted the attention of the celestial sage Nārada, who happened to look at him from above while passing through the air. Descending on earth, he went up to the above sage in the said orchard. An interview took place, which disclosed the Secrets of Vedānta, a remnant of some true tradition, in the following paragraphs:—

(1) Man recognizes the subtlety of "the Mysterious", but he does not know whence "the Mystery" springs up.

(2) Mercilessness is the greatest mercy of "the Unseen". Absolutely impartial, "the Unseen" appears most partial.

(3) The Everlasting begets Everlasting. Easy living and quiet dying are the attributes of the virtuous. They do not confuse the Essence with mere shape and size.

(4) The mind of man loves stillness, but his desires draw it away. One who dismisses desire looks within, and in his mind there is no mind; he looks at his form and in his form there is no form; he looks further and observes nature, and in nature there is no nature.

(5) When he understands one, two, three, he sees a void; but, when he would note the void, there is nothing to make a void. Although the void is nothing, the nothingness of this nothing is also nothing; and, when the idea of the nothingness of nothing has disappeared, there is profound and constant silence. When this silence is so profound

* This article is based on the oral teachings of His Holiness the late Sri Siva-Rama-kinkara Yogatrayananda Swamiji.

as to admit of no further Silence, how can desire arise ? When desire cannot arise, there is genuine rest.

(6) Ponder the way of the Unseen; acquiesce in Its evolution. There are Five fingers in the Unseen; whoever knows these, prospers. They exist also in man; from man they spread through the world. Pantheism, Monism, Dualism, Deism, and unqualified Monism—these are certainly the five fingers pointing to the same *Brahma*.

(7) According to the practical tenets of the celestial sage Nārada, pantheism consists of three; Monism, of only one; Dualism, of two; Deism, of 1:2 and Unqualified Monism, of zero.

(8) Humility is the root of honour; lowliness is the foundation of loftiness. A great country is lowly. Everything under heaven blends with it. It is like the female, which at all times and in every place overcomes the male by her quietude. Than quietude there is nothing that is more lowly. Therefore, a great state gains the smaller state by yielding; while the smaller state wins the greater by submission. In the one case lowliness gains adherants; in the other, it procures favours.

(9) Vedānta is the secret knowledge of the Beloved and hence is the philosophy of Love, pure and simple. *Vivartavāda* and *Māyāvāda* are like two penetrating eyes to discern the Real, the hidden side of the Real. On the forefront of the real vision stands the most beautiful figure of the Beloved proclaiming the silent message of Love. Whosoever is not ready to suffer all and to stand resigned to the will of his Beloved is not worthy of being called a lover. It is to be carefully noted that everlasting peace belongs only to those serene and saintly men who find God in their innermost being.

Jivanmukti.

Though ever moving about in the world of experience, the whole of it exists not for him;—the all-pervading ether-like consciousness alone subsists. Such a one is called *Jivanmukta*. The expression of his countenance neither flushes nor fades under pleasure or pain; he stands unmoved, whatever may come or go. Such a one is called a *Jivanmukta*. Though acting after every feeling, such as love, hate, fear and the like, he who stands unaffected within, like the *Akāśa* is said to be the real *Jivanmukta* (liberated while yet in life). He whom the world finds no cause to fear, and who is never afraid of the world, ever beyond joy, and jealousy, and fear, is said to be the real *Jivanmukta*. With the woes of this world laid entirely at rest, he who, though full of all learning and art, is yet without any; who, though with mind, is without it, is said to be the real *Jivanmukta*.

—*Yogavasishtha*.

Baseless Antagonism between Bhakti and Vedanta.

By Kaladhar Tripathi.

The main theme of Śrī Kṛṣṇa's teachings in *Śrīmad Bhagavadgītā* is Devotion to His person. In the same holy book He says, "I am the author of *Vedānta*." This removes the false impression existing in the minds of some that the schools of *Bhakti* and *Vedānta* have two different protagonists. The doctrines preached in *Vedānta-Darśana* regarding *Brahma*, Creation, Salvation and Soul are found echoed in the *Bhagavadgītā* and are acceptable to Bhāgavatas (followers of the *Bhakti* school) alike.

Before comparing the doctrines of *Bhakti* and *Vedānta*, it is necessary to define *Bhakti* and see what *Vedānta* stands for.

Bhakti

(1) *Bhakti* as described by Sage Nārada is "Supreme Love to some one",* obtaining which man rejoiceth in the Self (आत्मारामो भवति).

(2) Śāṇḍilya in his *Bhakti-Sūtras* describes it as "intense love for God(ईश्वर)".

(3) The *Māṇḍūkya Upaniṣad* says that one who plays with the *Ātmā* (Personal God), rejoices in the Self, is the best of all the knowers of *Brahma*.

The same thing is mentioned in the *Bhagavadgītā*: "The man who rejoiceth in the Self (*Ātmā*), is satisfied with the Self, and is content in the Self, for him verily there is nothing to do. (III. 17)"

Vedanta

Vedānta-Darśana by Maharṣi Vedavyāsa starts with an enquiry after *Brahma, i. e., Sachchidānanda* and describes the ways and means of attaining *Paramānanda*, that is, supreme Bliss or final Beatitude.

Brahma, Iśwara, and *Atmā* connote one and only one Being*, the Universal Soul or Oversoul or Personal God, whatever you call Him.

Brahma and Iswara (i. e., Absolute and Personal God)

The two renowned commentators of the *Vedānta-Darśana* interpret *Brahma* in different ways. It may be mentioned here that *Vedānta-Darśana* describes *Brahma* as that from which the creation, etc. (*i. e.*, creation, subsistence and dissolution) of this world proceed.

(1) Śrī Śankarāchārya, in the words of Dr. Thibaut, interprets *Brahma* as below:—

"The Supreme Being or *Brahma* is absolute; whatever there is, is *Brahma*. *Brahma* itself is absolutely homogeneous, so that all differences and plurality must be illusory."

(2) Śrī Rāmānujāchārya, on the other hand, says: "*Brahma* is all-pervading, all-powerful, all-knowing, all-merciful. The matter and soul (*Chid-achid*) constitute the body of the Lord."

"Both of them teach Adwaita, *i. e.*, Monism. But Śrī Śankarāchārya's *Brahma* is in itself impersonal, a homogeneous mass of objectless thought, transcending all attributes; personal God it becomes only through its association with the unreal principle of *Māyā*; so that, strictly speaking, Śrī Śankarāchārya's Personal God is Himself something unreal, while Śrī Rāmānujāchārya's *Brahma* is, on the other hand, essentially a Personal God, all-powerful, all-wise, ruler of a real

* 'सा कस्मै परमप्रेमरूपा'

(Narada-Sutras 2)

* The Highest Lord (Parmeswara) must be understood as the Self (*vide* Br. Up. I. iv. 10).

The Kalyana-Kalpataru.



In Ecstasy of Divine Love.

world, permeated and animated by His spirit."

Personal God and Iswara

But Śrī Śankarāchārya accepts Personal God, as is clear from his commentary on the last aphorism of the *Vedānta-Darśana*. The aphorism says:—

"There is non-return according to Scripture." The city of *Brahma* (Aparājitā) and Personal God are mentioned in the commentary of this aphorism; when the devotee reaches there, he does not return.

"*Śrīmad Bhagavadgītā* represents a fusion of the *Brahma* theory of the Upaniṣads with belief in a Personal highest Being—Kṛṣṇa,—which in many respects approximates very closely to the system of Bhāgavatas (followers of *Bhakti-Mārga*)."

"Goswami Tulasidas, author of *Rāmacharitamānasa* lays no stress on the distinction between an Absolute *Brahma*, inaccessible to all human wants and sympathies, and a shadowy Lord whose very conception depends on the illusory principle of *Māyā*, as Śrī Śankarāchārya interprets, but loves to dwell on the delights of devotion to one All-wise and merciful Ruler, who is able and willing to lend a gracious ear to the supplications of the worshippers."

Thus *Vedānta-Darśana* gives ample scope for a Personal God as interpreted by Śrī Rāmānujāchārya and Śrī Śankarāchārya and gives no room for the assumption that it stands in antagonism to Bhakti-Marga or *Saguṇa-Upāsanā*.

Salvation

Again, there is hardly any difference between the Salvation of the Bhāgavatas and that of the Vedāntīs. According to Śrī Śankarāchārya, absolute merging of the individual soul in *Brahma* is final Beatitude (*Mukti*); while, according to Śrī Rāmānujāchārya, *Mukti* means the passing of the soul from the troubles of earthly life into the kingdom of God or paradise, where it enjoys perfect bliss for ever.

The holy *Gītā* has harmonized both the ideas in a beautiful way. Bhagavān śrī Kṛṣṇa says:—

"By Devotion to Me alone I may thus be *known* and *seen in essence* and *entered into*" (11. 54). This synthesis again appears in the last chapter, where Supreme Devotion (*Parā Bhakti*) and the highest state of wisdom (*Parā Jñāna-niṣṭhā*) have become complementary. "By Devotion he knoweth Me in essence, who and what I am, and, having thus known me in essence, he forthwith entereth into the Supreme." Here *Jñāna* and *Bhakti*, that is, Knowledge and Devotion have become inseparable. So also in the 7th and 13th chapters *Jñāna* and *Bhakti* are not separated.*

It is this Doctrine of the *Gītā* that reconciles all the differences among the philosophers and commentators on the ways and means of attaining Salvation.

Creation

Besides, *Vedānta-Darśana*, *Śrīmad Bhagavadgītā* and *Rāmacharitamānasa* are at one in explaining creation and soul. The *Vedānta-Darśana* mentions that the Creation is merely a display of His (Personal God's) sportive nature, which is also accepted by the Bhāgavatas.

Soul

As regards Soul, the *Vedānta-Darśana* has quoted several opinions. † Its own opinion is however expressed in II. iii. 43 which

* (1) Fourfold in division are the righteous ones who worship (*Bhakti*) Me. Of these, the wise (*Jnani*) is the best. (*Gita* VII. 16-17)

(2) Unflinching Devotion (*Bhakti*) to Me by *Yoga*, without other objects,—that is declared to be the wisdom (*Jnana*); all against it is Ignorance. (*Gita XIII.* 11-12).

† The different Doctors of Vedanta Philosophy have expressed their opinions about Soul, as mentioned in the *Vedanta-Darsana*, which will be interesting to the readers of the 'Kalyana-Kalpataru'

(1) "Kasa-Kritsna upholds the doctrine that the Soul is absolutely non-different from *Brahma*, which in some way or other presents itself as the individual soul."

(2) "Audulomi, on the other hand, teaches that the soul is altogether different from *Brahma* as long as it has not obtained final release, after which it merges into God."

says: "The Soul is a part of the Lord". The same thing has been stated in *Srimad Bhagavadgitā* and *Srī Rāmacharitamānasa* as follows:—

"The individual soul in this body is My eternal fragment (*Ansa*).

(*Gitā*)

"The immortal Soul is a fragment (*Ansa*) of God, eternal, intelligent and pure, and a mass of innate bliss."

(*Rāmacharitamānasa*)

Our Vedāntīs studied Nature, Soul, and their relation to God, and evolved a philosophy to satisfy human reason. As *Brahmavidyā* is not a subject which can easily be grasped by everybody, stages for its attainment have been described to suit the Adhikārī's nature, which lead people to believe that they are conflicting with each other.

Baseless antagonism

Now I want to refute some allegations brought against Vedānta in order to bridge the gulf that is created between *Bhakti* and *Vedānta*.

(1) It is said that *Vedānta* is a subject for those who have renounced the worldly life and become Sannyāsīs. This idea has got so deeply rooted that some assert that Arjuna was not taught Vedānta or *Brahmavidyā*, although the term has been used for the Scripture itself and repeated at the end of each chapter. Had it been so (as above asserted), he would have changed his *Gāṇḍīva* bow into a bowl, a sign of a *Sannyāsī*. The fact is that both the Vedānta and the *Gitā* have their source in the Upaniṣads, where we find the very famous नाचिकेतविद्या, as mentioned in the *Kaṭhopaniṣad*, taught by Yama, who is a householder. The two famous Upaniṣads, viz., the *Chhāndogya* and *Bṛhadāraṇyaka* bear witness to the fact that Yogī Yājñavalkya and Raja Janaka used to have plenty of discourse on the *Brahmavidyā*, but they neither renounced the world nor became Sannyāsīs. The author of the *Vedānta-Sūtras*, Śrī Vedavyāsa, is nowhere mentioned as a *Sannyāsī*. Thus the idea that the Vedānta is meant for Sannyāsīs is based on a wrong and false notion. On the contrary, Vedānta was and should be read by householders as well.

(2) Some allege that Vedānta is a dry and uninteresting subject (Absolute *Brahma* is *Nirasa*); but it is not so.

Firstly, *Vedānta* deals with *Brahma*, which is truly described as All-truthful, All-blissful, and All-beautiful (सत्यं शिवं सुन्दरम्). To realize these qualities of *Brahma* can hardly be called *Nirasa* (without joy).

Secondly, the Upaniṣad further says: "He is Joy incarnate" (रसो वै सः).

Thirdly, *Brahma* is also described as *Sachchidānanda** (Pure being, absolute consciousness, and perfect bliss). It is the unity underlying varieties, such as Creation, Soul, etc. Therefore, it is a realization for Supreme delight and bliss.

Thus, Milton says:—

"How charming is the Divine philosophy,
Not harsh or crabbed as the dull fool supposes,

(3) According to Asmarathya, the soul stands to *Brahma* in the relation of Ihedabheda, *i. e.*, it is neither absolutely different nor absolutely non-different from it, as sparks are from fire."

So, where the ancient Vedantis disagree among themselves on points of vital importance such as the nature of the soul, the *Gita* removes the differences in a subtle manner, describing Soul as 'परा प्रकृति', 'कूटस्थ' and 'ममैवांश'.

(a) परा प्रकृति—"Know My other nature, the higher, the life-element."

(b) कूटस्थ—"The unchanging is called the indestructible."

(c) ममैवांश—"A portion of Mine own Self transformed in the world of life into an immortal Spirit."

The Lord finally asks Arjuna to know Him to be the Knower of the field in all Fields.

* Vide Sankara's Commentary on I. i. 12.

'आनन्दमयोऽभ्यासात्'

"The Self consisting of Bliss (is the highest Self) on account of the repetition."

But musical as Apollo's flute,
In perpetual feast of Nectar,
Where no crude surfeit reigns."

That our *Vedānta*, which is highly developed, is not considered as charming and delightful by our Indian friends, is really strange ! All the more, for our *Vedānta*, in the words of Elphinstone, deals with the being and nature of God, which was seen by Ṛṣis and not perceived even by the loftiest intellects in the best age of Greece. It is a solace of Schopenhauer's life and many renowned western philosophers have opined that the Indian Philosophy is a far more perfect science than the European one. Schlegel goes further and says:—

"Even the loftiest philosophy of the Europeans, the idealism of reason, as is set forth by Greek philosophy, appears, in comparison with the abundant light and vigour of oriental idealism, like a feeble promethean spark in the full flood of heavenly glory of the noon-day sun, faltering and feeble and even ready to be extinguished."

Therefore, the conclusion is that neither there is any truth in the general belief that *Vedānta* is devoid of Love and Devotion to God nor the subject is dry and uninteresting, nor it is meant for the Sannyāsis only, but it is a solace to all human beings, irrespective of caste and creed, who dedicate all their actions to their Supreme Master* (परम गुरु), whereby, through His grace, the sins are washed away and the soul is made worthy and fit to realize Him, the Universal soul, the Oversoul, Absolute and Impersonal.

Thus, there is hardly any difference between *Bhakti* and *Vedānta* and all so-called antagonism is certainly baseless, for both come to the same conclusion, viz.,

(a) A devotee merrily sees the world† as full of bliss and looks upon it as an image of his own Lord, who is pervading everywhere.

(b) The *Vedānta says*: "All is *Brahma*".

(c) The *Gītā* says: "All is *Vāsudeva*".

The Substratum of All.

The ocean is the one resort of all water; the skin is the ultimate sphere of all touch; the tongue is the one ground of all tastes; the nose is the one basis of all smell; the eye is the one field of all form; the ear is the one place of all sound; the mind is the one source of all ideas; the heart is the one fountain of all knowledge.....the Word is the one truth of all the Vedas;—even thus is it the one *fact* of all and every *being*. Put a lump of salt in water, it melts into the water of which it came; you can never grasp it afterwards; it is all salt, every drop of water you may touch. So indeed, Oh dear one ! is this great, endless unlimited Being—all thought. (The universe) coming of this melts away into this; and, being thus lost, loses all distinction whatever.

—*Brihadaranyaka Upanishad.*

* God (*Ishwara*), *Vide Yogadarsana* 1. 24.

† "ईशावास्यमिदꣳ सर्वं यत्किञ्च जगत्यां जगत्

(*Isopanishad*)

Unnatural Civilization.

-By Bhagvati Prasad Singh, M. A.

The maxims "All that is, is best" and "Nothing is that errs from the Law" are perfectly true from the Vedantic point of view, which does not look at things from a narrow angle of vision, but construes things from the point of view of the eternal and universal good. There are, however, two phases from which the question may be viewed. The first is pessimistic or fatalistic, while the second is optimistic and correctly self-confident. Let us consider the present-day so-called progressive civilization from the above two points of view.

The majority of people appear to be so much stupefied, as it were, by the glamour and outward appearance of the existing state of things that they firmly believe the present civilization to be truly great. For them the above question does not arise. But those among them who patiently and dispassionately think over the real nature of things as they stand at present, do admit that there is something radically wrong with this civilization. In their opinion, however, there is no use worrying one's self with this matter. It is impossible to change the order of things. They think that the best thing is to shut one's eyes and drift with things as they proceed. This last is what I call the pessimistic school of thought. On the other hand, there are a few persons who believe that things as they exist must be put right with all effort. It is true that it will take a long time to restore the correct mode of living, but that does not mean laying down the tools in utter hopelessness. The present-day human psychology as well as growing poverty and the consequent misery of the masses are factors which can prove of the greatest help in removing the curtain of complacency towards the existing state of things. This is the optimistic school. And I think this school is gathering strength day by day. I propose to view certain phases of the present state of things from this optimistic point of view.

The radical defect with the existing civilization is that it caters not for human comfort and correct living, but for the expansion of business. The god of the day is Mammon and for his convenience man is treated like a tool or machine. The increasing over-crowding in cities and the disappearing simple life in open country are the natural consequences, and I think every patient thinker will admit the correctness of Oliver Goldsmith's ideas expressed in his masterly poems *The traveller* and *The deserted village*. Life in cities has become as unnatural as it could be, and it is bearing fruit in the forms of lowered vitality, shorter stature, growth of diseases, absence of real happiness in spite of wealth, and other allied troubles. It is, therefore, the duty of every philanthropist to try to draw the attention of people to the nightmare which holds them in her clutches, and to devise means whereby more natural modes of life may be restored.

In cities almost all the gifts of nature have got a makeshift counterpart and, although the generality of the enchanted masses hug these counterparts with the greatest satisfaction, the real nature of these unnatural counterparts does have its ultimate bad effects; for Nature never forgives any transgression against its laws. For instance, almost all the essentials of life—air, water, light, heat, eatables, locomotion and the

like exist in unnatural and generally unscientific forms. Let us look at some of these.

There is a purpose in the existence of the different seasons and any attempt to defy them brings trouble in the end. Our open-air country life makes us used to the rigours of heat as well as cold, and we feel the bracing effects of either. But in cities attempts are made to defy both heat as well as cold. The result is that there are too frequent cases of cold-in-the-head, bronchitis, pneumonia, heat-stroke and the like. In fact, the nerves are made too weak to bear the effects of these climatic changes, so that they give way at the slightest disturbance. Persons who have become used to the almost constant use of the electric or the oil fan will exhibit the most pitiable fidgetting when deprived of the same for some time. In fact, if we study the Āyurveda-Śāstra, we shall find that the air generated by the motion of the various metallic plates as well as wooden planks, has a different effect in almost every case. The air generated by date-palm leaves is far too different from that produced from the iron blades of a fan. But who cares to consider this subtle but far-reaching difference? Give them air to defy heat, so that they may do more work; it is immaterial what the ultimate effect of such air may be. Similarly with drinks. I know of a number of cases in which people have not tasted pure water for years together. Leaving aside intoxicants, they have hot drinks like tea, coffee, cocoa; and cold ones like soda, lemonade and the like. The debilitating effect of these hot drinks and their intoxicant properties are now becoming known to people, but habit does not permit them to escape their clutches. Imagine an Indian taking burning hot tea at mid day in the hottest month of June in nothern India. Do you think that can ever do him good? But you will see hundreds or thousands of such cases at Railway stations and other places almost every day. And how would you relish tasting a little coal-tar when you feel your tongue parching with heat and thirst? I am sure, you would laugh at the idea. But, in fact, millions of beings are doing that every day. For the saccharine or sugar mostly used in these sweet aerated drinks is nothing but a different form of coal (or its product coal-tar). And most of the scents as well as tints, too, are made of the same noxious material. But people fondly utilize these with the greatest relish.

Gentlemen laugh at the use of a fresh twig for cleaning the teeth, and they call it "chewing the stick." But they have not the least hesitation in using the tooth-brush with all its horrible propensities. Medical science would show that it is of the utmost importance that a tooth-brush which has once been used should be throughly disinfected or sterilized before it is used again. And some doctors say that such tooth-brushes must be kept submerged in carbolic lotion for 24 hours. But who minds all this? And the result is increasing pyorrhea and other diseases of the teeth. It is doubtful whether many persons clean their tongue at all after brushing their teeth.

The artificial electric light is not only too glaring and ultimately injurious to the eyes; it also affects the weather conditions of the city. The system of supplying water through iron-pipes may look very convenient, but is it really good for health? Certainly not. How many times in its life-time are the water main or its distributaries cleaned from the inside? Probably never. And is water mixed with chlorine and other medical things a really healthy substitude for pure spring or river water? And what about the frightfully increasing consumption of ice? Most of the prevalent throat troubles may be traced to this habit. In a large number of cases the water used for making ice is not properly filtered or otherwise purified.

The increased use of scented hair-oils based on scentless paraffin oil, creams, vaseline and soap may easily be shown to be utterly unscientific in many respects. Most of these toilet requisites are prepared from coal, its various products or other equally impure materials. Can you ever think of getting strength in your eyes or rest in your brain through the use of such hair-oils ? People may laugh at our old Indian oils, but I am sure they are more natural, scientific and at the same time marvellously cheap.

The flour that we get for our bread these days is not only very fine on account of the machine mill in which it is ground; it is also injurious in other respects. The flour as it comes down from the mill aperture is very warm, and, as a matter of practice, it is immediately filled into bags which are sewn up at once. The heat does not get time to radiate, and in due course it affects the taste as well as the properties of the flour. Compare this with the flour that we get in our villages far removed from the city life of the day. Similarly, the sugar that we get for our use may be looking very neat and clean. But is it really nutritious or wholesome ? I am sure the use of indigo, alum, lime and other chemicals takes away a good deal of really useful material from the sugar-cane juice out of which this sugar is prepared. It is doubtful whether the existing Coimbatore or Java sugar-cane juice is equally good when compared with the juice taken out of the old Deshi variety of canes. Popular superstition has always remained averse to the use of this so-called refined sugar, and its basis is not wholly groundless.

The present means of speedy locomotion may look very good and useful, but are they really sound ? There are people who doubt their intrinsic worth greatly. There is no doubt that this form of speedy transport does affect the nerves a good deal, to say nothing of contagion through constant contact with all sorts of people and the spirit of hurry and haste that is a part and parcel of the system. And what about the tranquillity of the atmospheric conditions which are being constantly disturbed by the smoke and gases emanating from steam-engines, ships, petrol-driven vehicles, and the millions of kerosine lights ? There was a time when the atmosphere used to receive the pure *Ajya-Dhūma* coming up from *Havana* and *Yajña* in almost all households. It is believed that the new malady known as the cerebro-spinal fever is due to the incessant dust raised by cars and buses in towns and the country.

The modern cultured man would laugh at the almost defunct huqqa, but there is not the least doubt that it was immensely more useful and less harmful than the strong cigars and cigarettes of the present day. The huqqa is believed by some to be the product of the Yunani Medical system. There cannot be the least doubt about the Yunani medicines being more humane and much more suitable than the violently strong allopathic medicines, the intrinsic value of which has now rightly begun to be doubted on account of the increasing prevalence of the homæopathic system. The ridicule showered by the French dramatist Molière on medical men following this allopathic system in his dramas is sometimes too true. Of course, this cannot be said about the present-day surgery, but how costly it is ! And it is for the masses in general that such things are meant—not for a few rich people only. Recently a very eminent allopathic medical man delivered some very castigating remarks about the Ayurvedic system of medicine. But has he really studied the same with the attitude of a student of knowledge ? Quinine may be an immediate specific for fever, but what about the numerous complications that its generally over-dosed use brings about ?

Harmonium, gramophone, cinema and talkie have, as a matter of fact, struck at the very root of some of the finest arts

of the world. It will now be increasingly difficult to find men cultivating real taste in the fine arts of music and drama, or developing finer traits in them. The idea of Rāgas and Rāgiṇis and their effects on the very atmosphere at fixed times will now disappear in the near future (as it has already commenced), but deeper students of acoustics will be able to tell us that this will in due course bring about the collapse of harmony even in the universe just around us.

No regard is now paid to using certain vegetables or fruits at certain fixed times of the year. It may look very well to have mangoes all the year round, but is it really to our good? Vegetables and fruits have connection with seasons and climate; and, for practical purposes, they are medicines for the ailments of the season naturally provided for by the far-seeing forces of Nature. There is not the least doubt that a correct use of these things will ensure the full span of life spoken about in our books. These things are meant not for taste only, but they have some other uses also. The increasing use of things like potato, cabbage and similar other vegetables, which consume sometimes raw manure of the most impure kind, is not really good from the point of view of the brain or the finer susceptibilities in man.

So-called scientific gentlemen show the greatest aversion to exposing their feet or washing their hands or feet just before as well as after taking food. But it can be proved from medical opinion that this habit helps in the palliation of the overstrung nerves at the time of taking one's food. The practice of gargling and cleaning the mouth thoroughly with water after taking food is fast disappearing. And the result is bad digestion, bad teeth and dirty manners. I do not want to say anything about the efficacies of a vegetarian diet in preference to meat diet; the thing does not appear much disputed now.

The so-called birth-control is ostensibly given out as a remedy for over-population, but, in fact, it is belived to have given greater strength to immorality to spread with impunity.

These are some of the phases of the present-day civilization. It is our duty not to apply a misguided Vedantic view of indifference to them; we ought to do our best to restore correct modes of living. They will not only bring peace and real prosperity to the masses, but they will also solve many of the thorny questions of the day, which are based on economic causes.

The Videhamukta.

The *Videhamukta* neither rises nor sets, nay he is never laid at rest. He is not *being* nor non-*being*, neither near nor distant, neither 'I' nor 'thou'. He shines as the sun, he protects the three worlds appearing as Viṣṇu; as Rudra, he destroys all; he acts the Creator in the form of the lotus-born Prajāpati. Whatever is, whatever has been, whatever shall be,—every object in any one of the three forms of Time—he is that; he is everything. Oh best of knowers! when the *Videhamukta* takes on the form of the three worlds and all they contain, I believe him to have gone through the act of creation. If verily the three worlds do exit, let him by all means become those worlds; for *in* him the words "Three worlds" are, in truth, empty of all real content whatever.

—*Yogavasishtha.*

Computation of the Bhagavadgita.

By R. M. Shastri, Sahityacharya, Vedanta-tirtha, M. A., M. O. L.

According to the information* preserved in verses 4 and 5 of *Adhyāya* 43 of the *Bhīṣma-parva* of a majority of the *Mahābhārata* editions, the computation of the *Gītā* amounts to 620 Ślokas for Keśava, 57 for Arjuna, 67 for Sañjaya and 1 *Śloka* for Dhṛtarāṣṭra. Thus the total number of Ślokas or the *Grantha-sankhyā* of the *Gītā* comes to 745. The above-mentioned information appears to be old enough, possibly as old as the *Mahābhārata* or the *Gītā* itself. But the actual number of verses in the *Gītā* does not exceed 700, in as much as we have 574 verses for Śrī Kṛṣṇa, 84 for Arjuna, 41 for Sañjaya and 1 verse for Dhṛtarāṣṭra. Except in the case of Dhṛtarāṣṭra, the number of verses of individual speakers differs in these two accounts; and, while the number of verses for Bhagavān Śrī Kṛṣṇa and Sañjaya shows a decrease, that for Arjuna shows an increase, as compared to the figures recorded in the *Mahābhārata** (*Adhyāya* 43).

This discrepancy is, however, more apparent than real. The term *Śloka* stands for a particular kind of metrical measurement consisting of 32 syllables. The *Gītā* contains two kinds of metres, *Anuṣṭubh* (of 32 syllables each) and, *Triṣṭubh* (of 44 syllables each). The former term is synonymous with *Śloka*. The surplus of *Triṣṭubh* stanzas weighed in Ślokas may solve our problems to a great extent. Again, the part played by Arjuna in the *Gītā* is mainly that of an interlocutor or a disciple; and verses 15—31 and 36—46 of *Adhyāya* XI do not embody any questions or doubts expected of a disciple, but contain a *Stuti* (descriptive of the Universal Form of the Lord), which could not have proceeded from the mouth of Arjuna had he not been blessed with Divine vision by Bhagavān Śrī Kṛṣṇa, and which should, consequently, be regarded as due to the latter's grace. Therefore, these verses should be subtracted from the former's and added to the latter's account. Worked out in this way, our calculation gives

1 Śloka for Dhṛtarāṣṭra,
41 Ślokas and 24 syllables for Sañjaya,
57 ,, ,, 16 ,, for Arjuna,
620 ,, ,, 12 ,, for Śrī Kṛṣṇa.

Total—720 Ślokas and 20 syllables.

Except for the total and the account of Sañjaya, these figures are almost identical with those recorded in the *Bhīṣma-parva* of the *Mahābhārata*, Arjuna having 57 Ślokas and 16 syllables and Śrī Kṛṣṇa, 620 Ślokas and 12 syllables. The fraction of a Śloka is to be left out in both cases.

The total valuation of all the prose colophons, repeated by Sañjaya at the end of the individual Adhyāyas (chapters) of the *Gītā*, yields 808 syllables or $25\frac{8}{32}$ Ślokas more, which when added to his previous account (of $41\frac{24}{32}$ Ślokas) gives us precisely 67 Ślokas, in all, for Sañjaya.

I have worked out this whole computation in full details elsewhere by means of exhaustive tables.

* षट् शतानि सविंशानि श्लोकानां प्राह केशवः ।
अर्जुनः सप्तपञ्चाशत् सप्तषष्टिं तु सञ्जयः ॥ ४ ॥
धृतराष्ट्रः श्लोकमेकं गीताया मानमुच्यते ॥
(*Mahabharata XI. 43*)

Thus, the result of our calculation tallies wonderfully with the ancient record about the computation of the *Gītā* preserved in the *Bhīṣma-parva* of the *Mahābhārata*. By fixing the size of the *Gītā* once for ever, this old record left no room for future additions. It shows that the verse—

'प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥'

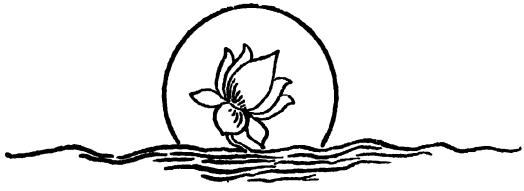
put in Arjuna's mouth at the opening of *Adhyāya XIII* in some editions of the *Gītā*, but not known to the Bhāṣyakāras, is certainly a later interpolation; for with it the total number of the *Gītā* and Arjuna's Slokas would be 746 and 58 in place of 745 and 57 respectively; that the prose colophons at the end of Adhyāyas form an integral part of the *Gītā* (*i. e.*, of Sañjaya's narration of the dialogue between Śrī Kṛṣṇa and Arjuna before Dhṛtarāṣṭra in reply to the latter's questions) and must, therefore, be included as such in its *pāṭha* (recitation); and that the short prose sentences, viz., धृतराष्ट्र उवाच, सञ्जय उवाच, अर्जुन उवाच and श्रीभगवानुवाच, used severally by the author to introduce the speeches of his characters and amounting, in all, to $10\frac{5}{8}\frac{5}{2}$ Ślokas at least, but surely not forming any part of 'Sañjaya's narration to Dhṛtarāṣṭra' could not possibly fall under the four headings of the settled computation of the *Gītā*.

Thus, the *Gītā*, forming part of the original *Mahābhārata* (which is proved by Prof. P. P. Subrahmanya Sāstri* to have never consisted of less than 100,000 Ślokas), could not have existed originally in any form shorter than what this ancient computation shows it to have ever possessed.

He am I.

Neither love nor hate, neither ambition nor illusion, neither pride nor the least tinge of jealousy, no good, spiritual or temporal, no desire, no liberation;—I am none of these, I am all bliss, all eternal consciousness. Holiness or unholiness, happiness or misery, incantation or holy pilgrimage, scripture or sacrifice,—none of these belong to me; not even the enjoyed, the enjoyer, or the sense of enjoyment; I am all bliss, all eternal consciousness. Death I fear not; father, mother, nay, even birth, I know not; relatives, friends I recognize not, teacher and pupil I own not;—I am all bliss, all eternal consciousness.

—*Sankaracharya.*



* *Vide* Introduction to his edition of the *Mahābhārata* (Southern Recension), *Ādi Parva* (published by V. Ramaswamy Sastrulu and Sons, 293 Esplanade, Madras).

What is Vedanta ?

By Kanshi Ram Chawla.

The term "Vedānta" is made up of two Sanskrit words "Veda" and "Anta". "Veda" means knowledge and "Anta" means end or termination. Thus "Vedānta" means "End of knowledge".

Why this is so called can be explained in this way. Knowledge can be acquired of things which are subject to perception or conception, *i. e.*, which can be perceived by physical senses or can be conceived by our intellect or power of thought. The subject dealt with by Vedānta, however, is beyond perception and conception both and hence it is called as such. That subject is "Knowledge of Self" or "Self-Realization". No worldly similes, comparisons or illustrations can fully describe what that Self-Realization is. That is a stage which can only be felt by your inner self, but it cannot be shown or explained. Says *Sruti*:—

'यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥'

(*Ken. Up. II.* 3.)

"To those who think they know *Brahma*, He is unknown; and He is known to those who do not think they know Him".

The same view is echoed in the Holy Granth Sahib (Sikh scripture) as under:-

'सोई अजान कहै मैं जाना
जाननहार न छाना रे ।'

"He surely does not know, who says he knows. He who knows does not remain hidden".

Bhikhaji, the well-known devotee, has truly said:—

'भीखा बात अगमकी कहन सुननकी नाहिं ।
जो जानै सो कहै नहिं, कहै सो जानै नाहिं ॥'

"The Unknowable Self or God is a thing beyond the ken of speech and hearing. Those who know it cannot explain it, and those who explain it (posing that they know it) do not know it".

The well-known Persian saint Abul Khair has described the stage of Self-Realization as under:—

"When there arose in me a sincere and keen desire to know the Bliss, the first step taken was that I became indifferent to my physical body. As the attainment of Bliss needs no knowledge, I closed my lips, and, as it is beyond the reach of intellect, I bade adieu to sanctness".

This is what is done by those desirous of attaining the Bliss.

Sruti states in very clear terms how to attain that state of Bliss:—

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम्।

(*Muṇḍakopaniṣad*)

"The Self or Bliss cannot be gained by exposition, nor by keen intellect, nor again by hearing a good deal. It can be obtained by whomsoever It chooses; to him the Soul reveals its own nature." This is the crux of the Vedānta and its teachings.

That state of Bliss can be attained by constant meditation on the Self, or by constantly reminding the Self of its own nature. As already stated, it is next to

impossible to describe that Bliss; but, after one has attained the serenity and pureness of his mind, meditation in the following terms could lead to the way of the attainment of Bliss.

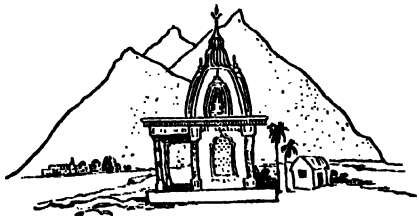
MEDITATION

I am perfect calmness, all science, all peace and joy. I am Existence, Knowledge and Bliss Absolute. I am the very Self, the one *Atmā* in all, the one eternally all-pervading, unchanging *Atmā*, without any name, form or stain, the highest and the lowest everywhere, the whole, the all. I am the very essence of all knowledge, of all love, of all goodness, of all power, of all activity, of all perfection, of all happiness. I am happiness itself. There is nothing in the world which can give me real happiness, unless I manifest it myself under all conditions of life, whatever may happen, whatever may not happen. I am the ever-free, the fine, the formless, the one reality, the Divinity, the Infinite, behind the body, senses, breath, mind, ego and intellect, and in me is *Māyā*, dreaming all its dreams. It is ego that sows and reaps. It is the dumb Nature that works through the body and not I—the Self, the unchanging, the Eternal one. I am the pure inward Light, free from all modes or Guṇas. I am neither the subject, nor object of evolution or creation. I am the Self that contemplates, but never acts. I am the ever-living essence of intelligence. I am entirely separate from the bondage of matter and this complete separation from the bondage of matter is my highest achievement. I am only Impersonal, *Nirguṇa*, passive, unconditioned, unlimited, unchanging, infinite, inscrutable, incomparable and all pre-eminently simple. I am only a witness of the three modes or Guṇas and their actions. I am neither the doer, nor the enjoyer. I have neither hunger nor thirst, nor I am subject to the pains, changes and decay that come to the body and all its dependants. Hunger and thirst are the attributes of *Prāṇa*; pleasure and pain, the attributes of mind; and birth and death, the attributes of the physical body. Birth and death are not the attributes even of the subtle body (*Linga Sarīra*): how can they be the *Dharma* of the Infinite, which I am ? Any apparent addition or subtraction, division or multiplication cannot affect the Infinite, which remains the same to-day, to-morrow and for ever.

In whatever direction I look, nature seems to me smiling and everything in this world rejoicing. Sadness, cares, anxieties, dejection, despondency, sorrow and grief never make their appearance before me. I am peace, joy, happiness and bliss personified.

These are simply the outlines on which meditation should be carried on regularly for a fixed period. If this is done persistently, and with a pure, firm and vacant mind, it is likely to bring about the real state of Bliss.

Om Tat Sat !



Brahmavidya and Vedanta.

By Satyanshu Mohan Mukhopadhyaya, M. A., L. T., Kavyatirtha.

Popularly, any abstract thought, any discussion about virtue and vice, about God, man and the world, is Vedānta. It is often used in a very wide sense to mean philosophy in general. Among English-educated Indians influenced directly or indirectly by the writings and lectures of Max Muller, Vivekananda and Ramatirtha, the word is restricted to Adwaita Vedānta. To an average student of Indian philosophy it means this and nothing more. It is the specialist alone who includes the philosophical systems of Rāmānuja, Madhva, Vallabha and others in Vedānta. There is yet another sense in which Vedānta is used generally. The *Brahma-Sūtras* of Bādarāyaṇa are termed the *Vedānta-Darśana*. But they have acquired this name because they are based upon the Upaniṣads, the end or the final part of the Veda (वेदान्त). These *Brahma-Sūtras* are the outcome of the harmonizing of the apparently conflicting Upaniṣadic texts by Bādarāyaṇa, the compiler of the Vedas (वेदव्यास).

The Upaniṣads as the final part of the Veda are Vedānta, the end of the Veda (वेदानामन्तोऽवसानभागः). The great Vedic scholar Sāyaṇāchārya defines the Veda as 'इष्टप्राप्त्यनिष्टपरिहारयोरलौकिकमुपायं यो ग्रन्थो वेदयति स वेदः'. The Veda consists of *Mantra* and *Brāhmaṇa*—'मन्त्रब्राह्मणयोर्वेदनामधेयम्'. The *Bṛhadāraṇyaka Upaniṣad* describes the Veda as the breath of God—'अस्य महतो भूतस्य निःश्वासवत्'. The Veda is eternal (नित्य), revealed (अपौरुषेय) and self-evident (स्वतःप्रमाण). The Mantras which make up the Saṃhitā portion of the Veda are of four kinds—Ṛk, Yajus, Sāma and Atharva.

Maharṣi Kṛṣṇadwaipāyana compiled the Ṛk, Yajus, Sāma and Atharva Mantras scattered all over the Veda into four Saṃhitās—the *Rigveda-Saṃhitā*, the *Yajurveda-Saṃhitā*, the *Sāmaveda-Saṃhitā* and the *Atharva-Saṃhitā*.

ब्रह्मणा चोदितो व्यासो वेदान् व्यस्तुं प्रचक्रमे।
अथ शिष्यान् स जग्राह चतुरो वेदपारगान्॥

The Śiṣyas (pupils) referred to above were Paila, Vaiśampāyana, Jaimini, and Sumantu, and to them were taught the *Rigveda*, the *Yajurveda*, the *Sāmaveda* and the *Atharvaveda* respectively. Hence is Kṛṣṇadwaipāyana called Vedavyāsa, the compiler of the Vedas. He is not their author (प्रणेता).

The fourfold division of the Veda thus arrived at by Vyāsa is referred to in the Vedic texts themselves. The *Puruṣa-sūkta* of the *Rigveda* refers to them thus:—

तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे।
छन्दांसि जज्ञिरे तस्मात्तस्माद्यजुरजायत॥

In the *Atharvaveda* they are mentioned as:—

'ऋचः सामानि छन्दांसि पुराणं यजुषा सह।'

The *Chhāndogya Upaniṣad* also says that they are four:—

'ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणम्।'

The *Muṇḍakopaniṣad* enumerates them as—

'ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः।'

The *Mantra* and the *Brāhmaṇa*, which are the two broadest divisions of the Veda, are described in the *Mīmāṃsā-Sūtras* as:—

'तच्चोदकेषु मन्त्राख्या, शेषे ब्राह्मणशब्दः ।'

For the performance of Vedic sacrifices both *Mantra* and *Brāhmaṇa* are necessary and therefore for a sacrificer a complete mastery of these is absolutely indispensable. The Mīmāṃsā School of philosophy holds that the purport of the Veda lies in the performance of sacrifices (यज्ञानुष्ठान)—'आम्नायस्य क्रियार्थत्वात्'. This sacrifice is of various forms—material and spiritual. In the former we require altars, sacrificial twigs, clarified butter and many other articles. But some of these were conceived symbolically and symbolic and mystic interpretations were offered for them. The pure *Karma* of the Saṃhitā and Brāhmaṇa thus transformed itself into *Jñāna*, into philosophy and mysticism.

The life of an Ārya is divided into four stages:—*Brahmacharya* (Student life), *Gārhasthya* (married life), *Vānaprastha* (forest life) and *Sannyāsa* (Renunciation). In the *Brahmacharya* stage an Ārya boy has to study the Veda consisting of the Mantra and the Brāhmaṇa (स्वाध्याय). In his youth, in the *Gārhasthya* stage, he performs the sacrifices enjoined in the Vedas according to the Brāhmaṇas, and after the fiftieth year of his age he retires from active life and resorts to the forest ('पञ्चाशोर्ध्वं वनं व्रजेत्'), becomes a *Vānaprastha*, *Araṇyaka*. In the *Vānaprastha* stage he need not perform the sacrifices in the usual way. He attains the results of the sacrifices by their symbolic performance and mystic interpretation. These are dealt with in the Brāhmaṇa, in that part of the Brāhmaṇa which is called the Āraṇyaka ('अरण्येऽनूच्यमानत्वादारण्यकम्'). The last stage is *Sannyāsa*. When the recluse dispenses with the symbols and equips himself with discriminative knowledge and the spirit of renunciation, etc., he is qualified to enter the fourth, the *Turīya* stage. Then he is called a *Bhikṣu*. He now contemplates upon the nature of Soul, God and the world, and seeks the true knowledge of *Brahma* (*Brahmavidyā*). This *Brahmavidyā* is dealt with in the Upaniṣad, which forms the concluding part of the *Araṇyaka*, and consequently of the Veda, and is that knowledge by which *Brahma* is attained—

'येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ।'

The Vedas, each of which has a Saṃhitā, Brāhmaṇa, Āraṇyaka and Upaniṣad, are again divided into two parts—the Karmakāṇḍa and the Jñānakāṇḍa. The former leads man to *Abhyudaya* (worldly happiness) and the latter to *Niḥśreyasa* (Highest Good) or *Mokṣa* (liberation). The Saṃhitā and the Brāhmaṇa sections correspond to Karmakāṇḍa, and the Āraṇyakā and the Upaniṣad sections to Jñānakāṇḍa.

Thus Upaniṣad, the fourth or the last part of the Veda, is Vedānta and is identical with *Rahasya* and *Brahmavidyā*. The doctrines of the Upaniṣad were treated as secret (रहस्य) and were taught to the qualified and the initiated only. They are generally characterized as *Rājaguhya* (as in the *Bhagavadgītā*) and as *Guhyatama* (as in the *Maitrāyaṇī Upaniṣad*). The word *Upaniṣad* is used in the Vedic literature in this sense:—

'यदेव विद्यया करोति श्रद्धया उपनिषदा तदेव वीर्यवत्तरं भवति'

(*Chhāndogya Upaniṣad*)

'संहिताया उपनिषदं व्याख्यास्यामः'

(*Taittirīyopaniṣad*)

The Vallis of the *Taittirīya Upaniṣad* end with the words 'इत्युपनिषद्'. Achārya Śaṅkara identifies *Upaniṣad* with *Brahmavidyā*—

'सेयं ब्रह्मविद्या उपनिषच्छब्दवाच्या तत्पराणां सहेतोः संसारस्य अत्यन्तावसादनात्, उपनिपूर्वस्य सदेस्तदर्थत्वात् ।'

Thus we find that *Vedānta*, *Upaniṣad*, *Rahasya* and *Brahmavidyā* are synonymous.

The stock of knowledge indicated by them was handed down from the *Guru* to the *Śiṣya* without any interruption.

The Vedas had different Śākhās or recensions and, as each *Śākhā* had an Upaniṣad, the total number of Upaniṣeds is 1180. But only 112 such Upaniṣads were hitherto known (108 are enumerated in the *Muktikopaniṣad*) and recently the Adyar Library has published 71 Upaniṣads, which were not included in the collection of 108 Upaniṣadic texts available now. The Vedic Mantras, to whatever part of the Veda they might belong, are held to be the direct realizations or intuitions of the Ṛṣis ('ऋषयो मन्त्रद्रष्टारः') and the Upaniṣads as the final part of the Veda are the mystic experiences of the Ṛṣis, which, when expressed in language, stand often at direct variance with one another. The logically-minded seeker after truth finds it difficult to interpret and harmonize them. Hence attempts were made to systematize and epitomize the Upaniṣadic texts and their teachings. The *Bhagavadgītā* is held to be a summary of the Upaniṣads and is itself considered to be an Upaniṣad, the *Bhagavadgītopaniṣad*. The *Bhagavadgītā*, as the true essence of the Upaniṣads, is accorded the same position and held in the same veneration as the Upaniṣads:—

'सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥'

Another attempt to harmonize and systematize the Upaniṣads resulted in the *Brahma-Sūtras* of Bādarāyaṇa. Other attempts to interpret the texts and to harmonize them must have been made by those specialists in Upaniṣads who preceded Bādarāyaṇa. A large number of these have been mentioned in the Sūtras and their doctrines quoted.

Thus we find that the Veda in due course manifests itself as the Vedānta. The Upaniṣad gradually becomes the *Bhagavadgītā* and the *Brahma-Sūtras*. They are the three aspects of Vedānta, the three modes in which Vedānta reveals itself to us. Hence the Upaniṣads, the *Gītā* and the *Brahma-Sūtras* are technically called the *Prasthānatraya*. The first of these is called the *Śruti-prasthāna*. the second, the *Smṛti-Prasthāna* and the third, the *Nyāya-prasthāna*. The Ācāryas have taken them to be Vedānta and have written Bhaṣyas on them.

But, when we say that the Upaniṣads teach us *Brahmavidyā*, the Knowledge of *Brahma*, we do not mean that it is not traceable in the Saṃhitās. On the other hand, we have ample evidence to enable us to conclude that *Brahmavidyā*, the Knowledge of the One underlying the many, the Supreme Energy lying at the root of everything and the Conscious Principle making the "dead matter" conscious, is to be found all through the Vedic literature. Apart from the Nāsadiyā and similar other hymns, there are in the Saṃhitās such Mantras as show clearly that the Vedic Ṛṣis were quite familiar with it. The gods whom the Vedic Ṛṣis worshipped are but the manifestations of *Brahma*. They are the modifications of the Cosmic Intelligence. The gods are different in nature, but are fundamentally the different aspects of *Brahma*, the manifestations of One Reality. Whether it is Agni, Marut or Varuṇa, each is the other, each includes the other. The All-comprehensive Reality manifests itself as different gods of the Vedic pantheon—

'इन्द्रं मित्रं वरुणमग्निमाहु-
रथो दिव्यः ससुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्ति
अग्निं यमं मातरिश्वानमाहुः ॥'
(*Rigveda* I. 164. 46)

'महत् देवानामसुरत्वमेकम् ।'
(*Rigveda* III. 55. 22)

'चक्षुर्मित्रस्य वरुणस्याग्नेः ।'
(*Rigveda*. VI. 7. 61)

'एक एवाग्निर्बहुधा समिद्ध
एकः सूर्यो विश्वमनु प्रभूतः ।
एकैवोषा सर्वमिदं विभाति
एकं वा इदं विबभूव सर्वम् ॥'

(*Rigveda*. VIII. 58. 2)

Even the Brāhmaṇas, which treat of sacrifices and serve as so many commentaries on the Mantras, contain the above doctrines. The Āraṇyakas as such are treatises which deal with the Supreme Being, and His nature and relation to man and the world. Thus *Brahmavidyā* is to be found side by side with all those topics which relate to sacrifices and similar other things, in the Brāhmaṇas and are treated elaborately in the Āraṇyakas. In the upaniṣads they receive a still more elaborate and comprehensive treatment. The sacrifices of the Brāhmaṇas are all interpreted symbolically and spiritually. *Brahmavidyā* characterizes the whole of the Vedic literature and is the backbone of the Vedic culture.

The word *Vedānta* is sufficiently old, being used in the *Swetāśvataropaniṣad* ('वेदान्ते परमं गुह्यम्') and in the *Muṇḍakopaniṣad* ('वेदान्तविज्ञानसुनिश्चितार्थाः'). Some of the senses in which the word is used have been given at the beginning of this paper. Sadānanda Yogīndra in his *Vedāntasāra* says, 'वेदान्तो नाम उपनिषत् प्रमाणं तदुपकारीणि शारीरकसूत्राणि'. Another Vedantic thinker Brahmānanda Saraswatī is of opinion that the word *Vedānta* means the *Brahma-Sūtras* of Bādarāyaṇa, the *Bhāṣya* of Śankara on the same, and commentaries on the latter, viz., *Bhāmatī*, *Kalpataru* and *Parimala*. According to the great Āchāryas of Vedānta, the *Prasthānatrayī* makes up the *Vedānta-śāstra*, as they have propounded their doctrines by commenting upon the same.

Now we come to the Vedāntāchāryas and their doctrines. We have already stated that the *Brahma-Sutras* are based upon the Upaniṣads, and that different Āchāryas studied the Upaniṣads in different ways. This is patent from the names and doctrines of the Āchāryas mentioned in the *Brahma-Sūtras* by Bādarāyaṇa. Jaimini is an *Achārya* of Pūrvamīmāṃsā and his theory of *Karma* has been criticized by Vyāsa. Kāśakṛtsna was an Adwaitavādī and Vyāsa approves of his doctrines. Āśmarathya is another Āchārya and he is a follower of Viśiṣṭādvaitavāda. Āchārya Audulomi is a Bhedābhedavādi. Vyāsa does not approve of either of the two and takes pains to criticize their doctrines. Āchārya Bādari stands against the *Karmavāda* of Mīmāṃsā and appears to belong to the same school of thinkers of which Bādarāyaṇa himself was a member. Āchārya Kārṣṇājini is a Vedāntāchārya, because he has been cited in defence by the author of the *Brahma-Sūtras* and is criticized by Jaimini. Āchārya Ātreya was a Pūrva-Mīmāṃsāchārya. The name of Bādarāyaṇa also is mentioned in the *Brahma-Sūtras* and he has propounded *Brahmavidyā*. The doctrines of these old Āchāryas were later on developed by the Bhāṣyakāras of the different schools of Vedānta. The Āchāryas developed the doctrines which we find in a crude form in the *Brahma-Sūtras*, and interpreted the Upaniṣads, the *Gītā* and the *Brahma-Sūtras* (the *Prasthānatraya*) in the light of these ancient doctrines. Thus we get such a large number of schools of Vedānta—Adwaitavāda, Viśiṣṭādwaitavāda, Dwaitavāda, Viśuddhādwaitavāda, Dwaitādwaitavāda, Achintyabhedābhedavāda, Viśiṣṭaśivadwaitavāda, Bhedābhedavāda and Samanvayavāda. All these schools have drawn their inspiration from the *Prasthānatraya*. The Āchāryas of these schools have adapted their interpretation to the needs of the time and the capacity of their disciples. They had built up their doctrines and, in reading them in the Vedānta texts, they have only sought the sanction of the traditional authorities. Without this hallmark they could not give currency to their theories. It is therefore difficult, nay, impossible, to declare which is true and which is false.

They are rather the different aspects of One Reality—lead to One Reality.

रुचीनां वैचित्र्यादृजुकुटिलनानापथजुषां
नृणामेको गम्यस्त्वमसि पयसामर्णव इव ॥

(Mahimna-stotra)

The *Bhāṣya* which Āchārya Śankara wrote on the *Prasthānatraya* is the earliest *Bhāṣya* available now. But there were many other commentators who flourished before Śankara, Rāmānuja and others. Āchārya Śankara mentions Upavarṣa, Baudhāyana, Bhartṛprapañcha and Draviḍāchārya. Rāmānujāchārya mentions in his *Vedārthasangraha* the names of Upavarṣa, Baudhāyana, Tanka, Draviḍa, Guhadeva, Kapardī and Bharukī.

The best-known *Bhāṣya* is that of Śankarāchārya and he interprets the *Prasthānatraya* on Adwaitic lines. The next *Bhāṣyakāra* was Śrīkaṇṭhāchārya, who propounded the Śivaviśiṣṭādwaitavāda in his *Bhāṣya*. Bhāskarāchārya wrote a commentary to elaborate the Bhedābhedavāda. Yādavaprakāśa, the *Guru* of Rāmānujāchārya, wrote a *Bhāṣya* on the *Brahma-Sūtras*. He was followed by Āchārya Rāmānuja, who announced his Viśiṣṭādwaitavāda through the *Brahma-Sūtras*, the *Gītā* and some Upaniṣadic texts. In the *Vedānta-Pārijāta-Saurabha*, Nimbārkāchārya's *Bhāṣya* on the Sūtras of Bādarāyaṇa, he propounded the Dwaitādwaitavāda. The Dwaitavāda of Madhva as propounded in *Pūrṇaprajña Darśana* was explained by him through his Bhāṣyas on the *Prasthānatraya*. Vallabha wrote his *Aṇubhāṣya* on the Sūtras of Vyāsa to preach Śuddhādwaitism. The famous Sānkhyāchārya Vijñānabhikṣu wrote the *Vijñānāmṛta-Bhāṣya* and interpreted the Sūtras on Sānkhya lines. The Gauḍīya School of Vaiṣṇavism is represented by the *Govindabhāṣya* and the Bhāṣyas on *Gītā* and Upaniṣads composed by Āchārya Baladeva Vidyābhūṣaṇa at the instance of the Lord Himself, and has propounded the Achintyabhedābhedavāda.

Broadly speaking, *Brahma*, *Jīva*, and *Viśva* (world) are the three categories of the Vedānta philosophy, and their denial or affirmation, made partially or wholly, gave the doctrine of a particular Āchārya a distinct colouring.

Thus we find that Śankara is held to be a Monist, an Adwaitī, because he holds *Brahma* alone to be Real, One without a second; *Jīva* has no existence as a distinct entity. The world is *Māyā*,—has no real existence. The world may be practically real; but, absolutely speaking, it is false. The *Jīva* has no separate existence and is identical with *Brahma*. The difference is due to the ignorance under which the *Jīva* labours. On the disappearance of this ignorance, the distinction of *Jīva* and *Brahma* vanishes. *Brahma* is pure consciousness and is without any qualification. The *Jīva* becomes *Brahma*, or rather recognizes his true self, which is nothing but *Brahma*. He is emancipated from the bondage of the world, on attaining *Brahmajñāna* or the consciousness that "I am *Brahma*" ('अहं ब्रह्मास्मि').

The human soul is Omnipresent, Omniscient, Self-luminous and pure consciousness. The same One and Undivided consciousness is present in all Jīvas, and this is *Brahma*. This *Brahma* is One without a second. *Brahma* only appears to be the many—the *Jīva* and the universe—on account of ignorance. On the removal of this ignorance, the absolute consciousness, the *Brahma*, appears to be the only reality, or, in other words, the *Jīva* attains Brahmahood.

The world owes its existence to *Māyā*. On the attainment of Knowledge, on the cessation of ignorance, there remains only One reality—*Adwaita*. The cosmic Ignorance presents the world in five forms—अस्ति, भाति, प्रिय, रूप and नाम. The first three of these represent *Brahma*, the last two refer to *Māyā*. Ignorance, or the product of ignorance, the world, cannot be absolutely true. Hence, declares Vedānta, the

world is unreal, *Brahma* alone is real. This Non-duality of *Brahma* is Brahma-knowledge and leads to Liberation.

The doctrine of *Māyā*, which occupies such an important place in Śānkara-Vedānta, can be traced to the Kārikās of Gauḍapādāchārya, the *Paramaguru* of Śankara. *Māyā* is indescribable, nothing can be affirmed or denied about it; it is *Anirvachanīya*. This *Māyā* presents the pure consciousness called *Brahma* as Rāma and Śyāma, as trees and animals, as various and distinct objects. Thus Jīvahood and Jagathood is attributed to *Brahma*, as serpentness is attributed to a piece of string. Really speaking, they have no existence. As long as there is ignorance, the *Jīva* and *Jagat* appear as absolute reality. This is *practical* or *Vyāvahārika* truth.

But when *Ajñāna* disappears, then only the Undistinguished *Brahma* is known to be the Only Reality. Everything else is false. Nothing other than *Brahma* ever existed, does exist or will ever exist. From the standpoint of ignorance, *Brahma* is distinguished, qualified, active and formed; but, from the point of view of knowledge, *Brahma* is undistinguished, unqualified, inactive and formless. This is the Absolute or *Paramārtha* truth. Consequently, from the standpoint of absolute truth, there is no ignorance, no *Jīva*, no *Jagat*, no creation, no bondage, no *Mokṣa*, no scriptures, no preceptor, no disciple;—*Brahma* alone is Real. On the contrary, in the *Vyāvahārika* stage, everything is real, and *Brahma* alone is non-existent. Ignorance is real from the practical standpoint; but, absolutely, it also has no existence: there is only *Brahma*, the One without a second.

Creation, according to this view, is but an illusion. *Māyā* makes the unqualified *Brahma* appear to be qualified. It alone presents *Brahma* as evolving, as being created, as remaining steady and as dissolving. On account of ignorance about the string, the string appears as a serpent and on the appearance of true knowledge the serpent disappears. Similarly, due to *Māyā* the world appears to be originating in *Brahma*, that is, comes to be comprehended as evolving out of *Brahma*, remaining in *Brahma* and being dissolved in *Brahma*. This process of creation of the world is called *Vivarta*.

Śankara takes his stand for these doctrines on *Sruti*, which he holds to be infallible. Human intellect is not absolutely reliable and the ultimate reality of human life cannot be properly comprehended by it. For this we must turn to *Sruti*, the highest authority in matters supersensuous.

The next school of Vedantic thought is the Bhedābhedavāda of Bhāskarāchārya. He refutes the doctrines of Śankara as being influenced by Mahāyāna Buddhism. Bhāskara is an upholder of Karmavāda, which he harmonizes with the Jñānavāda of Vedānta. At first *Karma* should be performed for *Chittaśuddhi* and the attainment of *Dharma*. The performance of *Karma* leads to *Jñāna* and helps in attaining *Mokṣa*. *Jñāna* attained through the performance of *Karma* enables us to attain *Brahma*.

Mukti as conceived by Śankarāchārya is not a desirable thing. *Brahma*, according to Bhāskara, is the object of *Jñāna*, and *Brahma* is distinct as effect and indistinct as cause. Vedānta, according to him, teaches the Bhedābheda of *Brahma*. The liberated soul is identical with the All-Soul. When the identification of the body and the soul disappears, the *Jīva* becomes omniscient and enjoys uninterrupted bliss. This is *Mokṣa*. In the bound condition the *Jīva* and *Brahma* are distinct from each other, but in the liberated stage they are identical.

Rāmānujāchārya's Vedantic doctrine is called Viśiṣṭādwaitavāda. Śankara's *Brahma* is pure consciousness, but Rāmānuja's *Brahma* is qualified—with *Viśeṣa* or attributes. *Brahma* alone exists; all else, viz., *Chit* and *Achit*, is His *Viśeṣa*.

They cannot exist by themselves. They exist as the body, as the limbs of *Brahma*, and are equally eternal. The world, according to Śankara, is *Māyā*—is unreal. But the world, according to Rāmānuja, is the body of *Brahma* and as such not unreal. It has evolved out of *Brahma* and is the product of *Brahma*. *Parama Brahma*, the Vāsudeva of Rāmānuja, is qualified by many auspicious attributes; He is the Master of the fourteen Bhuvanas, the material cause of the Universe, the indwelling Controller, Omniscient and Omnipresent. The *Chit* and the *Achit* are but two aspects of *Brahma*; they may merge in *Brahma*, but they cannot lose themselves entirely in *Brahma*. He is all-mercy, all-love, and dispenses *Karmaphala* according to the *Karma* of the *Jīva*.

He is One without a second, *Sat*, *Chit* and *Ananda*. *Dhyāna*, *Dhāraṇā*, and *Samādhi* are necessary for *Brahma*-realization. *Jñāna* and *Bhakti* are the same thing in different forms: *Bhakti* is attained by *Abhigamana*, *Upādāna*, *Ijyā*, *Swādhyāya and Yoga*.

The *Jīva*, the *Chit*, is, again, an attribute of *Brahma* and is therefore distinct from *Brahma*. The worshipper and the worshipped are distinct entities. The *Jīva* like a spark of fire is evolved out of *Brahma*, is the smallest particle of *Brahma*. By *Sādhanā*, annihilation of the desire of enjoyment, regularity of habits, and temperance, he purifies the soul and thus prepares it for renunciation. Intense renunciation brings about *Bhakti*, way which is the only to the realization of *Brahma*. *Brahma*-realization is nothing but the proximity of *Brahma*—the enjoyment of divine bliss as His servant. The *Jīva* and *Brahma* will never be identified. they will always remain distinct.

The next Vedantic teacher is Śrīkaṇṭhāchārya. His doctrine is a kind of Viśiṣṭādwaitavāda. He refutes the Māyāvāda of Śankara. The Śaiva philosophy of Śrīkaṇṭhāchārya has three categories—*Paśu*, *Pāśa* and *Pati*, and four Pādas—*Vidyā*, *Kriyā*, *Yoga* and *Charyā*. *Paśu or* Jīvas are *Aswatantra* or dependent. *Pāśa* includes the *Achit* categories. *Pati* is distinct from *Paśu* and *Pāśa*, but is their master and is therefore called Paśupati. Paśupati is *Sākāra* and His *Akāra* or body is eternal and consists of *Sakti* and *Mantra*.

The Bhedābhedavāda of Auḍulomi was developed by Bhāskara in his *Bhāṣya* and it was further elaborated into Dwaitādwaitavāda by Nimbārkāchārya. *Brahma* is the cause of the *Jagat* and is not distinct from it. *Brahma* is both *Saguṇa* and *Nirguṇa* and is the material cause of the universe. He creates and dissolves it. But He Himself transcends it and is therefore distinct form it (*Bheda*). Again, the *Jagat* rests in *Brahma* and therefore they are identical, there is *Abheda*. *Jagat* consists of attributes and *Brahma* is the possessor of these attributes; attributes cannot be different from the possessor of attributes, but the possessor of attributes transcends the attributes. Hence *Brahma* and *Jagat* stand in Bhedābheda relations. The *Jīva* is not distinct from *Brahma*, but there is yet distinction between them. *Jīva* is a part of *Brahma*, and *Jagat* is also a part of *Brahma*; and therefore they are both distinct and indistinct from *Brahma*. *Brahma* can be realized through *Bhakti*. Contemplation on the identity of the individual soul and *Brahma* and that of the *Jagat* and *Brahma* is the *Sādhana* of *Bhakti*. Pure *Bhakti* is the best means of realizing *Brahma*.

Madhvāchārya is a thorough-going Dualist and his system is known as Swatantrāswatantravāda. It accepts two categories—Viṣṇu, the substratum of all auspicious qualities, is the *Swatantra* category and *Jīva* and *Jagat* are *Aswatantra*, *i. e.*, dependent on Viṣṇu. *Jīva* is of *Aṇu* dimension and the servant of God. Service of God is the only *Sādhana* for him and this leads him to *Sārūpya*, *Sāyujya* and *Sālokya Mukti*. *Jīva* and *Jagat* will ever remain separate; they will never unite. Service of God is of

three kinds—*Ankana*, *Nāmakaraṇa* and *Bhajana*. *Jagat* is not unreal, it is eternal.

The *Aṇubhāṣya* of Vallabhāchārya teaches the Śuddhādwaita form of Vedānta. According to it, *Brahma* is *Nirguṇa* and He is both the formal and the material cause of the *Jagat*. Śrī Kṛṣṇa, the Lord of Goloka, is *Brahma*. *Jiva* and *Brahma* both are Pure (*Suddha*). The service, in the spirit of the Gopīs, of Śrī Kṛṣṇa conceived as husband, in the Vṛndāvana situated in Goloka, and the happiness consequent upon it is *Mokṣa*. *Jñāna* and *Bhakti* are, according to Vallabha, futile; *Prīti* is the best means of attainment.

According to Vijñānabhikṣu, *Māyā* is the *Sakti* of *Brahma*, who is *Nirguṇa* and *Saśaktika*, but also *Saguṇa* and *Saviśeṣa*. *Brahma* is the dispenser of *Karmaphala*. *Prakṛti*, *Guṇa*, *Jiva* are mere phantoms. *Jiva* and *Jagat* merge themselves in *Brahma* and are not distinct from *Brahma*. The realization of *Brahma* as "I am *Brahma*" is *Mokṣa*.

Āchārya Baladeva Vidyābhūṣaṇa propounds the Achintyabhedābhedavāda through his *Govindabhāṣya*, *Gītā-Bhāṣya* and *Upaniṣad-Bhāṣya*. The *Govindabhāṣya* discusses five principles—*Iśwara*, *Jiva*, *Prakṛti Kāla*, and *Karma*, and accepts nine categories. According to Baladeva, *Brahma* is *Saguṇa*, *Saviśeṣa*, and *Nirvikāra* and He is Śrī Kṛṣṇa, possessed of auspicious qualities, Omnipotent, and *Sachchidānanda*. Him do the Vedas seek. *Jagat* is real and the distinction of *Brahma* and the universe is real. *Jiva* is real, eternal, and the servant of Śrī Kṛṣṇa. Jīvas differ according to the level of their *Sādhanā*. Realization of Śrī Kṛṣṇa is the highest goal, which is attained by implicit *Bhakti*. The *Achintya Sakti* of Śrī Kṛṣṇa is the root cause of the evolution of *Jiva* and *Jagat*. *Brahma* or, in their terminology, Paramātmā Śrī Kṛṣṇa is changeless, but the change, the evolution of *Jiva* and *Jagat* is due to His *Achintya Sakti*.

Self-Realization.

This Self cannot be realized by want of (spiritual) strength, by austerities unaccompanied with renunciation. The self of that knower who applies himself to Self with the means described enters the great Self—*Brahma*. Sages having found It, stand ever content in *Gnosis*, remain centred in the Self, being free from all attachment, and always at peace within and without. They find the Unconditioned and All-pervading, and, realizing It within, become one with the All. With faith firmly fixed in the teaching of the Vedānta, with the mind entirely purified through renunciation and *Gnosis*, ascetics, one with the immortal, become liberated in *Brahma* (*i. e.*, become one with *Brahma*) at the moment of dissolution.

—*Mundakopanishad.*



Vedanta: its Significance and Popularity.

By P. K. Acharya, M. A., Ph. D., D. Litt., I. E. S.

The school of philosophical thought known as the 'Vedānta' is also called 'Uttara-Mīmāṃsā' as a counterpart of 'Pūrva-Mīmāṃsā'. Of these two the latter term is generally understood to imply the 'inquiry into or interpretation of the first (or *Mantra*) portion of the Veda', while the former is stated to mean 'an inquiry into the later (or Upaniṣad) portion of the Veda. But the 'Pūrva-Mīmāṃsā' came to be called simply the Mīmāṃsā, as in interpreting the Vedic text it discusses the doctrine of the eternity of sound identified with *Brahma*. And the Uttara-Mīmāṃsā assumed the name of Vedānta (literally, the 'end' of the Veda). This system is also known by the more expressive name of 'Brahma-Mīmāṃsā' and 'Śārīraka-Mīmāṃsā', the main object of it being an inquiry into the Spirit or impersonal God and the embodied Spirit or personal God. But the term 'Vedānta' apart from the name of a book or school of thought is most popular and is most significant, too. The identification of the end of the Veda with the Upaniṣad will be justified if the latter expression (Upaniṣad) is understood not in the sense of those treatises which are found at the end of the Brāhmaṇa literature but in its etymological sense to imply 'sitting near' the *Guru* or preceptor who can impart secret knowledge of God and thus 'sets at rest the ignorance by revealing the knowledge of approaching the Supreme Spirit'.

The literature known as Upaniṣad, no doubt, deals with this knowledge which a disciple seeks directly from his preceptor. But the real end of Veda can hardly be identified with any class of literature. 'Veda' itself must have a more definite meaning than that which follows to an ordinary reader from the literature known as the Rik, Sāma, Yajus, and Atharva-Āngirasa. The ultimate aim of Veda must be something more than what can be generally gathered from the Vedic hymns.

It is significant to note that Bādarāyaṇa Vyāsa, the founder of the Vedānta system of philosophy, is said also to have arranged not only the Vedas but also the *Mahābhārata* and the Purāṇas, wherein the same subject is incidently referred to. The monotheistic, pantheistic or panentheistic creed is traceable in some form in the Rigveda itself. Besides, the Vedānta system conforms closely to the doctrines propounded in the Upaniṣads, on which, as forming the end of the Vedic literature, it is supposed to have been founded. This Vyāsa is stated to have composed 555 Śārīraka or Brahma-Sūtras. In the first of these Sūtras the main object of the whole system is briefly but succinctly stated: *Brahma-jijñāsā*, the desire of knowing *Brahma*. The Vedānta creed is, however, expressed more clearly in the Sūtra from the *Chhāndogya Upaniṣad*: 'एकमेवाद्वितीयम्' (One only; without a second). This idea, in fact, is elucidated by statements like 'ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः'—'*Brahma* exists truly, the universe falsely; the created being is only *Brahma* and no other'. In other words, all this universe is *Brahma*: it proceeds from Him, it is dissolved in Him, it breathes in Him; nothing really exists but the one Impersonal Spirit variously called *Brahma*, *Atmā*, *Puruṣa*, etc. But this existence is stated to be without consciousness, a kind of dreamless sleep. This existence is, however, of three kinds according to the Vedānta system. The *Pāramārthika* existence will correspond with the Impersonal unconscious existence. The *Vyāvahārika*



Guru Nanak and the Origin of Panja-Saheb.

or practical existence includes the Personal God (Īśwara), the individual souls, the worlds, the heavens, the hells, and everything else. And the *Prātibhāsika* existence is a mere illusion: it refers to things like those imagined to be seen in dreams. It is like this: "We fall asleep, we imagine the worldly things to be about us, which do not really exist but have for the dreamers all the value of realities; but, when we wake up, we discover they were all a delusion."

This illusory existence is at the root of the doctrine of *Māyā*, which was not, however, fully developed till after the time of Buddha in the sixth century B. C. The earlier authors of the Upaniṣads were apparently "believers in the reality of the world of perception", technically called Pariṇāmavādīs. With them *Brahma* of the practical existence is the material cause of this world of perception. In fact, the *Māṇḍukya Upaniṣad* holds that "as a spider throws out and retracts (its web), as herbs spring up in the ground, and as hair is produced on the living person, so is the universe derived from the undecaying One." In this practical existence the Supreme Impersonal Unconscious Spirit assumes consciousness and personality, that is, It begins to exist in any object, to think about anything and to be joyful about anything (*Sat-chit-ānanda*), and draws out from Itself the Personal God or Creator and for Its own sake (amusement or *Līlā*) creates the separate individual souls and various objects which, "although really parts of Its own essence, constitute the apparent phenomena of the universe." Whatever might be the subtleties of the various systems of philosophy evolved by thinkers in different ages and countries, this personal God of practical existence is the only idol which could be thought of by the ordinary human mind, carved into various forms by the sculptors and artists including poets and singers, and worshipped by the faithful in order to be retracted like the spider's net into the Almighty and All-joyful God, so that the limitations of worldly existence, its imperfections, its sorrows, its miseries may be overcome.

The germ of this idea may be traced into the Upaniṣads considered to be the "end" of the Veda, either in the sense of the "last portion" or of the "ultimate aim." Sprouts have grown out of this germ in the Vedānta system more prominently. But these sprouts have become intangible, slippery, brittle and obscure owing to the zeal of the philosophers for subtle discussion. But the Vedānta of universal popularity ought to be that which can lead to the path of progress and perfection, and remedy the wants and privations of worldly existence for all created beings and things. The pure philosophical discussion and debate is an intellectual luxury. Like the students of science the philosophers mostly turn to be unbelievers. The technicalknowledge of a conveyance, an aeroplane, a motor car, a steamer, a railway-engine may quench the thirst for knowledge of a research student, but it does not necessarily give the joy and benefit of a ride to one's ultimate destination. A knowledge of sugar-production may make one wiser, but those who want to taste the sweetness of sugar must eat it and eat it even blindly. The preceptor of the Upaniṣadic conception feeds his disciple secretly with the sweets which overcome the bitterness of life here or elsewhere. The seeker of peace and happiness, the seeker of salvation, the seeker of final beatitude must believe in the practical existence of a personal and conscious God who recognizes merits, who rewards good deeds, who is moved by genuine prayers, who watches the progress towards Him and who assists and loves His own created beings like all fathers and mothers. Whatever the philosophical treatises may or may not say, this ought to be the teaching of the Vedānta of popular imagination and this significance alone can justify its universal popularity.

The Vedanta of the Yogavasishtha.

By B. L. Atreya, M. A., D. Litt.,

Leaving aside the older Upaniṣads, the *Yogavāsiṣṭha* is perhaps the oldest systematic work on what is now known as "the Vedantic view" of life. It was written long before the age of the 'Āchāryas' of Vedantic thought, and its philosophy is more akin to that of the Upaniṣads than that of any of the later 'Schools' of Vedānta. Hence it deserves to be carefully studied. It is a huge work of 32,000 Ślokas, written in a literary style. In this article an attempt is made to present its philosophical doctrines in a brief but comprehensive outline.

In the *Yogavāsiṣṭha* an attempt is made to describe the teachings of the sage Vasiṣṭha to his illustrious pupil, Prince Rāmachandra of the ancient kingdom of Ayodhyā. Rāma represents the unenlightened individual* awakened only to the miserable plight of life and eager to find out a way out of it, and Vasiṣṭha is the enlightened teacher who knows all that is worth knowing and who has attained Peace and Perfection. Rāma has begun to reflect over the misery and sufferings of life and feels dissatisfied with it. This dissatisfaction finds expression in his conduct. Being asked by his teacher why he was not happy, he gives expression to his ideas in such words;—"What happiness can there be in this world, where everyone is born to die ? (I. 12.7). Everything here comes into existence only to pass away. There is no stability in our achievements (I. 12. 8). How foolish are we ? Knowing the vanity of the affairs of life, we continue to be whole-heartedly engaged in them like fools (I. 12. 12). Even knowing well that there cannot be real and lasting joy in our life, we foolishly continue to hope for it (I. 12. 13). Accumulation of wealth does not make us happy, but miserable. Like a poisonous creeper, it hides within it the possibility of our ruin (I. 13. 10). Life is as evanescent as an autumnal cloud, as the light of an oilless lamp, and as ripples on the surface of water (I. 14. 6). Our mind is always restless like a caged lion (I. 16. 10). It falls to its object as passionately as a bird to its prey; but, like a baby with his toys, it gets soon disgusted with it (I. 16. 22). Desire is as fickle as a monkey. It is never satisfied with the object which is already in hand, but jumps to others which are beyond our reach. The more it is satisfied the intenser it grows (I. 17. 29). There is nothing desirable in the body. It is an abode of disease, a source of all kinds of agonies and subject to wrinkles (I. 18. 34). Childhood is characterized by weakness, cravings, incapacity to speak, lack of knowledge, longing for unattainable things, fickleness of mind and helplessness (I. 19. 2). Youth comes like a flash of lightning, soon to be inevitably followed by the roars of the agonies of old age (I. 20. 8). It is pleasing only for some time, but soon turns into an evil (I. 23. 10). Bitterness of pain and suffering is the consequence of the pleasures of youth, which are pleasant only at their commencement (I. 21. 36). The poor rat of youth is soon devoured by the cat of old age, which takes delight in consuming the flesh of the body (I. 22. 25). At last, the cruel hand of death removes everything. It allows the creature only to ripe for its own use, as it were (I. 26. 6). Of what value is the body, the pleasures,

*The above description should not be taken to mean that Sri Ramachandra was really unenlightened. He was God Himself, the Bestower of Enlightenment, and it was just for the sake of *Lila* and with a view to enlightening the world that He assumed the role of an unenlightened individual. —*Editor.*

the wealth and kingdom, when, early or late, death shall put an end to all ? (I. 18. 37) Is there any direction where there is no suffering ? Is there any creation which is not transitory ? Is there any view which is free from error ? And is there any transaction which is free from deception ? (I. 27. 31)"

Rāma then asks his teacher earnestly: "Is there any better state of existence which may be absolutely free from suffering, ignorance and grief, and full of undecaying joy ? (I. 30. 11). What is the spell by which the disease of worldliness—the source of all kinds of suffering—may be cured ? (I. 30. 24). What is the method, the science, or the way, by which this life may be freed from undesirable consequences ? (I. 31. 6). Initiate me into the Science of a perfectly happy life (I. 31. 17)".

Vasiṣṭha was very much pleased to know that Discrimination and Discontent, which are the sources of all spiritual attainments, have dawned upon the mind of the young pupil and that he keenly aspires to know the secret of Blissful Existence. He assures him that there is such a Science which enables a man to be free from suffering and pain, and this Science is the Science of the Self. Self-knowledge is the cure of all suffering and the source of happiness. This Science was taught to him by Brahmā, the Creator of the world, at the very commencement of the Creation. Having taught the Science of the Self to him, the Creator asked him to live in the Bhāratavarṣa (India) and teach it to those who may be the proper and suitable recipients of it. The main principles of the Science of the Self taught to Rāma by Vasiṣṭha are given below.

THE SOURCE OF KNOWLEDGE

Direct Cognition or Intuition (*Pratyakṣānubhava*) is the only and the ultimate source of all our knowledge, be it of an external object, Self or God. There is no other *Pramāṇa* (source) through which new knowledge comes to us (III. 42. 15; II. 19. 16; VI b. 52. 29). If anything is not directly experienced by anybody, it cannot be made known to him by any description of it by others. The taste of sugar, for example, cannot be made known to one who has never himself tasted it (V. 64. 53). Others can give us only a hint or partial knowledge of things unknown to us by way of analogy and illustrations—*Upamāna and Dṛiṣṭānta*. (II. 18. 51).

KNOWLEDGE PRESUPPOSES IDEALISTIC MONISM

Any relation between two things presupposes an identity behind them. Without a common substance immanent in both of them, two things cannot be related either as cause and effect or as subject and object. The knowledge of things around us and the relation of cause and effect obtaining between things of the world, therefore, leads us to a Monistic view of the Universe. The fact of knowledge further presupposes that the object of our knowledge cannot but be a modification of consciousness itself, *i. e.*, an idea (*kalpanā*). For knowledge can have for its object only that which is homogeneous with it in nature. All objects, therefore, along with the perceiving subjects, are ideas of our consciousness. (III. 121. 37, 42, 53; VI b. 25. 14, 17; VI b. 38. 9; VI b. 101, 54).

IDEALISM

The most outstanding feature of the philosophy of the *Yogavāsiṣṭha* is *idealism*. Ideslism is the keystone or the basic principle of its entire philosophy. The world of experience, with all things, time, space and natural laws, is a creation of mind, *i. e.*, idea or *kalpanā*. Everything is created by the mind just in the same way as the objects of dream are. Time is only a relation of succession of ideas. It is relative to the mind. An age may be experienced as a moment and a moment as an age in accordance with the moods of the mind. A moment of waking experience is often experienced as years

in the dream. Space is relative to the mind and its ideas. Within a span the mind can have the experience of miles and miles can be experienced as a span only. Time and space together with objects cease to exist for a *Yogi* who passes into a thoughtless trance. The so-called Laws of Nature (*niyati*) are also ideas of uniform order of precedence and sequence. They hold good only so far as the ideas are manufactured in the furnace of the mind in the same order. But there is no reason why a different order may not be introduced by the mind. The stability and persistence of the world are also ideas of the mind and they are as much imagined by the mind as the stability and persistence of the dream-world. (VI b. 210. 11; IV. 47. 48, 59; V. 48. 49; VI b. 42. 16; VI b. 56. 3; VI a. 61. 29; VI a. 37. 21; VI a. 148. 21; III. 56. 37; III. 13. 36; III. 60. 20—23, 26; III. 103. 13; VI b. 73. 19, 20).

SIMILARITY BETWEEN WAKING AND DREAM EXPERIENCE

There is little or no difference between the waking and dream experiences. Both are alike in their nature, as long as each lasts. From the standpoint of a higher realization, no difference is felt between the two. The difference is, however, felt from the standpoint of each other. The waking man considers the dream-experience as unreal and visionary; while to the subject of the dream, its own world is really real, and the waking experience is unreal and non-existent. When a person is on the death-bed, to him the entire life-experience of years seems to have passed away as a moment's dream. As hundreds of dreams are experienced within the waking age of our life, so hundreds, nay, thousands of waking dreams are experienced by the Self in its transmigratory journey. As we can recollect the many dreams that we have experienced throughout our life, so the enlightened ones (Siddhas) can remember the many waking dreams experienced by them during their past career. (IV. 29. 11, 12; VI b. 34. 29, 30; IV. 18. 47).

SUBJECTIVE IDEALISM

According to the *Yogavāsiṣṭha*, every individual perceives and cognizes only that which is within his own experience; no mind perceives aught but its own ideas. The world-experience of every individual has arisen individually to every one. Every mind has the power to manufacture its own world. Such a view is called subjective idealism in modern philosophy. (III. 40. 29; III. 55. 61; VI b. 13. 4).

OBJECTIVE IDEALISM

The statement that there are countless individual minds, which is often made in the *Yogavāsiṣṭha*, implies an extra-individual reality in the form of other individuals, who, of course, must likewise have their own world-experience. Vasiṣṭha is alive to this implication and therefore admits a cosmic world with countless objects and individuals within it, which in its original form is a system of ideas in the Cosmic Mind called Brahmā. Brahmā imagines the world and all the individuals within it at the commencement of the Creation, and they continue to exist as long as Brahmā continues to exist (III. 55. 47).

RECONCILIATION OF SUBJECTIVE AND OBJECTIVE IDEALISM

The experience of a common world by many individuals is thus due to the fact that over and above these individuals, there exists a Common Mind, the Cosmic Mind, in which all the common contents of the world as well as all the individuals themselves exist as ideas and are represented in every individual mind within the Cosmic Mind. The ideas imagined by Brahmā are the common objects of experience of us all, although in our own mind they enter as our own.

Or, it may also be said, they are the reals (*bimba*) of which our minds are a copy (*pratibimba*). As every mind is an idea of the same Cosmic Mind, it is capable of representing within itself other individual minds also as its own ideas. One is an idea in the mind of others as much as others are ideas in that of the one. Although nobody knows anything except its own ideas—the perception of other individuals and common things being our own ideas—,yet they are believed as existing in a common universe, for they are the common ideas of all alike. As it is possible that several men may see the same dream, so, in the same way, it happens that we all experience the same objects. (VIb. 20. 7; III. 55. 48; V. 49. 10; VIb. 151. 10; VIb. 154. 11; III. 53. 25).

WORLDS WITHIN WORLDS

The terms 'Cosmic Mind' and 'individual minds' are to be understood in a relative sense. That which is considered as individual in relation to a wider Cosmic Mind and its contents, may in its own turn be considered as cosmic in relation to the entities within its own objective experience. For, according to Vsaiṣṭha, every object has a subjective aspect, *i. e.*, is a mind in which is experienced a world peculiar to itself, as in a dream. Every idea thus is a monad in itself and has a world within its experience, every ideal content of which is, again, in its turn, in itself, an individual monad having another world within itself. There is no end to this process of worlds within worlds. In this way, in every universe are contained millions of other universes, and this process goes on *ad infinitum*. All this is unknown and unreal to us, but it is directly known to those who have attained purity of mind and a vision of the Absolute. (IV, 18. 16, 27; IV. 19. 1; III. 52. 20; III. 44. 34; VIb. 59. 33, 34).

VARIETY OF WORLD EXPERIENCES

One need not, however, believe that all the worlds which thus arise successively or simultaneously are of the same kind, or are governed by the same laws, or are evolved in the same way as our own world. There is no such uniformity having under its sway all the world, actual or possible. Some of them may, however, be similar in their entire nature, others similar only in some aspects, others quite different from one another. So is the case with the countless individuals in the different world. The theories of creation propounded in various Śâstras are only idle fancies. The Divine Mind is not bound by any particular law of creation to be followed always and everywhere. (IV. 47. 14; VI a 66. 23; IV. 47. 17; VI a. 66. 24).

THE GENERAL LAW OF MANIFESTATION OF AN OBJECTIVE WORLD

The manifestation of an objective world within a mind proceeds by way of materialization and externalization of ideas in the form of things, body and senses, consequent upon a wish, craving or desire to enjoy the particular objects. This process can be well-understood by a study of the phenomena of dreams; for the law of evolution or rise of an objective world is the same in the case of a dream, of an after-death vision or of the rise of a cosmos. The dynamic force behind the manifestation of all objects in one's experience is the desire to be something or to have something, which the creative imagination supplies forthwith. (III. 12. 2; VI b. 22, 37; VI a. 114. 17; III. 4. 79).

INDIVIDUALITY OR MIND (*MANAS*)

Individuality (*Jivatva*), according to Vasiṣṭha does not consist in being something like a simple, undecomposable, spiritual entity, called the soul. It consists, on the other hand, in being a mind, *manas*, which means a particular mode of the Ultimate Reality, determined by a peculiar movement, tendency, desire, or will to imagine. The form is in perpetual change. It is called by various names on

account of its different functional forms. It is called *Buddhi* (intellect) when it knows something definitely; *Ahankāra* (ego), when it assumes for itself a distinct existence; *Chitta*, when it displays fickleness; *Karma* (action), when it moves towards a desired end; *Vāsanā* (desire), when it attaches itself to something not in its possession; Indriyas (sense-organs), when it reveals external objects to the Self; and *Prakṛti* (root-matter), when it creates objects out of itself. In fact, everything that we know, is, according to *Yogavāsiṣṭha*, a mode of mind. (III. 96.3, 17—27; V. 13. 80, 54; III. 46. 43).

Mind is not anything different and separate from the Absolute *Brahma*; it is *Brahma* Itself manifesting Itself as a creative agent. It is the whole looked at from a particular point of view (IV. 42. 18; V. 13. 24, 53; VI a. 96. 19). From the point of view of grossness and limitations there may be distinguished three grades in the manifestation of mind, namely, the monad (*Jiva*), the ego (*ahankāra*) and the body (*deha*). *Jiva* or monad is that aspect of mind in which it originates as a ray from the Absolute Consciousness and is yet very subtle in character. The ego is *Jiva* in a grosser and more limited form in which objectivity acquires a greater degree. The body is the grossest form of the mind (III. 64. 12, 14; III. 13. 15, 22, 24, 28, 29). There is no limit to the number of monads in the world, and the monads are of various kinds (III. 43. 1; IV. 43. 2, 3).

THOUGHT-POWER

As minds we have got tremendous power at our command. Thought is the most potent force in the world. The mind, according to the *Yogavāsiṣṭha*, is omnipotent (III. 11. 16). It is endowed with creative power (VI b. 139. 1). In creating a world for itself, it is absolutely free (III. 4. 79). We all attain what we aspire for. All that we intensely desire comes to us early or late. Our own efforts guided by our aspirations are the warp and woof of our destiny (III. 45. 12; III. 54. 48). The nature of things around us is as we think it to be. Our lives are what we make them by our thought. Thoughts are the bricks with which we build the mansions of our personality. We become what we aspire to be. The world around us is the reflex of our thought. It changes its appearance as we change. The extent of space and duration of time are relative to our thoughts and emotions (III. 56. 28, 30; III. 60. 16, 17, 20—22, 28; VI b. 148. 33; VI b. 100. 3; IV. 23. 13). Faith or *bhāvanā* is the secret of all achievements. Our perceptions are coloured by our beliefs. (IV. 21. 20—22, 56—58; IV. 17. 4; VI a. 51. 3). Even bondage and freedom are also the states of our mind and are wrought by our thought (III. 98. 3; III. 99. 43; III. 115. 24). The body is a creation of the mind and can be shaped by it into any form. Most of the diseases of the body originate in the disturbances of the mind and can be cured by right thinking and re-educating the mind. (IV. 45. 7; IV. 11. 19; VI. 21. 16; VI a. 28. 34). If we never allow the balance of the mind to be overthrown by ambitions, cares, anxieties and worries etc., there is no reason why disease should ever lodge in the temple of our body (VI a. 26. 10—35). Happiness is another name for the harmony of the mind; right culture of mind is the secret of joyful living (V. 21. 12, 14).

THE SECRET OF SUPERNORMAL POWERS

The secret of attaining supernormal powers is to rise above identity with the physical body, which is another name for limitation, imperfection and incapacity of doing great things and to affirm one's being spiritual in nature and therefore full of higher powers. Through this process of constant denial of the actual limitations and thoughtful auto-suggestion and affirmation of the ideal perfection, very extraordinary powers are evolved in us (III. 57. 30—33; VI a. 62. 26). Extraordinary powers can

also be realized through the awakening and control of the *Kuṇḍalinī-Śakti* (Serpent-power) residing in the solar plexus of the body. When one has mastered the *Kuṇḍalinī-Śakti*, through the control of the movements of the vital current (*Prāṇa*), one can have communion with the invisible Siddhas (enlightened ones), can leave one's body at will and enter another, can have a vision of distant events and things, and can become abnormally small or large in size, if and when desired. (VIa. 24; VIa. 80; VIa. 81; VIa. 82).

THE SELF

The concept of the Self is different from that of the individuality. The Self is that within us which never changes in spite of perpetual change in the personality. It is the essence of the subjective aspect of the Universe. To find the Self we have to find out what aspect of us endures throughout all the levels of experience, namely, waking, dream, sleep and the "fourth", in which all the three are transcended. The self being the ultimate Subject within us, we have to find out what aspects of our personality can be made objects of our knowledge and so cannot be regarded as the Self. The Self must also be the Ultimate Source of all our movements. Judged by these tests, the body, the senses, the mind, the intellect, the ego and the individuality cannot be regarded the Self, as each of them can be transcended on one or other level of experience; as each of them is an object of our consciousness, and as each of them is moved to activity by something else from the deep within. Again, there cannot be duality between Subject and objects ultimately, otherwise knowledge would be impossible. The Self in the subject, therefore, should be identical in essence with the Ultimate Substance of the objects, the Ultimate Essence of the Universe. The Self, therefore, according to the *Yogavāsiṣṭha*, is the Reality at the root of the Universe, which manifests Itself in all individuals and things of the world (VIa. 78. 18—27; VIa. 6. 15-16; V. 73. 4; IV. 22. 33; V. 26. 12; V. 34. 52).

DEATH AND AFTER

The individuality, however changing and impermanent it may be, is not dissolved with the decay of the physical body and its total dissolution by death. The body is only an external manifestation of the inner will to be, which, with countless desires and hopes, persists to continue as an individual mind and shall, as a consequence of the unfulfilled desires, surely experience another body and another world after the death of one body. What the loss of the physical body does is only that it shuts the individual from the experience of this world, which is relative to these senses. Death brings about only a change in the kind of the objective world of the individual. It shuts from us the world with which we are no longer *en rapport*. It is not necessarily a passage of the individual to any distant place, but an experience, after temporary insensibility consequent upon tha shock of losing the vision of this body and this world, of a new body and a new objective world *in this very place*, if the expression can be rightly and seriously used in this connection. This new experience is, of course, not accidentally determined. It is what the "dead ones" morally deserved, although coloured by and imagined in accordance with their long cherished beliefs. Having thus enjoyed the joys of "heaven" and suffered from the torments of "hell", according to their desires, beliefs and merits, they again experience the life of this world, if any desire for the objects of this world remained potential in them. For the chain that binds us to anything or the world is our own desire. It is only those persons who have become absolutely free from desires that, having given up their physical bodies, do not undergo any further experience of the worldly life. They attain, after the death of the physical body, the state of *Nirvāṇa*.

They cease to be individuals and become completely identified with the Absolute *Brahma*.

THE COSMIC MIND (BRAHMĀ)

Most of the minds reproduce rather than create actually, although potentially all are capable of the greatest creative power. But there is a mind which really *creates* ideas in his consciousness, which for others are the real things of the external world like mountains, rivers and oceans, etc., which are regarded by them as facts and things unalterable by their thought. We may or may not experience them, but these things are there. The mind which creates the objects real for us is called Brahmā in the *Yogavāsiṣṭha*. It is the Cosmic Mind which has imagined the world-idea. He creates the world through his imaginative activity with the freedom and skill of an artist. He is not determined by any previously existing plan; for there is none in existence or in memory, Brahmā being a fresh wave of creative activity in the ocean of the Absolute Consciousness. He is the Lord of our Cosmos which continues as long as his imagination is at work and will collapse or dissolve when he ceases from his play of imagination. The rise of Brahmā in the ocean of the *Brahma* is the most mysterious fact for human mind. He is like a sprout coming out from the seed of the Absolute when it tends to evolve the objective world out of itself. The Absolute, in its creative aspect or power, in a merely playful overflow, by its own free will, comes to self-consciousness at one point, which brings about the forgetfulness of the Whole, and on account of intensity there begins to vibrate, pulsate or agitate in the form of thinking or imagining activity, and finally assumes a separate and distinct existence for itself as apart from the whole whose one aspect it is in reality. (III. 55. 47; III. 3. 35; VI b. 208. 27-28; IV. 44. 14; IV. 42. 4; VI a. 114. 15-16; VI a. 33. 21; III. 114. 10, 20; VIa. 11. 37; IV. 42. 5).

THE CREATIVE IMPULSE

Brahmā is regarded by Vasiṣṭha to be a wave of mentation in the ocean of the Absolute Consciousness, the *Brahma*. The cause of the rise of this wave is not an external or quasi-external force or influence. It is the Creative Impulse (*Spanda-śakti*), an inherent energy, a power of movement, a will to manifest in finite forms, of the Reality Itself, which is ever present in the Reality, either in actual operation or in potential rest. The power is ever identical with the Absolute. When the Power is active, it may falsely assume a separate and distinct reality for itself; but, when it ceases to work, it turns back to its source, and, merging there, becomes undifferentiated. In that state there is no creation. In the *Yogavāsiṣṭha* the Creative Power is called by various names, such as, *Spanda-śakti*, *Sankalpa-śakti*, *Jagannmāyā* and *Prakṛti*, etc. (VI a. 84. 6, 3, 2, 26—27; VI a. 83. 16, 14; VI a. 85. 14, 15-19).

THE ABSOLUTE REALITY

It is very difficult to say anything about the essential nature of the Absolute. What can we say of That which is the Ultimate Substance of all things, the Unity behind the subject and the object of experience, the Essence of all forms, the Ocean of Being in which we all live and move; from and in which, we, down from the *Logos* to the tiniest vermin, originate, stay and dissolve? Words fail to describe it, for they are all but linguistic symbols for things of the manifested world, and the Reality is much more than its manifested aspects. The categories of our experience are, one and all, unable to express the Reality which is in and beyond the world-experience. No aspect of the Whole can be equated with the Whole. All our concept—smatter, mind; subject, object; one, many; self, not-self; knowledge, ignorance; light, darkness; etc., etc.—comprehend one or the other aspect of the Reality, but not the Absolute Reality as such. They

prove unsatisfactory when applied to the Reality which is inherent in everything denoted by these concepts as well as in their opposites. All conceptual moulds break under the weight of Reality. All the grooves created by philosophy to fit the Reality in are unsatisfactory, for there always remains much of the Reality that "cannot be fitted into a groove". The Reality, therefore, if it is to be described at all, should be described in all terms, positive and negative, and not in any of the opposite terms. Either affirm everything of It, or deny everything of It, if you have to speak of it at all. Otherwise, keep silent, if you have already intellectually arrived at a synthesis of all affirmations and negations in the silent realization of the Absolute Calm, the Blissful *Nirvāṇa*. (VIb. 184. 46; VIb. 52. 27; VIb. 31. 37; III. 5. 14; VIb. 104. 11; III. 7. 20, 22; III. 10, 7, 14, 36; III. 9. 50, 55—59; etc., etc. Also *vide* our *Vāsiṣṭha-darśanam*, pp. 134—145).

EVERYTHING IS BRAHMA.

Everything in the world is a manifestation of the Absolute Reality, the *Brahma*, the Eternal Conscious Blissful Existence. There is nothing here or anywhere, which is not a mode of this Reality, which, in spite of being differentiated in countless forms, keeps Its Unity intact, because It in Itself is the continuous medium in which all forms, which are such only in relation to each other, persist temporarily. One form may be separate and distinct from another form as such, but can never be separate and distinct from the Reality of which it is a form. An ornament of gold is never different from gold, with which it is ever one and identical. Bubbles, ripples, waves, etc. are never different from water of which they are forms, and abstracted from which they will cease to be anything at all. In the same way, everything in the Universe is *Brahma*. We are the *Brahma*. "Thou art That". (VIa. 49. 29-32; III. 100. 17; III. 1. 17; V. 57. 1—12; VIb. 60. 28).

THE WORLD AS AN UNREAL APPEARANCE

The test of reality is eternal persistence. All forms, however, persist temporarily. They, as such, come into existence and pass out of it. How can, therefore, they be regarded as real in the true sense of the term? But we cannot also say that they are unreal, because they partake of reality, however little it may be, as they persist for some time at least. They may not be absolutely or fully real, but they are not totally unreal as long as they persist for some time. A new category is required to comprehend this fact of the forms being neither absolutely real nor absolutely unreal, but persisting for some time. Vasiṣṭha calls such things *mithyā* (not true), *avidyā* (that which exists not eternally), *māyā* (that which is not) and *bhrama* (delusion), etc. *Appearance* is the best philosophical term to express the idea behind these terms. There is another sense in which Vasiṣṭha regards the objective forms not as realities but as appearances. As he is an idealist, to him nothing of the objective world is real apart from its appearance in the mind. The reality and existence of every world and every object is only relative to its experiencer. It is nothing to another percipient, like the vision of a ghost, like things in the experience of a hypnotised person. (V. 5. 9; IV. 45. 46; III. 6. 62; III. 65. 5; III. 44, 27, 41; VIa. 114, 20; III. 54. 21; IV. 1. 2, 7, 12; III. 67. 76; IV. 41. 15).

ACOSMISM

In Itself, the Absolute Reality is, according to the *Yogavāsiṣṭha*, above all changes, above all distinctions and differentiations, and above all relations. All differences and distinctions are within It, yet in Itself, as a Whole, It is a distinctionless and homogeneous Substance. All the opposites—self and not-self, subject and object, being and non-being, one and many, consciousness and unconsciousness, rise and fall of individuals and world-processes, etc.—negate each other, balance

each other, fuse with each other, neutralize each other into a zero, void (*śūnya*), a total blankness, which is at the heart of both the opposites, neither of which as such forms the content of this timeless and spaceless Reality. Thus the *saṃsāra*, creation, world, individuals, objects, bondage and freedom, etc.—all, as such, are absent in the Absolute considered from Its own point of view, because their existence as forms is relative to some particular kind of consciousness apart from and outside which they are *nothing*. They are all like dream-objects which have no existence apart from their being perceived or imagined by some mind. Production or origination of anything is meaningless for the Absolute and from the Absolute point of view; for the Absolute everything is ever *negated*. The Absolute is everything as well as its opposite, and so nothing as such. There is no individuality, no world, no creation, no movement, no bondage or freedom from the Absolute point of view. Acosmism is the Ultimate and the Highest Truth, which can be realized by everyone, when one ceases to be interested in the relative, particular and finite appearances. (*Vāsiṣṭha-darśanam*, pp. 168—178).

THE ULTIMATE SOURCE OF HAPPINESS

All creatures, says the author of the *Yogavāsiṣṭha*, strive for Happiness. (VIa. 108. 20). But they seek for it in wrong places. They are under the delusion that they can be happy through worldly prosperity and possessions. All kinds of worldly enjoyments and sense-pleasures have the seeds of pain and sorrow hidden within them. No increase in our wealth, possessions and objects of enjoyment ever increases the chance of our thirst for happiness being satisfied. Even a flood in a mirage-river will not quench the thirst of a really thirsty man. No amount of dream-wealth will ever allay the suffering of a poor man (V. 49. 6-7; V. 9. 41; VIb. 93. 39, 73, 75, 78; V. 9. 52; VI a. 78. 8; IV. 46. 3-4). The real source of happiness is elsewhere. It can be easily found by carefully observing the conditions under which we feel happy or miserable. Things as such are neither pleasant nor painful, neither agreeable nor disagreeable. It is our own attitude towards them and our relations with them that make them appear so. The same object may be pleasant, painful or indifferent to different persons, and to the same person at different times. If we hanker for some object, contact with it is pleasant, and the pleasure decreases in proportion as our hankering for it diminishes in intensity. The contact with an object which is not desired by us is felt indifferently, whereas it will be felt as positively painful in case we have an aversion for the object. From these facts Vasiṣṭha concludes that pleasure, pain, agreeableness or disagreeableness of objects depends on *our own desire or aversion* and not on the objects themselves. (VIa. 44. 2; VIa. 120. 18—20; VIa. 44. 4). Really speaking, the rise of a desire in us for something and its persistence for some time are themselves a painful experience, and our obtaining the desired object is pleasant only because it relieves us from the pain of an unfulfilled desire. So, enjoyment of the objects of desire is only negatively pleasant. In reality, therefore, the presence and absence of desire are our worldly pain and pleasure respectively. (VIb. 36. 24; VIb. 68. 31). But, if desire is absolutely and permanently eradicated from the mind by right methods, there will not only be freedom from pain, but there will also be an experience of a peculiar and abiding Joy or Bliss, which only those who have experienced it know and which cannot be experienced as long as hankering for objects continues (V. 74. 24, 50). "The Joy of desirelessness is much greater than and superior to that of ruling over an empire, of the company of one's beloved, nay, even of Heaven (V. 74.44)." Joy is really the Bliss inherent in the Absolute Reality, which is our very Self. The Absolute Self is the real home of abiding

and unconditional Happiness. It is the Bliss Itself for which all of us are consciously or unconsciously seeking (V. 54. 70, 72, 69). A glimpse of this Joy can be had when the mind is at peace, when it is not functioning in its usual way of thinking of this or that object, but is calm and quiet (VIa. 44. 26, 27).

BONDAGE AND LIBERATION

In spite of thus ever living in the ocean of Absolute Bliss, we are at the mercy of external objects for happiness. In spite of our own Self being the fountain-head of Joy, we are seeking for it in the objective world. This is our trouble. This is what is called bondage (*bandha*) by Vasiṣṭha. (II. 2. 5; V. 13. 20; III. 1. 22). This, however, is only one aspect of our bondage, which assumes different forms in our cognitive, affective and conative nature. When we are bound, we are bound in all our being. In fact, we are ever one with the Infinite and Absolute Reality, yet at the present stage of our evolution *we do not know that* (IV. 12. 2); we are in reality omnipresent and unlimited, yet we *feel to be finite*, limited and weak (IV. 27. 22, 23, 25); Bliss is the very being of us, yet we *desire* this or that object (IV. 27. 18; VIa. 10. 8), *thinking wrongly* that it will bring happiness to us (IV. 12. 12); our abiding essence is the Reality behind everything, yet we take it to be the *ego* (VIa. 99. 11); everything is within my Self and my Self is within everything, yet I limit my *interest* (IV. 27. 25) to this or that object, *prefer* this or that, *attach* myself to particular things and actions, *possess* something and *reject* another. No form is real, yet we take everything to be real. All these are so many aspects of our *bondage*, release from which is called *Liberation* (*Mokṣa*), which consists in our *conscious realization* of our being identical with the Absolute and freedom from limitations of all kinds. It is the same as the *dissolution of the mind* or individuality (VIb. 38. 32); as *indifference* to objects of enjoyment and *desirelessness* (VIb. 38. 32); as *dropping down of the world* from consciousness (III. 21. 11); as freedom from ignorance about the Self (VIb. 20. 17). This experience (*mokṣa*—liberation) can be realized even while one is alive, for we are one with the Absolute *here* and *now*.

THE WAY OF ATTAINING LIBERATION

According to Vasiṣṭha, there is no other way to attain Liberation than *Self-Knowledge*, as our bondage consists in the ignorance of the fact that we are here and now the Absolute. Liberation cannot be attained merely by living in a forest, undergoing penances (VIb. 199. 30), performance or renunciation of any kind of actions, undergoing any disciplinary practices (VIb. 199. 31), pilgrimage, distribution of alms, bath in sacred rivers, learning, performance of duties, riches, friends (V. 3. 8), fasting (III. 6. 4), Scripture, words of a teacher, formal worship of any personal God (VIb. 176. 26), etc., etc. Knowledge alone is the means of Liberation (III. 7. 17; II. 22. 63; V. 83. 18; V. 13. 89). The saving knowledge consists in the conviction that the *Brahma* is the only reality, that everything is *Brahma*, that nothing other than the *Brahma* is real, that the *Brahma* is the very Self of us. (V. 79. 2, 3; VIa. 190. 5). This knowledge can be acquired only through one's own thinking and effort. Nothing else will bring right knowledge home to anybody (III. 6. 9; VIa. 118. 4; V. 12. 8; V. 5. 6). To think correctly, the mind is to be purified; purification of mind is effected through the study of philosophical works, association with the wise and cultivation of virtue (V. 5; 5; V. 21. 11). No *Śāstra* or Scripture can make us realize the Self, if we do not make our own attempts along the right interpretation of our experience, and thereby have the direct intuition of the Self (IVb. 197. 18; VIb. 41. 15). The scripture and the words of great teachers have value only so far as they suggest to us the existence of the Self, the Absolute, of which we, at the present stage of our knowledge, are not fully aware. (VIb. 197. 19—21, 25, 29).

NEED OF SELF-RELIANCE AND SELF-EFFORT

Wisdom or Self-knowledge cannot be acquired by one who does not make earnest effort to acquire it, but merely depends on fate or God to bring it about. Vasiṣṭha is a great opponent of the belief in Fate or Destiny and the first thing that he taught to Rāma was that he should be self-reliant and earnest in determining his own destiny by his own efforts. "He thinks that every individual is wholly responsible for what he is. He believes in complete Self-determination and the strength of every individual to overcome his miserable plight or to achieve anything he wants in the realm of the world or in the kingdom of heaven. Fate, for him, is not a reality other than the results of our own previous actions, which every person is bound to have, but is at the same time quite free and strong enough to modify by his present efforts" (Atreya: *The Philosophy of the Yoga-vāsiṣṭha*, p. 128; also *vide* Atreya: *Vāsiṣṭha-darśanam*, p. 20—24).

RENUNCIATION OF ACTIVE LIFE NOT NECESSARY

Performing or giving up of any kind of *action*, whether it be religious, moral or worldly, is immaterial for attaining liberation. It is foolish to believe that action can be given up. Life is action, thought is action. As long as one continues to be an individual and is thinking and living, one is doing some action. Renunciation of activities is therefore impossible and so is it not required for attaining Liberation (VIa. 21. 8, 6; VIb. 2. 34, 31, 35, 42, 43). The root of action is desire or will. That is to be cut off. Personal desire and will are to be given up and not actions (VIa. 2. 44; IV. 38. 4). For Self-realization, one has not even to go to a lonely place in some forest, renouncing the worldly duties and activities. The busy home-life is no obstruction to Self-realization. It is the culture and refinement of mind which is needed more than renunciation of worldly life (VIb. 3. 26, 38).

PRACTICAL SELF-REALIZATION

Knowledge, for Vasiṣṭha, is not merely an intellectual affair. It must be lived by, otherwise it cannot stay. We have not only to *know*, but also to *be* and to *feel* and to *expand pari passu*. To know the Absolute truly, we have to expand into the Absolute (VIb. 22. 1—5). How actually to effect this expansion is, therefore, as important a problem as to know the nature of the Reality. The practical method of Self-realization is called *Yoga* by Vasiṣṭha. (VIa. 13. 3; VIa. 128. 50, 51). This *yoga* is a process along two lines, namely, *denial of individuality*, which is the same as limitation and imperfection, and *affirmation of the Self*, which is Perfection and Peace. As our individuality does not consist of *intellect* only but also of *feeling* and *activity*, and as the Self is not only the Absolute Consciousness but also the Absolute Peace and Bliss, the practice of Self-realization may proceed along three ways, or along any one of them: for they are only three aspects of the same process, namely, (1) Intellectual conviction of not being an individual, but of being the Infinite Absolute (*Brahma-bhāvanā*); (2) Negation of desire, of attachment, of like and dislike, of imagining to get this or that, of possessing this or that, and of feeling to be an individual, etc., all of which are the various aspects of our affective nature; along with this negative process, we require the positive cultivation of equanimity, universal brotherhood, cosmic feeling of oneness with all beings, and love of the Self verging on ecstasy; and (3) Practice in stopping the perpetual activity of life manifesting itself in the constant rising and setting of the vital current (*prāṇa*), which is an external expression of our being in perpetual flux internally. This stopping of the activity of the *prāṇa* can be brought about by practice in lengthen-

ing the usually unnoticed moments of rest which occur when one current of the vital breath has set in and the other has not yet taken its rise. This moment of rest in breathing activity corresponds to that experience of rest in consciousness, however fugitive it may be in our ordinary life, when one idea has ceased to occupy the focus of consciousness and the other has not yet appeared therein. (*Vāsiṣṭha-darśanam*, pp. 204—237; *The Philosophy of the Yogavāsiṣṭha*, pp. 434—488).

SEVEN STAGES ON THE PATH OF SELF-REALIZATION

Although in reality the Self is ever realized and the individual ever identical with the Absolute, yet, from the point of view of the individual himself, it is a gradual process which may extend to any length of time or to several lives of the individual, in accordance with the intensity of his aspiration and earnestness of his efforts. Several stages may be marked on this progressive path of evolution of the individual consciousness into the Absolute. Vasiṣṭha notices seven. The first stage is when the individual, having come to the consciousness of the evils of individual and selfish living, aspires to transcend it (*Subhechchhā*). The second, when he philosophizes over and investigates into the nature of the Self and the world (*Vichāraṇā*). The third, when, on account of the knowledge of its ultimate unreality revealed by philosophical thinking, the individuality (mind) becomes less and less assertive and is little experienced (*Tanumānasā*). The fourth, when the aspirant begins to feel the being of the real Self within him (*Sattvāpatti*). The fifth, when clinging to the objects of the world is finally given up by rising above all desires (*Asaṃsakti*). The sixth, when all things are realized to be unreal from the Absolute point of view (*Padārthābhāvanā*), or (according to another reading) when the individual affirms himself to be the Ultimate Reality (*Padārtha-bhāvanā*). And the seventh, when the mystic experience of being one with the Reality is realized in consciousness (*Turya*). This is the last door which opens into the unspeakable *Nirvaṇā*. Those who live on the seventh stage are called Jīvanmuktas (the liberated living ones). After the death of their physical body they enter the Disembodied Liberation or *Videhamukti* (III. 118. 2-16).

THE LIFE OF LIBERATION

The person who has become liberated from individuality and is yet living is called a *Jivanmukta*. His way of living is described in great details in the *Yogavāsiṣṭha*. For want of space we shall quote only a summary statement of the life of *Jivanmukti*, made by us elsewhere: "He or she (for we must remember the *Yogavāsiṣṭha* is not prejudiced against the fair sex and admits that women have equal right to be liberated) is the happiest person on the earth. The *Jivanmukta* is neither delighted in prosperity nor dejected in distress. Outwardly discharging all the duties of life, he is free within. He is free from the bonds of caste and creed and is polite and friendly to all. He is busy in the affairs of life, but is free from desires. He has nothing to attain, nor has he anything to give up. He is in solitude, even in the midst of worldly activities and is always above the turmoil of life." (*The Philosophy of the Yogavāsiṣṭha*, p. 72). "Having seen him, having heard about him, having met with him, and having remembered him, all creatures feel delighted (V. 39. 54). He has no longer any struggle for livelihood. The guardian-angels of the world protect and support him, as they do the entire cosmos (IV. 33. 38-39)."

NIRVĀṆA OR FINAL LIBERATION FROM THE WORLD-EXPERIENCE

Such a man (or woman) is no longer bound by the universal Law of *Karma* to undergo another birth or experience another objective world as a consequence of his thoughts and activities in this life.

He is outside the pale of the Law of *Karma*, because only those acts, mental or physical, have to germinate or fructify into future lives and experiences which are done with a *motive*, with a conscious desire to attain or avoid something. But the actions which are performed spontaneously, without any desire, motive or attachment, are above retribution, fructification and bondage (VIa. 87. 19, 21; VIb. 199. 7, 33; IV. 38. 16, 17). Thus the sage, who has transcended all desires, is free from attachment and is above selfish willing, is beyond the pale of the law of *Karmaphala*. He is not bound by any of the actions done in his freed life to experience its consequence in this or any other life (VIa. 103. 31; VIa. 2. 43; V. 42. 14). His personality (mind, individuality, finitude, etc.) will be dissolved in the infinite ocean of Bliss, after the death of the present body—the effect of his previous Sankalpas (IV. 42. 13). It has also to be noted here that, according to Vasiṣtha, "it is not necessary or compulsory that the liberated individual should totally cease to continue as an individual (after the death of the physical body). He may or may not do so. Some freed sages continue to exist as individuals, of their own accord, and take part in the Cosmic activities, disseminate knowledge and help other individuals in working out their Liberation." (*The Philosophy of the Yogavāsiṣṭha*, p. 548). "The kernel of Liberation, according to him, is *conscious realization of complete oneness with the Brahma*. It makes little difference whether this occurs in an embodied state or in a disembodied one (II. 4. 5)." (*Ibid.*, p. 548).

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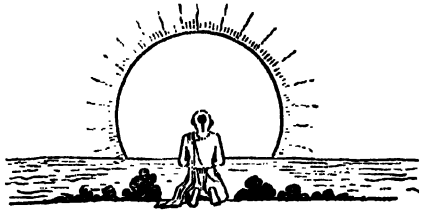
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Ourselves.

By the grace of Hari, the "Kalyana-Kalpataru" has completed the second year of its humble career and is now at the threshold of the third year. The hearty reception which the journal has received far and near, and the growing number of its sympathisers, contributors, subscribers and well-wishers, has emboldened us to carry on our work with renewed zeal. May He, in His infinite mercy, grant us the capacity to serve Him and His cause with all our heart without feeling the least attachment to the work itself. May He give us the eye to see that it is He who is doing all this and that we are mere instruments in the hands of the Divine Master. In the hurry and bustle of this busy world may we never lose sight of Him and ever feel within our heart that, whatever we do, wherever we go, we are ever in our Master's gracious Presence.

Many suggestions were received for this year's inaugural Special Number and it was indeed difficult to decide which subject to select. Our Gītā and God Numbers have proved of universal interest because of the comprehensiveness of their scope. A "Vedānta Number" was one of the suggestions which caught our imagination, mainly because Vedānta is the culmination of all Knowledge, and commands a world-wide interest. It was not without diffidence that we decided in its favour, because we were quite conscious of the vastness of the subject and our limited capacity. But who knows what He wills! His mercy He has ever been showering on us. It could not possibly be imagined that so much valuable material could be collected in such a short period. For this our thanks are mainly due to our kind contributors who consider the "Kalyana-Kalpataru" as their own and sent their contributions at an incredibly short notice.

Among those who have been specially kind to us, we shall be failing in our duty if we omit to mention the honoured name of His Holiness Jagadguru Sri Sankaracharya of Puri who out of his multifarious engagements and pre-occupations and even in course of his extensive tour in the cause of religion made time to write an exceptionally illuminating paper for this Special Number. As the paper covered over 90 typed pages, we could not publish the whole text and have given about half of it in this number and the rest we propose to publish in the two subsequent numbers. Special reference has also to be made to His Holiness Jagadguru Sri Anantacharyaji Maharaj, who was kind enough to send his paper despite his indifferent health, Sri Aurobindo and our friends of the Yogasrama at Pondicherry, our respected friends of the Ramakrishna Mission, Dr. Ganganatha Jha, Sri Krishna Prema, Syt. Hirendranath Dutt of the Theosophical Society, Syt. Basant Kumar Chatterjee, Syt. Sridhar Mozumdar, Principal P. Seshadri, Swami Sivananda Saraswati, Dr. M. H. Syed, Sj. Bhagvati Prasad Singh, Dewan Bahadur K. S. Ramaswami Shastri, and Dr. B. L. Atreya, who have been regularly contributing to and patronizing our magazine and who have found time to accede to our humble request. The names of Pt. Kokileshwar Shastri, Prof. Benoy Kumar Sarkar and Dr. P. K. Acharya are new additions to our list of contributors, whose cooperation we immensely value. We also take this opportunity to express our grateful acknowledgments to our esteemed friend Syt. Satyanshu Mohan Mukhopadhyaya, M. A., L. T., Kavyatirtha, who helped us by translating some articles from Bengali. We derived much help from our worthy friend Syt. Krishna Shambhu Prasad, whose valuable co-operation was a great asset to us. We also received hearty co-

operation from our friend and colleague, Pt. Bhuvaneshwar Nath Misra, "Madhava", M. A., but for whose help we could not discharge our duties satisfactorily.

We have lately received suggestions from a number of friends in India as well as abroad, advising us to give adequate representation to the Ajanta type of painting, which is now-a-days much in favour with the lovers of Indian Art. We have accordingly tried to represent both the Indian as well as the English schools of Art and included some exquisite specimens from the brush of some of the best artists of this country, which, we hope, will be greatly appreciated by our readers. We may, however, take this opportunity to submit that in our humble opinion the Ajanta pattern was not in vogue so much in painting as in sculpture in the past and, moreover, it does not fully conform to the ideal which we have placed before us, viz., of placing only such pictures in the hands of our readers as may inspire them with devotion and may serve as suitable objects of meditation.

Vedānta to-day is a much absused term. All sorts of vanity and self-conceit have been masquerading in its name. It has become a fashion to pass for a Vedantist, as it furnishes convenience for doing away with all sorts of responsibilities, rituals and restrictions of the Varṇāśrama Dharma. The West has also shown an irresistible attraction for the Vedānta. This, indeed, is a happy augury. But a note of warning may aptly be sounded. The path of Vedānta is not as easy as it is generally supposed to be. It is, as our Ṛṣis have said, treading on the razor-like sharp-edged path—

'क्षुरस्य धारा निशिता दुरत्यया
दुर्गं पथस्तत्कवयो वदन्ति।'

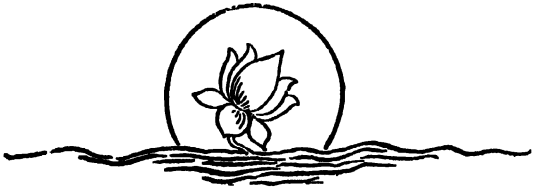
and a little swerving from the path means an irrevocable fall. It is one thing to say— 'सोऽहम्' (I am He), and 'अहं ब्रह्मास्मि' (I am *Brahma*) and it is quite another to have realized the truth of these maxims in one's life and have merged oneself in the ineffable silence of its joy. The doll made of salt, when drowned in the ocean, will become ocean itself and will have nothing left to sing "I am the ocean". What we mean to say is that Vedānta is not merely a concept or a dogma, nor only an instinct or an imposition, but a living experience, the fusion of the individual in the Cosmic Soul, of the *Ātmā* in the *Paramātmā*, from whom it sprang and in whom it will immerge.

"I am the Generator of all, all evolves from Me;" says Śrī Kṛṣṇa. From Him we came and to Him are we returning. It was He who said in the beginning—'एकोऽहं बहु स्याम्' (One I am, many shall I become). All this is threaded on Him as rows of pearls on a string. All this is full to the brim with Him, we are all flooded through and through with His divine sweetness. Let us therefore turn towards Him with all our being and be ever united with Him by translating into action the following precept of the Lord:-

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति॥

"He who seeth Me everywhere and seeth everything in Me, of him will I never lose hold and he shall never lose hold of Me."

हरिः ॐ तत्सत्।



The late King George V.

We note with deep concern the passing away of King George V. Though he had been ailing since long we never thought that the catastrophe was so near. The loss is to be mourned all the more for his personal qualities and a true Christian heart.

While the world itself is a passing show and we are all actors coming and going, leaving a faint impression on the minds of the spectators, the part of one who had to play the king and who played it well will be remembered with much reverence and love. The flower dies, but the fragrance remains. Man passes away, but his glories we sing.

May his soul rest in peace!

A Peep into the Illustrations.

Vedanta Personified—

(Artist—B. K. Mitra)

This is a beautiful representation of the Divine Couple, Śrī Rādhā and Śrī Kṛṣṇa, who form, as it were, the very essence of Vedānta. They are ever united in an indissoluble bond of love and it is this eternal union of the Eternal Couple that is finely illustrated here.

The Lord of Yogis.

(Artist—Ramprasad)

This is a fine picture of Bhagavān Śiva, the Divine Lord of Yogis, sitting in a meditative pose with venomous snakes coiling round his body. His complexion is snowy white with a patch of blue colour in His neck, and He has an elephant-skin wrapped round His loins. There is a peculiar charm in His entrancing looks.

Sri Ramanujacharya—

Ācārya Rāmānuja is said to have flourished in the eleventh century A. D. He is recognized as the founder of the Viśiṣṭādwaita School of Vedānta, and has a large following in India, especially in the South. He wrote commentaries on the *Brahma-Sūtras* and *Śrīmad Bhagavadgītā* and some minor works as well.

Sri Vallabhacharya—

Śrī Vallabhāchārya is said to have flourished in the 15th century A. D. He is remembered as the founder of the Śuddhādwaita School of Vedānta. He is said to have written 84 works, including a commentary on the *Brahma-Sūtras*, known by the name of *Aṇubhāṣya*, a gloss on the *Mīmāṃsā-Sūtras* of Jaimini, and an elaborate commentary on the first three and the tenth books of *Śrīmad Bhāgavata*, known as *Subodhinī*.

Sri Madhvachary:

Śrī Madhvāchārya or Ānandatīrtha is believed to have flourished in the thirteenth century A. D. He is regarded as the founder of the Dwaita School of Vedānta. He also wrote commentaries on the ten principal Upaniṣads, the *Brahma-Sūtras*, and *Śrīmad Bhagavadgītā*, and some minor works as well.

Sri Nimbarkacharya—

Āchārya Nimbāditya or Nimbārka is believed to have flourished in the eleventh century A. D. He is regrded as the founder of the Dwaitādwaita School of Vedānta. He also wrote a commentary on the *Brahma-Sūtras*, which is known by the name of *Vedānta-pārijāta-saurabha*.

Chamunda, the Goddess of War.

(Artist—D. D. Deolaliker)

This is a fine representation of the Divine Mother appearing in the garb of a *Sannyāsini* with matted hair on Her head and rosaries of *Rudrākṣa* beads round Her neck and arms as well as in one of Her hands. She is armed with a spear and a pair of scissors and a noose for ensnaring Her adversaries with. One of Her hands is raised in protection of Her devotees and another is distended for granting boons to them. She thus embodies in Herself a rare combination of motherly love and fury, love for Her submissive and obedient children and fury for Her refractory scions.

Sri Sri Sankaracharya—

(Artist—B. K. Mitra)

The name of Ācharya Śankara is too well-known to require any introduction. He is believed to have been an incarnation of the Divine Śankara Himself and his name is intimately associated with the revival of Vedic Religion. He is regarded as the founder of Advaita Vedānta or Māyāvāda as it is erroneously called by some later critics. His glosses on the ten principal Upaniṣads, *Śrīmad Bhagavadgītā* and the *Brahma-Sūtras* of Bādarāyaṇa are the oldest commentaries now available of these scriptures and a masterly exposition of the Doctrine of Monism, which is rightly believed to be the culmination of all philosophical speculation and one of the most wondrous intellectual feats. He is believed to have written many more works of minor importance, including a gloss on the well-known *Viṣṇusahasranāma Stotra*, extracted from the *Mahābhārata*, and a number of Stotras extolling the various deities of the Hindu Pantheon. He is said to have founded four Mutts at different places, viz., at Puri, Sringeri (in the Mysore State), Dwarka and Sri Badrinath, and the heads of these Mutts are held in great reverence throughout the length and breadth of this country.

There is a great controversy regarding the date of Śankara. Western scholars such as Max Muller and others are of opinion that he was born in the year 788 A. D., while the late Justice Telang and others believe that he flourished towards the end of the sixth century A. D. Orthodox tradition, however, places him in the second century B. C. and the records of the line of Ācharyas from Śankara down to the present day, preserved in the monasteries of Sringeri and Dwarka and believed to be very authentic, corroborate this view.

Sakti and Siva.

(Artist—Kanu Desai)

Praṇava or the mystic symbol OM is believed to be the primal manifestation of *Brahma*. It is seen crystallizing out of a nebulous shape and the twin forms of Śakti and Śiva, the Primal Energy and the Eternal Substratum of that Energy are seen evolving out of this Mystic symbol.

In Meditation.

(Artist—Sarda Ukil)

This is another representation of Bhagavān Śiva sitting on the snowy

peaks of the Himalayas, surrounded by glaciers and absorbed in deep meditation. A small mountain stream is seen meandering its way close by, with its crystal waters shining in the sunlight. The crescent moon is adorning the forehead of the Lord and serpents are twining round His head and neck. He wears a girdle of grass round his waist and a lionskin round His loins, and has misty clouds crossing His body.

Mahaprabhu Chaitanya Deva.

(Artist—B. K. Mitra)

Śrī Chaitanya Mahāprabhu is said to have been a contemporary of Śrī Vallabhāchārya. He is believed to have been an incarnation of Śrī Kṛṣṇa Himself and had a great hand in spreading the cult of Kṛṣṇa-worship and popularizing the Divine Name among the masses of Bengal and other parts of India.

In the Bower of Brindaban.

(Artist—Kanu Desai)

This is a fine silhoutte representation of Bhagavān Śrī Kṛṣṇa standing in the Bower of Brindaban in a moon-lit night and calling beloved Gopīs to His side by the soul-enrapturing notes of His flute. The peacock plume of His head and the skirts of His upper garment are seen fluttering in the breeze, and the whole atmosphere is bathing in the nectarean rays of the moon.

The Broken Oath.

(Artist—the late Rameswar Prasad Verma)

The picture illustrates a famous incident of the Mahābhārata War. Bhagavān Śrī Kṛṣṇa, while undertaking to join issue with the Pāṇḍavas and play the role of a charioteer to Arjuna, had taken a vow not to wield any weapon against the army of the Kauravas while the War was actually going on. In order, however, to vindicate the counter-vow of His great devotee Bhiṣma, who was bent on seeing the oath of His beloved Lord broken, and in order to protect His other devotee Arjuna against the fierce volleys of Bhiṣma, the merciful Lord breaks His own vow and rushes towards Bhiṣma with a wheel of the broken chariot of Arjuna in readiness to hurl it against the formidable foe. Arjuna is seen endeavouring to deter the the Lord from this ostensible act of perjury.

Him I see everywhere—

(Artist—B. K. Mitra)

This illustrates the highest state of God-perception through love, in which the lover visualizes his Beloved Lord everywhere, nay, in every atom of this visible universe. The celebrated milk-maids of Brindaban are believed to have been the best examplars of this type of love and one such blessed maid is seen visualizing the Divine Śrī Kṛṣṇa wherever she happens to cast her looks

The Darling of Love.

(Artist—J. C. Merh)

The picture shows Mother Kausalyā offering sweets to her beloved Rāma, who is seen approaching the mother with tottering steps. He is holding in His hands a toy bow and a toy arrow after the fashion of warrior princes, in whose heroic traditions He is being brought up from His very infancy. A small quiver is also lying close by, which He has apparently dropped down in His eagerness to avail Himself of the mother's alluring offer

The Prisoner of Love.

(Artist—B. K. Mitra)

The picture illustrates a famous incident of *Srimad Bhāgavata*. Mother Yaśodā has tied the hands of her beloved Śrī Kṛṣṇa as a punishment for His mischievous pranks and is threatening Him

with a stick. The infant Divinity has assumed a meek and submissive appearance and one of His boy companions is peeping from behind in order to watch what is going on with Him. This shows to what extent the Lord makes Himself amenable to the control of His Devotees and is prepared to bear all sorts of hardships and ignominy for their sake.

In Ecstasy of Divine Love.

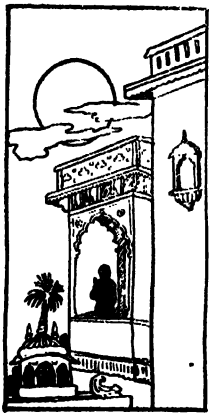
(Artist—Somalal Shah)

The picture shows the God-intoxicated Mira dancing in ecstatic joy before the image of her beloved Girdhar Gopal, whom we find seated on a high pedestal. The living image of Śrī Kṛṣṇa is seen behind, in an ethereal form, watching and blessing the devotee.

Guru Nanak and the Origin of Panja Sahib—

(Artist—Sarda Ukil)

Tradition says that while returning from his pilgrimage to Mecca and Medina, the two holy places of Islam, Guru Nanak happened to halt at a place now known by the name of Panja Sahib, situated in the district of Attock in the N. W. Frontier Province. One of his disciples, who was accompanying the Guru, felt thirsty and approached one Bawli Kanhari, an anchorite who was doing penance close by, for water. The anchorite did not heed his request and by his occult powers dislocated a huge rock and sent it rolling to where Nanak and his disciple were sitting. The rock was so huge and was coming so rapidly that it would have smashed Nanak and his disciple to pieces, had it not been for the fact that Nanak got timely intimation of the fact and held the rock where it was by applying one of his hands (*Panjā*) to the same. The rock is still there, bearing the mark of Nanak's extraordinary power. A spring of fresh water gushed forth from beneath the rock and the disciple was thus able to quench his thirst. Another miracle happened at the same time. The pond by the side of which the anchorite was sitting dried up and the latter was thus apprised of the superior powers of Nanak. Panja Sahib is naturally regarded as a holy place by the Sikhs and attracts a large number of pilgrims every year.



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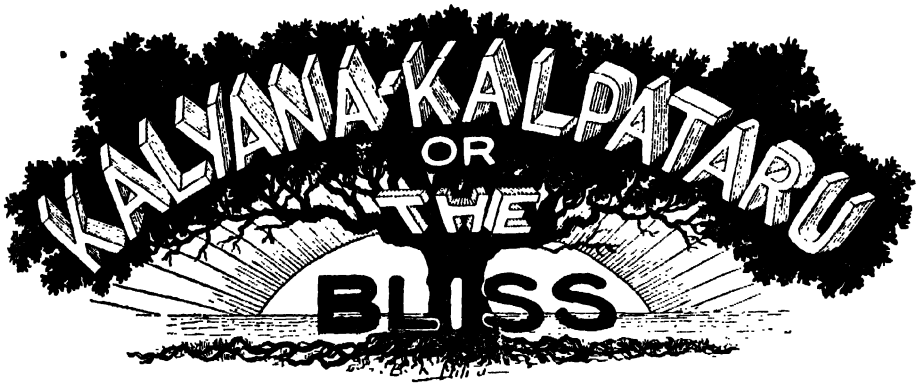
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The Kalyana-Kalpataru



ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



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A monthly for the propagation of Spiritual ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

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न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥

The sun shines not there, neither the moon and stars; yon lightning flashes gleam not; much less earthly fire. As He shines, all the world shines after Him; with His light all the universe is bright.

(Śvetāśvataropaniṣad VI. 14)

Bhagavan Sri Sankara on God, the Soul and the Universe.

By His Holiness Jagadguru Sri Sankaracharya Swami Sri 1108 Sri Bharati Krishna Tirthaji Maharaj, Sri Govardhana Mutt, Puri.

(*Continued from the previous number*)

MONISM VERSUS ATHEISM

It is clear that, as all theistic systems of thought postulate not merely the existence of God but also the creation of the universe by Him, therefore Theism must logically and invariably lead us to the Monism (or, as Lord Tennyson calls it, the Higher Pantheism) of the Vedānta. But there is one ancient Religion—Jainism—and one modern fraternity—the Arya Samaj—which try to get over this difficulty (about God and the material with which He created the world) by simply denying God's creatorship of the universe. And each does this in its own characteristic way. These, too, therefore, we may briefly consider. As far as the merely rationalistic and moral aspects of this question are concerned, we may point out that the Jain position is much better than the Arya Samajic.

The Jain theologian say that an omniscient and loving God cannot possibly have created a world so full of sin and sorrow as we actually find it to be, and therefore they deny God's creatorship. This simply shows them to have been intellectually cowed down by the great Problem of Evil, which has been a bugbear to all metaphysicians; but their motive in denying God's creatorship of the world is one that we can appreciate, although we cannot accept the soundness of their argument. And ethically, too, their position is unassailable because, unlike the Arya Samajists, who profess to believe in the Vedas, the Jains are emphatic non-believers therein, and therefore they cannot be convicted of intellectual dishonesty or inconsistency in the matter, but merely of intellectual blundering therein. But the Arya Samajist is guilty of both. For, not merely the Upaniṣads but even the मन्त्रसंहिता, which he always parades his faith in (and which says: 'अजायमानो बहुधा विजायते', *i.e.*, He, the birthless one, takes birth in many shapes) preaches pure Monism. And even Swami Dayananda Saraswati (the founder of the Arya Samaj) interprets this passage in the same way.

Apart, however, from this inconsistency with the scriptures which he professes faith in, let us analyse the Arya Samaji's argument from the merely rational standpoint and see what it is worth. He professes to believe in God and calls Him omniscient, omnipresent, omnipotent and so on, but, denying the creatorship of the world, declares that Nature, too, (with the whole universe in its womb) was co-existent all the time with God and is therefore not His creation at all, and that all He does to deserve the proud title of Creator of the Universe is to rearrange the things already in Nature so as to give them their present topography, forms, shapes and names. To this, no more elaborate reply is necessary from us than that, if God and Nature were two co-existing powers with their separate and independent properties, He would surely be *bound down* in His activities by the limitations inherent in those independent properties of Nature and could therefore not be truly *omnipotent* and all the rest of it and

that, if the kind of creatorship attributed to Him by the Arya Samajist is the whole truth of the matter, then it is on the same level with—nay, from one standpoint, even inferior to—the potter's creatorship of a pot. For God has "created" the forest and human beings have "created"—in the same sense—the towns. And in this sense, like the little school-girl who, in answer to the question of the Inspector of Schools as to who made her, nearly cupped her palms together to indicate a tiny baby and graphically replied, "God made me this much, sir, and I grew the rest myself," we may claim that God made all the crude and stupid things in the world and that we have made all the finer things, *i. e.*, the cities, the palaces, the trains, the electric bulbs, the scientific inventions, all the wonders and all the beauties of civilization, and are therefore the *Superior Creator* amongst the two! This is all the answer we need give to those who believe in a separate God and His independent Nature. And, as a matter of fact, there is no school of philosophic thought which admits God's existence and denies His creatorship. And this is because the two go together: and, once this is granted, the relentless logic of the arguments which we have already considered drives us to the overmastering and irresistible conclusion that God created the whole universe *out of Himself*, because He alone existed before creation and therefore there was nothing to create the world out of.

In further objection to this, some one may say—as the Dwaitis (the Realists and Dualists and Pluralists) do often say: "Yes, but God is omniscient and omnipotent; He therefore could have made the world out of *nothing*." Quite true: our question, however, is not about His knowledge or *capacity* to do things, but merely of the *material* which He has made them out of? Although the potter's knowledge, cleverness, skill and capacity are all there, yet surely they are not the *material* out of which he makes the pot. Similarly, our question is not about God's capacity but only about the *substance*; and our contention is that, as the only *material* which was then available to Him was Himself, He must therefore have made the universe out of that only thing which then existed, viz., Himself. The verse of the *Bhagavadgītā* quoted earlier 'ब्रह्मार्पणं ब्रह्म हविः', etc. (*i. e.*, the presentation of the sacrificial oblation is God, the oblation itself is God, the fire that receives it is God, the presenter is God, his concentrated meditation is God and the fruit to be obtained thereby is God) puts this beyond all possibility of the least doubt.

And, if one still obstinately insists that God did not create the universe out of Himself, as described by the text "यथोर्णनाभिः सृजते गृह्णते च", but out of NOTHING, even then our Vedantic position remains unaffected. Because even then, just as the pot made out of clay is nothing but clay, even so a universe made out of nothing can only be of the nature of NOTHING! And this is only another way of stating the Vedantic theory known as Māyāvāda (which we have already alluded briefly to and shall deal with again in detail presently). And it practically means the re-proving of Adwaita by another method, because it practically means: "God alone is, nothing else exists!" And what more can a Vedantist desire than this volunteered argument of the Dwaiti (Realist) in favour of his own Adwaita Doctrine or Absolute Monism?

And besides, once you grant that there was a time when God alone was and nothing else existed, you are up against the stone wall of the *Gītā*-doctrine of "नासतो विद्यते भावः" (corresponding to the Physicist's dictum about the uncreatability and the indestructibility of matter). What was not, can never come into being; and what was, can never go out of existence. So, if God alone was, then obviously God alone is and God alone can be! In other words, put it positively that "God and the Universe are one" or describe

the same thing negatively and say: "God alone is and nothing else exists." Q. E. D.

THE FIVE BHŪTAS (PRIMORDIAL ELEMENTS)

To make this clearer, let us take the case of the five Bhūtas—*Ākāśa*, *Vāyu*, *Agni*, *Jala* and *Pṛthivī* (Ether, Air, Fire, Water, and Earth)—with which creation began. As God Himself made them, we are compelled to infer that He must have created them out of Himself. On the principle of the Upaniṣad: 'मृत्तिकेत्येव सत्यम्' (*i. e.*, the truth is that the real material within is the clay), the Earth is only an emanation from or manifestation of water and therefore one with it; water is similarly a mere emanation from or manifestation of Fire and therefore one with it; Fire, too, is only an emanation from or manifestation of, and therefore one with Air; Air in its turn is only an emanation from or manifestation of, and therefore one with the Ether; and finally, Ether is merely an emanation from or manifestation of, and hence one with God. Thus all things can be traced back to and equated—nay, *identified*,—with God.

Now let us take the properties of matter, viz., शब्द, स्पर्श, रूप, रस, गन्ध (*i. e.*, sound, touch, shape, taste, and smell), and deal with them, too, in the same way. Ākāśa has only one quality, viz. शब्द; Vāyu has two, viz., शब्द and स्पर्श; अग्नि has three, viz., शब्द, स्पर्श and रूप; जल has four, viz., शब्द, स्पर्श, रूप and रस; and पृथिवी has all the five, viz., शब्द, स्पर्श, रूप, रस and गन्ध. Now, let us begin our destructive process of analysis of these qualities, as to where they come from and so on. Starting with *Pṛthivī* (Earth), we see that its fifth quality, viz., गन्ध (smell) was not in the preceding element, to wit, *Jala* (water) and is absolutely new. But the *Gītā* says: "नासतो विद्यते भावः" and Physics, too, says: "Nothing that was not, can newly come into existence." Therefore, we knock out गन्ध (smell) either as मिथ्या (illusory) or as being already in *Jala* (water); in the former case, *Pṛthivī* (earth), whose definitive definition is the fifth *guṇa* (गन्ध), is itself मिथ्या (an illusion); and, in the latter case, *Pṛthivī* and *Jala* (having all the five qualities) become identical. Similarly, if we take up the fourth quality रस, which appears newly in *Jala*, we follow up the same process of either eliminating it as मिथ्या or as being already in *Agni*, with the result that Earth and Water either get knocked out as illusions or identified with Fire. Next, we take up the third quality रूप, knock it out as मिथ्या or postulate its existence in *Vāyu*, too, thereby making earth, water and fire as illusory or identical with *Vāyu*. Fourthly, by the same argument with the second quality स्पर्श, we either eliminate it as illusory or detect its hidden existence in *Ākāśa*, thus ruling out earth, water, fire and air as मिथ्या or as being identical with *Ākāśa*. And, finally, we may deal out the same knock-down blow to the first quality शब्द, eliminate it as illusory or as being in God already (unmanifested, of course) and thus either kill out all the five Bhūtas as illusions or as being the same as God.

The whole process just explained may be geometrically summarized thus:—

Pṛthivī=*Jala*; *Jala*=*Agni*; *Agni*=*Vāyu*; *Vāyu*=*Ākāśa*; and *Ākāśa*=God.

∴ By तदभिन्नाभिन्नस्य तदभिन्नत्वनियम (corresponding to Euclid's First Axiom that "things which are equal to the same thing are equal to one another", God ≡ the Universe (the triple-parallel-line symbol used denoting not mere equality but absolute and mathematical *identity*). Q. E. D.

GOD'S OMNIPRESENCE

Apart from the story of creation and our inference from the texts of the Upaniṣads and the Bible thereon, even God's omnipresence, which *all* theists

(including the Aryasamajists, too,) believe in, is sufficient for proving the correctness of the Adwaita Theorem (and that, too, in two ways). We deliberately call it a Theorem and not merely a theory, because we feel as mathematically certain of it as of the Logarithmic Theorem, the Exponential Theorem, De Moivre's Theorem, or any other Theorem of Pure Mathematics, or that 2+2=4.

Now, when we say God is सर्वव्यापी and ओतप्रोत (*i. e.*, omnipresent, all-pervading and all-permeating,) what really, in the first place, is the meaning thereof? If we will only remember the correct meanings and *implications* of the ordinary words which we so glibly dash off from our mouths from day to day and from moment to moment, we can easily realize the whole philosophy of the Vedānta at once. Let us now take the examples of a pot, a cloth and a golden ornament and see who or what is ओतप्रोत therein, *i. e.*, what pervades and permeates the whole of them. Surely it is not the potter, the weaver and the goldsmith but the clay, the thread and the gold respectively that pervade and permeate the whole length, breadth, thickness, height and depth of the three things in question, *i. e.*, the entire structure thereof. In other words, *it is not the maker but the material of which it is made which pervades and permeates a thing.* God's omnipresence in the Universe, therefore, indisputably proves that God is the *material* of which the world has been created. Q. E. D.

It is, of course, true that, as there is no one else who could have created it, therefore He is the Creator, too, of it. This is why the Vedānta speaks of Him as the world's अभिन्ननिमित्तोपादानकारण (*i. e.*, simultaneously its creator and the *material* of which it is created). While thus His creatorship is perfectly true, it is not however, in His capacity as creator but in His capacity of the material composing the Universe that He is all-pervading and all-permeating.

After thus understanding the implication of His omnipresence to be that He Himself is the *material* which the world is made of, the second question we have to ask ourselves on this point is, how *can* He be omnipresent? He Himself says in the *Gītā*:—

'क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।'

(*i. e.*, I am the Soul within every body); and all theists agree that He is omnipresent. But *can* there be two things in the same place, different from one another? Is this not physically impossible? For, according to the Laws known in Physical Science as the Principles of Extension, Impenetrability and so forth there can be two different persons or things in different parts of the same room, but certainly not in the same infinitesimally small fraction of the same space in the same part of the same room. And, if you are told that two persons simultaneously occupy the same infinitesimally small space, you will be compelled to infer that they cannot be two different persons, but two different names of the same person. If one text says that Rāma conquered Rāvaṇa and in another passage of the same Scripture you are told that Sītāpati (Sītā's husband) conquered Rāvāṇa, will you not—even if you had never heard it before- immediately infer that Rāma himself must have been Sītā's husband? Similarly here, God's presence simultaneously with every infinitesimally small thing in the world at the very space occupied by the latter thus proves, according to Physical Science, His oneness therewith and consequently with the whole Universe. Q. E D.

MĀYĀ (ILLUSION)

This takes us on to the great question of Māyāvāda. When we say 'ब्रह्म सत्यं जगन्मिथ्या' (*i. e.*, God alone is real, every-

thing else is unreal), what do we mean by it? Do we mean that the world which we see around us is *false*? Here there are really three categories—real, unreal and false; and, not understanding the fine distinction between them, we generally confuse and muddle them all up. It is owing to their misunderstanding of the Idealistic Philosopher's real position that all Realists—Johnson-like—thunder at us and seek to convict us of a terrible lack of the most rudimentary fundamentals even of the most elementary common sense. Now, the Sanskrit word 'मिथ्या' (as applied to the world) does *not* mean "False" (in the sense that you are deliberately telling a *lie* and pretending to see, hear, smell, taste, touch and feel things when you are not really doing so). No one denies that we have a seemingly actual *experience* of the things around us; but what these things *really* are, no one can say (except through the lens or *refracting* medium of his own mind). For example, let us examine any object and see what actions we can examine it by. We can see, hear, smell, touch and taste it or, without the aid of any of these five senses, merely *think* of it. Thus, six actions are possible—all of them, however, of a *subjective* nature, *i. e.*, from within our own *mind*. And so no evidence—coming from outside of us—can possibly help us without first going into our mind and thereby becoming *subjective*. In other words, what *seems* to be, we all see and feel and experience; but what *is* (*i. e.*, the *noumenon*, as the philosophers call it) behind what seems (*i. e.*, the *phenomenon*), no one can postulate definitely. This is what we mean by saying that the whole thing is *subjective*, not objective. And this is why, in his wonderful work the *Advaitasiddhi*, the great Madhusūdana Saraswati defines 'मिथ्यात्वम्' as 'सत्यत्वासत्यत्वाभ्यामनिर्वचनीयत्वम्', *i. e.*, as that which one can neither accept as true nor reject as false!

BIMBA-PRATIBIMBA-VĀDA

To make this clear, let us take up, for example, the relationship between an object and its reflection. When a boy looks into a mirror for the first time in his life and sees his own reflection there, he imagines that another person—just exactly like himself and with only the right and left sides transposed—is standing on the other side of the mirror at the same distance as separates him from it. He goes round to see who the other boy is; but not merely is there no other boy there, but the mirror itself has not got the thickness corresponding and equal to the distance at which he was himself standing in front of the mirror. This experience convinces him that the reflection is *unreal*. At the same time, it is not *false* (in the sense that there is no actual experience thereof and that a deliberate falsehood is being told). For it was after actually *seeing* the reflection that he thought of it, honestly investigated it and found it to be *unreal*. Nay, when he goes again in front of the mirror and looks into it, he is tantalized to see the same *unreal* boy staring at him again from within. What, then, is the true position? The reflection is *real* in the sense that it is the object of an actual experience, but it is *not true* in the sense that it has an independent existence of its own apart from the object of which it is the reflection. This is exactly what is meant by the technical term "unreal" as we use it in Geometrical optics. And this is exactly what 'मिथ्या' means in the Vedānta. In other words, if two things are so connected with each other that the very existence of the one depends on the existence of the other but not *vice versa*, then we have what is called बिम्बप्रतिबिम्बभाव, *i. e.*, the relationship of an object to its reflection. The latter is dependent on, and can never exist without, the object whose image it reflects; but the object is independent of and *can* exist without casting a reflection. Secondly, every change in the बिम्ब necessarily produces a corresponding alteration in the प्रतिबिम्ब; but you may shake the mirror and the *Pratibimba* to your heart's content without shaking the man's face

in the least. So, not merely the existence but the activities, too, are dependent in the one case (*i. e.*, of the reflection) and independent in the other (*i. e.*, of the object). Thirdly, suppose you have two mirrors on opposite sides and a man is standing between them. His reflection in the first mirror may be reflected by the second mirror, that reflection again by the former, and so on *ad infinitum*. One object, therefore, can have many reflections, but one image cannot be the reflection of several *different* objects. Applying these three Laws of Reflection to the main question before us, when we speak of God as being the only Reality and all other things as being *unreal*, we mean that God has an independent and eternal existence of His own, while they have all emanated *from Him—just like the* प्रतिबिम्ब *from its* बिम्ब—and have no independent existence apart from Him. This is really what is meant by the word 'मिथ्या'. The बिम्ब and the प्रतिबिम्ब are *identical* because the latter has no independent existence from the former; and at the same time they are also *different*, from the standpoint that the latter is unreal, but the former is real.

परिणामवाद VERSUS बिम्बप्रतिबिम्बवाद AND विवर्तवाद

At this juncture, one may ask: Yes, but why should we not go further and, accepting परिणामवाद (as was done by Śrī Vallabhāchārya), say that God is not merely *reflected* in the objects of the world (as an object is in its reflection) but actually *becomes* those things for the time being? The answer to this question is fourfold:—

(1) The शान्तिमन्त्र at the very commencement of the Upanisads of the Śukla Yajurveda (and therefore of the very first *Upaniṣad, i. e., Īśāvāsyopaniṣad*) clearly says:—

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

[*i. e.*, He is a perfect (or complete) whole; these (things of the Universe) are Perfect Wholes; these have all emanated from Him; and, even after the emanation of all these innumerable Perfect Wholes from Him, He continues to be a Perfect Whole]. Now, Pariṇāmavāda bases itself on the example of the clay, the thread, the wood and the gold of the crude shape not merely looking like, manifesting themselves as or being reflected, in the pot, the cloth, the chair and the golden ornament of the refined shape, but actually *becoming* so for the time being and at the same time continuing simultaneously to be the clay, the thread, the wood and the gold. Yes, but when the finished products have been manufactured out of the raw material, the original raw material is no longer left in the raw shape, but has to be found *only in its new shape*. The मन्त्र just cited, however, clearly says that, after innumerable Perfect Wholes (in the shape of Jīvas and the world) have emanated from God, He continues as a Perfect Whole. This is obviously impossible in परिणामवाद—where whatever is put into the विकृति (the finished product) is lost to the प्रकृति (the crude stock) and thus the sum-total alone is constant, but the parts are complementary. In the subject on hand of God and the world, however, you have, on the contrary, the seeming miracle of a box containing a million rupees from which you go on taking out a million rupees an innumerable number of times and yet the balance in the box always remains a million! This is only possible in विवर्तवाद, which regards the whole thing as an illusion (like the serpent which one mistakes a rope for) or in प्रतिबिम्बवाद, where, even though innumerable pictures or reflections—all of them complete wholes (whether miniature or full-size)- may be taken out, nothing is taken away from the original object. This मन्त्र, 'पूर्णमदः etc.', therefore, clearly rules out परिणामवाद.

(2) If we say God *becomes* a particular object, its death would mean God's

death. And if it be contended that inasmuch as other things remain, therefore He still lives, even then He can only be said to be partly dead and to live partly multiated! But Adwaita is free from this defect because the death of any number of प्रतिबिम्ब (reflections) involves no death to the बिम्ब (original object).

(3) And besides, if परिणामवाद were correct and God Himself *becomes* the things of the world, then the *Jagat* would be सत्य. If so, why should the Vedāntas condemn नामरूपात्मकजगज्ज्ञान (belief in these things) as अज्ञान (ignorance), भ्रम (illusion), मोह (folly) and so forth and prescribe such laborious, long-drawn, difficult and irksome Sādhanas of वर्णाश्रमधर्म (the path of works for the different castes and stages of life), उपासना (worship), श्रवण (study), मनन (investigation) and निदिध्यासन (concentrated meditation) and so on and so forth, for removing all our persistent experience and consciousness of the world and for obtaining the unceasing vision of God alone?

(4) And fourthly, there is the clinching factor that बिम्बप्रतिबिम्बवाद is categorically propounded in the Rāsa-pañchaka of Śrīmad Bhāgavata with the words:—

'यथार्भकः स्वप्रतिबिम्बविभ्रमः।'

(i. e., the Lord's relationship with Cosmos is compared to a boy's playing with his own reflections).

In passing and in answering to those who profess to be of one or other Vaiṣṇava denomination of Sanātana Dharmis and accuse the Lord Śrī Śankarāchārya of having newly manufactured the मायावाद and विवर्तवाद (the Theory of Optical illusions) from his own imagination, *i. e.*, unsupported by the ancient Scriptures, we need only point out that this accusation is absolutely false and that the Vedas, the *Bhagavadgītā* and even *Srimad-Bhāgavata* (which these Vaiṣṇavas always pay lip-homage to) are all equally emphatic in proclaiming the doctrine of *Vivarta* in the most unmistakable terms and, in fact, are themselves the Pramāṇas relied on by Bhagavān Śankara in support of His doctrine. Thousands of texts may be cited in proof hereof; but a few quotations will suffice:—

1. 'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्।'
(*Veda*)

(Know Nature to be an Illusion and the Almighty Lord as the Master thereof).

2. 'अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः।'
3. 'नाहं प्रकाशः सर्वस्य योगमायासमावृतः।'
4. 'दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥'
(*Gītā*)

(Knowledge is covered over by ignorance. Hence do all creatures fall into delusion.

Being enveloped by My Divine Māyā, I am not visible to all.

This Divine three-qualitied *Māyā* of Mine is difficult to surmount; but those who seek *Me* alone—they transcend it.)

5. 'मायां ततान जनमोहिनीम्।'
6. 'मन्यमान इदं सृष्टमात्मानमिह सज्जते॥'
7. यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः।
नश्वरं गृह्यमाणं च विद्धि मायामनोमयम्॥

(He spread forth His *Māyā* which deludes all.

Imagining himself and the world to have been created, man attaches himself thereto.

Whatever perishable things you grasp with your mind, speech, eyes, ears and other senses,—know them all to be *purely mental and illusory.*)

What clearer texts need be quoted? And yet, we may cite one more passage from *Srimad Bhāgavata* itself—

'रज्ज्वामहेर्भोगभवाभवौ यथा ।'

(Just as the serpent appears in and disappears from the rope), wherein not merely is the विवर्तवाद accepted, but it is propounded by means of that very illustration which the Lord Śrī Śankarāchārya and other Adwaitis use in expounding this Theorem. And, after all, it needs no saying that Optical Illusions are acknowledged facts of Science and that not merely dreams and the unreal reflections in a mirror but, according to modern mathematical Astronomy, even sunrise and sunset are Optical Illusions. Why, then, this fighting shy of Māyāvāda as if, even in the secular transactions of the world, the evidence of our senses is actually reliable in all respects ?

EVIDENCE OF SANSKRIT GRAMMAR

In the next place, it is worth noting that in Sanskrit grammar the word *Ātmā* (Soul) is नित्यैकवचन (*i.e., always in the singular number*). Are we not justified in our inferring from this, too, that the *Ātmā* (Soul) is one and not many ? As, however, there is no such direct and clear rule in other languages, we shall now proceed to a brief analytical study of *number* under the grammars of *all* languages, from which a similar inference is irresistible.

GRAMMATICAL EVIDENCE FROM ALL LANGUAGES

We refer now—partly in jest and wholly in earnest—to yet another simple method whereby, on the basis of grammar of all languages, we may come to the same conclusion about the oneness of the Soul. And this is based on an amusing and, at the same time, instructive peculiarity in *all* the languages of the world, which alas! most people do not notice. In your grammar not merely of Sanskrit but of every conceivable language in the world when you read about the personal pronouns, there is a remarkable thing with regard to the singular and the plural forms of the first, second and third persons, which we would draw everybody's attention to. What is the plural of the third person—'he', 'she' or 'it' ? It is 'they'; and 'they' means 'he' plus 'he', 'she' plus 'she', 'it' plus 'it' or any other combination of two or more of them. Similarly, if we take up the second person plural, 'you' means 'you' plus 'you' plus 'you' to any number of terms. But what about the first person plural ?

It is really *a false plural*. Because, when you say 'we', you mean 'I plus you', 'I plus he', 'I plus she', and so forth; but it can never be 'I plus I'. Now, note this and meditate on what it means. A plural (in the case of every noun and of the second and third personal pronouns, too,) means a number of things of the same particular kind added (and spoken of) together; but in the case of the first person alone it is not so. In fact, 'I' is incapable of having a *real* plural and 'we' is an awful fraud, masquerading as the plural of 'I' when, in reality, it is nothing of the sort. Now, let us remember that we have already defined 'Soul' as that thing which one has in one's mind when one uses the word "I"; and the Lord Śrī Śankarāchārya, too, in the very opening sentence—nay, the first word—of his *Brahma-Sūtra-Bhāṣya* (commentary on the Vedānta aphorisms) 'युष्मदस्मत्प्रत्ययगोचरयोः' has used this very definition of the 'Soul'. And the reason for this is that we are *conscious* only of that something within ourselves which is called the Soul; and, as for other things, we have no such innate *consciousness* but only make an *inference*. In other words, the actual *perceptional* knowledge—or knowledge of the nature of realization—(as Cardinal Newman, too, like Śrī Śankara, admits) is of our individual Inner Self alone (*not* of other souls), *i.e.*, of the First Person alone. And, as regards this First Person, we have just seen that the grammar of every language agrees in telling us that 'we' can never be so many 'I' s or even two 'I's

put together, *i. e.*, that 'I' has, no doubt, the seeming but fraudulent plural 'we', but it can never have a real plural. And this shows that the 'Soul' (represented by the word 'I') *seems* to be many but is really *one*. Q. E. D.

Thus Grammar, too, contributes its quota of evidence in helping us to equate *Paramātmā*, *Jīvātmā* and *Jagat* (God, the individual Soul and the universe) and to realize the oneness of soul underlying all the infinite multiplicity of manifestations around us.

FUNCTIONAL IDENTITY

At this point, one may ask: If God and we are one, how is it that He and we are so dissimilar in function ? The question is perfectly natural but arises from want of meditation and realization that He and we are *not* really dissimilar, but intensely similar in function, too. If we keep in mind the previously adduced illustration about a vessel and a small crevice through which a ray of light comes forth, we can easily see that we are functioning exactly like God, but under the limitations imposed by the body, the senses, the mind and the intellect enveloping and concealing Him within us and from our gaze. Now, let us see what we are really doing all the time.

When the sun sets, what happens to his rays which he was casting forth outside so long ? You may say that, when he goes away, he carries away his rays with him. Yes, but this can be true only of those rays of his which are still inside; what, then, happens to those rays that he has thrown out already ? Do they continue outside ? No, he takes them also back with him. Evidently he, too, works with his rays like the silkworm with its cocoon. When we go to sleep, we, too, similarly carry inside with us the 'external experiences' of the world—(as we call them); we sometimes keep these thoughts there in a mixed up and muddled condition and we are then said to be 'dreaming'; sometimes we keep them away safe somewhere within ourselves and are then said to be in deep 'slumber'; and, when we 'wake' up, we come back to the worldly things and bring along with us—as the worm its cocoon or the sun its rays—the thoughts we had carried inside back with us. What is all this that we are doing ? Is it not what *Paramātmā* (God) does ? Do we not, every time we go to sleep and wake up again, destroy our world (for the time being)—as He does in *Pralaya* or the last deluge—and re-create it (for the time being)—as He does at the time of *Sṛṣṭi* or creation ? And when we keep on awake, are we not going on with, *i. e.*, protecting our world (even as He does between *Sṛṣṭi* and *Pralaya*) ? When thus we go on daily performing all His three functions of creating, protecting and destroying, what more similarity in function do you need ?

Why talk of sleeping and waking ? Even while awake, you can and do perform all these three functions of God. At times, after you have put out all the light and made your room utterly dark, and just before you go to sleep, you close even your eyes, concentrate your mind on the form of your departed father or a friend or some other person and endeavour to visualize him, and that very presents itself before you. If strength of *sankalpa* and skill in concentration are there, you create those Mūrtis. Is that not *creation* ? How else can you see in a dark room and that, too, with closed eyes ?

On the other hand, even when you are awake and there is plenty of light, too, by merely closing your eyes and refusing to see, you do not see. Nay, when you are concentrating your mind on something else or your mind has wandered elsewhere, is it not a fact that, although your eyes and ears are wide open, you see nothing and hear nothing ? Even if a robber comes in and purloins

something invaluable of yours, you know nothing about it.

There is a beautiful *śloka* (verse) in 'श्रीकृष्णकर्णामृत' which, on the one hand (from the literal and historic standpoint), merely describes a *Lilā* (sport) of the Lord Śrī Kṛṣṇa's childhood and, on the other hand (from the allegorical point of view), teaches us this most beautiful moral, psychological and metaphysical Lesson of Lessons that we have just been dealing with. The *śloka* runs thus:—

मातः किं यदुनाथ देहि चषकं किं तेन पातुं पय-
स्यन्नास्त्यद्य कदाप्सि वा निशि निशा का वान्धकारोदये।
आमील्याक्षियुगं निशाप्युपगता देहीति मातुर्हु-
र्वक्षोजांशुककर्षणोद्यतकरः कृष्णः स पुष्णातु वः॥

The Lord's foster-mother Yaśodā used, it seems, to give him milk (to drink) at specific times every day. One day, just for the fun of it, the child Śrī Kṛṣṇa called her at an unusual hour of the day and asked for milk. She said, "You cannot have it now." The boy asked: "When, then, can I have it?" She replied: "At night." Śrī Kṛṣṇa again interrogated her: "And what is night?" She replied: "When darkness comes in." But, as soon as she said so, He simply closed His eyes and said, "Oh mother, darkness has come; now give me my milk."

Thus, even though to the minds and even the eyes of so many hundreds of people around you, lots of things exist, they do not exist for you, simply because you are absent-minded (through mind-wandering or deliberately). What does all this show? It only proves that it is the *mind* on which, in reality, the whole show (of this world) depends. The sights that we see, the sounds that we hear and so forth mean nothing to us except through the medium of our mind and what it says about them (right or wrong). This is why we find, in the history of modern Western philosophy, too, that not merely the old whole-hogging school of Realism but even Sir William Hamilton's half-way house yclept Transcendental Realism have been exploded for ever and beyond hope of resuscitation, and the Idealistic School has come in. It was good old Bishop Berkeley of Ireland who practically set the ball of Idealistic philosophy rolling in Europe; and the greatest philosophers of modern times—including Carlyle, Emerson, Kant, Hegel, Thomas Hill Green, Prof. Deussen and others—are all Idealists to the core. And the great Psychologists of the New Thought movement in Europe and America to-day—including Ralph Waldo Trine, Marden, Dr. Sydney Flower, Ella Wheeler Wilcox, William Walker, Atkinson, Professor James, R. Kenny and so on are all staunch believers in and exponents of Idealism. Of course, as we have pointed out already, they—including even that intellectual and metaphysical giant of modern Germany, to wit, Immanuel Kant—have not been able to reach out fully towards Absolute Monism like the Lord Śrī Śaṅkara; but, in view of the traditions of Realism which they inherited from centuries ago and have had to contend and struggle against, and the fact that they are beginners on this path yet, this is not to be wondered at; and it is fervently to be hoped that the highest philosophical thought of Europe and America will soon come into line with the full-fledged Adwaita of Bhagavān Śrī Śaṅkara.

(To be continued)

The Nature of the Jagat.

-By V. Brahmayya.

What is *Jagat* ? It is the material Universe which we see all around us. It consists of innumerable heavenly bodies called stars, planets, comets, etc. etc., scattered in the endless space and rolling on in time eternal. To our knowledge, in one of these bodies called Earth, which is said to be a planet revolving round a Star, namely, the Sun, there is found life ranging from man to the tiniest worm. This life, again, takes one or more sheaths in its various manifestations for its expression in the physical plane. The one ingredient of which these stars, planets, etc. are made up is Matter in its various forms. It is also the one ingredient of the various sheaths of life in all its manifestations. The Universe, both animate and inanimate, is, so far as can be seen, thus analysable into matter in its various forms, besides space and time. There is, of course, the Spirit unseen over and above Matter and an investigation into its nature forms a different subject.

Let us first see what the Western Science has to say in regard to the nature of the Universe and its physical contents.

WESTERN SCIENCE

The diameter of the earth we live in is about 8,000 miles. There are other planets which are no doubt larger than the earth, but most of them are situated at much longer distances from the central Sun. Light, which travels at the rate of 1,86,000 miles per second, takes about 8 minutes to reach the earth from the sun. Taking the Solar system as a whole, it is therefore easily seen that the void space in it is out of all proportion to that occupied by the central Sun and its planets. Considering the fact that light from the nearest star takes 2 years to travel to us and the further fact that there are stars in the heavens whose light takes even 5, 000 years to reach us, one is only dumbfounded at the immensity of space. There are no doubt stars throughout, but they are patches, as it were, compared with the void space stretching infinitely on all sides.

Matter, of which these specks are made up, was analysed and found to reduce itself ultimately into further indivisible atoms. In only one of these tiny specks, namely, the earth, there is found life. Life was considered a by-product of carbon, etc. brought about by a freak of nature in course of conglomeration of atoms of the various kinds. In the 19th century, Science was thus considered, in the West, inimical to the verdicts of religion. Newton, the mathematical genius of the century, further found that space and time were absolute and that matter was indestructible. He also observed that the sum-total of energy in the universe was constant. These discoveries gave further strength to the materialistic impulses of the age. People had more faith in the testimony of science verifiable by experimentation. Life was thus insignificant and negligible, being a point, as it were, in the infinity of space and a tiny drop in the eternity of time.

With the dawn of the 20th century there has come a miraculous change in the conception of the ultimate atom and its structure and this has in its turn, brought about not only the revolutionary changes such as locomotion by air, industrial expansion, etc. but has also tended towards giving a reverential attitude in the solutions of the great problems of life. What, then, is the latest view of matter according to Science ? The atom is no longer an indivisible and homogeneous unit. It is further divisible and consists

usually of a large number of still smaller particles. In fact, the hydrogen atom, the lightest one, consists of a single particle, called electron, charged with negative electricity whirling round the central nucleus, called proton, of positive electricity. In a heavier or more complicated atom, the nucleus is composed of a combination of protons and electrons resulting in a nett charge of positive electricity, while again there is a number of electrons whirling round the said central nucleus and resulting in an equivalent charge of negative electricity. The diameter of an electron is about $\frac{1}{50,000}$ of the diameter of an atom, while that of the nucleus is not very much larger. The atom is thus a miniature replica of a solar system and it is also observable from the sizes of the electrons and protons that the space occupied in an atom is again also insignificantly small when compared to the void therein. "As a matter of fact, if all the electrons and protons of atoms composing a human body could be packed up very closely, eliminating the unfilled space, the man would be reduced to a speck just visible through a magnifying glass." All that we regard as hard solid matter has thus "dissolved itself into tiny specks floating in void."

Einstein, the greatest mathematical genius of the century, has by his theory of relativity, first propounded in 1905, offered a new point of view altogether for a proper interpretation of the universe around us. He has shown in the first place that there is no such thing as absolute space or time. Space and time are never distinct from each other and there is only one kind of interval which may best be termed space-time. This appears as space under certain conditions and as time under others. There is further no absolute motion, which, it is said, is physically impossible. Mass, which is associated with electrons and protons of an atom is, according to him, said to increase with speed. Mass is, therefore, no more an absolute quantity than space or time. Force is also said to be not absolute. All these, namely, space, time, motion (*i.e.*, result of speed) and, therefore, mass and force are, according to him, relative to and dependent on the observing mind. He has thus not only refuted the absoluteness of space, time, mass, and energy of Newton, but has also effected a revolution (so far as the Western world is concerned) in the Cosmological view by making the observer as the central pivot of the universe. To a Vedântî the framework of reference, that is, the observer of Einstein is in reality the mind, whose emanation he believes the universe to be.

Apart from the theory of relativity, further investigations into the nature of the tiny specks of electrons and protons and into the nature of the light-radiation have revealed many other interesting facts. The discovery of Electro-Magnetic induction brought the Dynamo and Motor into the world. Broadcasting was made possible by Maxwell and Hertz. X-Rays have changed the whole course of Medical and Surgical treatment. The Theory of indestructibility of mass has also been revolutionized. Very minute quantity of mass is found to be attached to an electron besides its negative electricity, while a proton or rather nucleus has almost all the mass of the atom besides its positive electricity. It has been further found that the mass of a particle can be destroyed and converted into force. In fact, Oliver Lodge thinks that atoms are so many force-filled spaces, or fields of force. Jeans is of opinion that electrons and protons are the shadows of a reality in a higher dimensional plane. The famous scientist Edditington would go so far as to say that the material universe is really made of the mind stuff, but adds that this mind must be of a more general nature than the individual mind.

The positions and changes of orbits of electrons are very complicated and the conclusions arrived at in regard to the radiation of light are yet not beyond doubt. What has been known is yet

insignificantly little compared with what lies unknown in these fields of atomic research, but the tendency has been to find a mind emanating and controlling the universe and thereby to come into agreement with the latest developments of Western Philosophy.

An atom is thus a bubble all hollow, except for the tiny specks of electrons and protons here and there. The universe itself is also similarly a bubble only, very huge in extent with patches of matter called stars, planets, etc. scattered also here and there. It is immensely more void and therefore hollow almost throughout. In other words, the universe is immensely spatial with patches of matter here and there. Space and time are, according to science, never absolute, *i. e.*, objectively real. Again, extension is an essential attribute of matter and, apart from space, matter therefore shrivels itself to a geometrical point altogether. What is known through the mind without the aid of the senses is, as will be seen, also matter, according to Vedānta. Time is an essential attribute of this kind of matter and, apart from time, it reduces itself to a point, as it were, having no duration. Matter apart from space and time is, therefore, rid of the so-called materiality and what remains of it may be a variegated force. Force implies will and will implies consciousness in its turn. The universe is, therefore, a play of force in consciousness, which is evidently its unchanging substratum. In short, the universe is but an appearance in consciousness.

WESTERN PHILOSOPHY

What is the verdict of the Western Philosophy in this respect ?

The famous formula of Descartes "cogito ergo sum" makes a landmark in the history of the Western Philosophy, having shifted the investigation from without to within and thereby dealt an effective blow to materialism. Kant, however, detects a fallacy in the argument and states that *cogito* already implies *sum*. He came finally to the conclusion that there was his transcendent reason as the basis of all thinking. It may just be added in this connection that the Vedic Ṛṣis have, on lines similar to that of "cogito ergo sum", not only taken up the conscious subject as their starting-point but found it further necessary to investigate into its nature. In their analytical researches, they have, to their pleasant surprise, come across the unifying principle of consciousness as the inmost and unchanging witness, a more reasonable hypothesis than that of Kant. This inmost and unchanging witness, far from being an abstract priciple, is further a positive fact patent in every act of human experience ('प्रतिबोधविदितं मतम्'—*vide Kenopani. ad*) and this they have termed *Brahma*. Its nature is *Sachchidānanda*, *i. e.*, existence, consciousness and bliss.

Kant has shown and practically demonstrated beyond doubt that space, time and causality are but forms of the mind. Mind working through the senses projects, as it were, its forms—space, time and causality—and weaves into them all its percepts. The percepts thus consist mainly of the contribution of the perceiving mind, while what exists outside is called the thing-in-itself. He thinks there is no way of knowing what the thing-in-itself really is. He, however, imagines it to be a kind of force or energy.

In the Western philosophy it is an accepted postulate that knowledge is possible only of what is related to consciousness. This is also a postulate of Vedānta, as will be shown hereafter. We know the material universe and it must therefore be related to consciousness and is therefore its content. It is therefore ideal and is rid of its materiality, which deludes us through the senses.

A thing is said to exist, according to Bradley, when it can exist by itself, *i. e.*, without dependence on any other. As a

rule, every effect has its being in its material cause. For instance, a pot has its very being in clay, its material cause, and is nothing apart from it. It will therefore be seen that, if a thing is to exist by itself, it must not be an effect, that is, must be causeless. If it is causeless, it has no beginning and is therefore eternal. It should therefore be partless (निरवयव) and therefore changeless (निर्विकार). All change is transposition of its parts, and, as it is partless, it must be changeless. The consciousness which has the universe as its content must, therefore, be of this description. Being eternal, partless and changeless, its content, namely, the universe must therefore be an appearance only.

THE VEDĀNTA

The Vedānta literally means the end of Veda, *i. e.*, the Upaniṣads, and the term is now applied to the systems of thought based on the Upaniṣads. There are several schools in Vedānta; but, as a rule, Śankara's school of Adwaita, the most popular of them all, is usually meant by the term 'Vedānta'.

Vedāntis,—in fact, all the Hindus,—believe in Veda as a divine revelation and hold that the knowledge of *Brahma*, the ultimate cause of the universe, is had only through that source. Vedāntis have three Pramāṇas or means of knowledge, namely, *Pratyakṣa* (perception), *Anumāna* (inference) and *Śabda* or the divine revelation (Veda). There are three others; but, as they are special cases of *Anumāna*, they may be ignored here. *Pratyakṣa* is again subdivided into two kinds: internal (*i. e.*, without the aid of senses) and external (through the senses). *Pratyakṣa* and *Anumāna*, having their source in *Manas* (mind stuff), are held incompetent to give us any knowledge of *Brahma*, which is beyond it. Veda is, therefore, the only genuine source of Its knowledge and it is again believed and shown at great length in the literature of the various schools that it is never inconsistent with the other two Pramāṇas.

Besides Veda, two others, namely, the *Brahma-Sūtras* by Vyāsa and *Śrīmad Bhagavadgītā*, both classed under *Smṛti*, come under *Śabda*. All the three, spoken of as *Prasthānatraya*, are recognized as authorities in all matters of knowledge not accessible to the other two Pramāṇas mentioned above.

The Upaniṣads (Vedāntas) treat mainly of the knowledge of *Brahma*. The treatment is mostly analytical, though we find a synthetic treatment of the subject as well here and there. The synthetic treatment is, as usual, adopted for a primary knowledge of the subject for a disciple in the initial stages. He is gradually then led on to a thorough knowledge by analytical processes at a great length.

In Vedānta, the essence is always distinguished from the apparent nature. The former is called स्वरूपलक्षण, *i. e.*, the essential attribute, while the latter goes by the name of तटस्थलक्षण, *i. e.*, non-essential attribute. *Brahma* is said to be *Sachchidānanda* (existence, consciousness and bliss) in its essence. That the universe emanated from Him, has its very being in Him and finally merges itself into Him, is His second kind of attribute and the trend of thought of the Upaniṣads in this direction is synthetic.

In *Chhāndogya*, Chapter VI, there is this synthetic treatment at great length. In *Khaṇḍa* 2 we have:—

'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तदैक्षत बहु स्यां प्रजायेयेति । तत्तेजोऽसृजत·····'

"In the beginning (*i. e.*, before evolution) this, (meaning the universe) my dear, was *Sat* only. It is One only without a second. It saw (*i. e.*, thought within Itself): I shall become many and shall grow forth. It (then) projected fire."

Again in *Aitareya*, Chapter I (1) we have:—

'आत्मा वा इदमेक एवाग्र आसीन्नान्यत् किंचन मिषत् स ईक्षत लोकान्नुसृजा इति । स इमांल्लोकान-सृजत·····'

"In the beginning (that is, before evolution) this (*i. e.*, the universe around us) was surely one *Atmā* only. (There was) nothing else active. He saw (*i. e.*, thought within himself): I shall project the Worlds. And He projected these Worlds." In *Bṛhadāraṇyaka*, I. IV. 10 there is:—

ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात् तत्सर्वमभवत्.....,

"In the beginning there was surely *Brahma*. It knew itself: I am *Brahma*. Therefore it became all."

In *Taittirīya, Brahmānandavalli, Anuvāka I* we have again:—

'ओं ब्रह्मविदाप्नोति परम्। तदेषाभ्युक्ता सत्यं ज्ञानमनन्तं ब्रह्म.....तस्माद्वा एतस्मादात्मन आकाशः संभूतः।.....,

"OM, the knower of *Brahma* attains the highest. In that sense, this (*i. e.*, the following hymn) is recited. *Brahma* is truth, consciousness, and infinity. From that (meaning *Brahma* in 'ब्रह्मविदाप्नोति') or this (meaning *Brahma* in 'सत्यं ज्ञानमनन्तं ब्रह्म') *Atmā* was born (projected) the *Akāśa*."

In *Chhāndogya* Chapter III. 14. 1 we have also:—

सर्वं खल्विदं ब्रह्म तज्जलानिति'

"All this is *Brahma*. (It) has its projection, dissolution and continuance in it."

In the scriptural texts quoted above, that from which the Universe emanated, *i. e.*, the ultimate cause of the Universe is referred to as *Sat* in one place, as *Atmā* in another, and as *Brahma* in the rest. The *Taittirīya* text further identifies *Brahma* with *Atmā* and even defines *Brahma* as *Satyam* (truth), *Jñānam* (consciousness) and *Anantam* (infinity). In *Chhāndogya*, Chapter VI, *Sat* has been declared to be *Satyam* 'सदेव सत्यम्'. It therefore follows that *Sat* is synonymous with *Brahma* and *Atmā* and is *Jñānam* (consciousness—*Chit*). It is also infinite. *Sat*, being infinite and therefore causeless, is eternal. It is therefore partless (निरवयव); for, if It had parts, they must precede It, and there would therefore be a time when It was not. Being partless, It is changeless (निर्विकार) inasmuch as all change is a transposition of the various parts. How can therefore there be an emanation from *Sat*? The only natural and inevitable conclusion is that the said emanation of the Universe is only an appearance.

'सदेव सत्यम्' (*Chhāndogya*, Chapter VI)

"*Sat* only is the truth (*i. e.*, reality absolute)."

'नासतो विद्यते भावः'

(*Gītā* II. 16)

"The unreal hath no being."

Son of a barren woman and the horns of a hare are instances of *Asat* (nonexistence). We never know an *Asat* originating or giving rise to anything, even an appearance. It is therefore evident that *Sat-Chit*, which is said to emanate the Universe, an appearance, is the absolute reality behind it. The *Sat-chit* is, however, never tainted nor circumscribed by the apparent Universe. It has the power to emanate the appearance without undergoing any change in Itself. This power is termed *Māyā* in Vedānta. The word *Mithyā* (phenomenal) is the Vedantic term for appearance. The word is intended to connote what appears at one time, without its being existent either before or after. Silver in the mother-of-the-pearl, snake in the rope, and water in the mirage are the usual instances of *Mithyā*, besides the Universe in *Brahma*. It is neither *Sat* nor *Asat*, but stands midway, being more allied to the latter. The Universe, an appearance, is therefore of this description.

It is evident from the above that the very story of creation or rather projection or emanation, as told in the *Śruti* is indicative of its being an appearance only. Let us investigate into the nature of the objective universe and see whether the same conclusion follows from it.

Dṛśya is the popular word for an object. What is matter? Are the words *object* and *matter* identical in meaning?

What is the Sanskrit equivalent for matter? *Kṣetra* is the word used in the *Gītā* for matter. The various modifications thereof are given in Ślokas 5 and 6 of Chapter XIII. They are as follows:—

'महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः॥'

'इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः।'

"The great elements, Individuality, Reason and also the Unmanifested, the ten senses and the one and the five pastures of the senses.

"Desire, aversion, pleasure, pain, combination (body), intelligence and firmness....."

The great elements are the subtle ones, while the five pastures of the senses constitute the gross ones, *Ahankāra* and *Buddhi* constitute the Cosmic Mind, while the Unmanifested is the Mayic power of the Lord. The one referred to in *Sloka* 5 is the individual *Antaḥkaraṇa* (inner organ). The combination is the body. The others mentioned in *Sloka* 6 are some of the modifications of the *Antaḥkaraṇa*. *Chetanā* translated as intelligence is what constitutes knowledge, which is a state of consciousness. It will thus be seen that whatever is known through the senses or by the *Antaḥkaraṇa* without the aid of the senses constitutes the *Kṣetra i. e.*, field or matter. The latter, *i. e.*, that which is known by the *Antaḥkaraṇa* without the aid of the senses may be called internal matter.

In the latter part of the last century, matter was defined in the West as that which was acted upon by force, and force itself was defined as that which acted upon matter. There has, however, since been a change and matter is now defined as that which is felt by the senses. It is said to be of three kinds namely, solids, liquids and gases. The *Gītā's* definition is more comprehensive and includes that which is known (*Jñeya*) even without the aid of the senses. *Jñeya* is thus an equivalent of *Kṣetra*. In fact, Śankara calls matter *Jñeya*. In short, whatever is an object and is therefore known is matter according to the *Gītā*.

It is remarkable that Sir Oliver Lodge also calls matter a field of force in conformity with the latest researches into its nature.

The investigation of the nature of the object is dealt with at great length by Gaudapāda in his metrical commentary on *Māṇḍūkya*, Chapters II and IV. One or two of the arguments sketched therein will be briefly given here.

Is there any objective reality corresponding to an act of perception? When, for instance, I have the perception of a pot, is there any pot or anything outside to account for the perception? Supposing there is a pot outside, as without an external cause no such perception can be had, let us see what it really is. It is easily seen that apart from clay, its material cause, there is nothing like pot. What, again, is this clay? It is nothing, again, apart from its material cause. Going thus deeper and deeper into the essence of things, even till language itself fails, we do not arrive at any thing which can become the cause of another. One has therefore, for fear of infinite retrogression, to find causelessness of the alleged cause of the perception. It therefore follows that the said perception and therefore all other perceptions (sensations) are without any objective reality to account for them. The so-called objects are therefore appearances only in the underlying substratum of consciousness.

What is perception subjectively? Every time a perception is had, the *Antaḥkaraṇa* assumed the form perceived and perception is therefore but a change of the *Antaḥkaraṇa*. Who is the perceiver, then? In the case of external perceptions

the perceiver is the *Chit* linked to or more correctly limited by the *Antaḥkaraṇa*, which corresponds to the word 'mind'. In popular language the individual soul or the *Jiva* is said to perceive. There are internal perceptions as well, such as those of lust, anger, etc. and these are also tranformations of the substance of the *Antaḥkaraṇa*, though in a different sense. The perceiver in these cases is *Chit* (consciousness) underlying *Antaḥkaraṇa* itself.

The changes in the substance of the *Antaḥkaraṇa*, both as objective in the case of internal perceptions and as subjective in case of all perceptions external and internal, are themselves perceived and known. Applying the conclusion above arrived at, namely, that perception takes place without any objective reality to account for it, we have further to find that the so-called changes in the substance of the *Antaḥkaraṇa* are non-existent in themselves but are only appearances.

In every act of perception there is the *Tripuṭi* (triad), namely, the perceiver, the perceived and the perception. In Vedantic Psychology, these are respectively termed as *Chaitanya* or consciousness limited by *Antaḥkaraṇa*, *Chaitanya* limited by the *viṣaya* or object and *Chaitanya* limited by *vṛtti*. *Vṛtti* is the transformation, into the shape of the object (*viṣaya*), of the *Antaḥkaraṇa*. All the three, namely, *Antaḥkaraṇa*, *viṣaya*, and *vṛtti* are therefore a content of consciousness and the very act of perception presupposes the fact. *Antaḥkaraṇa* has the power to perceive only by reason of the consciousness underlying it. *Vṛtti* being the projection and transformation of *Antaḥkaraṇa* has also its being in consciousness. What is to be observed here carefully and as remarkable, is that the object or *viṣaya* should be a content of consciousness. In other words, perception or knowledge implies that the object known is a content of consciousness. It will be interesting to note that this principle is also taken as a postulate even in the Western Philosophy. As a consequence of this postulate, the objective Universe which we know must be a content of consciousness and the so-called materiality is therefore an appearance only.

The word *Jagat* literally means that which moves or changes. In fact, it means the entire universe of change. Whatever changes has no existence by itself, *i. e.*, apart from *Sat*, wherein it appears. The word *Jagat*, therefore connotes all the material and objective appearances. The tenet of Vedānta that *Jagat* is *mithyā* is, therefore, not only the ultimate verdict of the scripture (Veda) but is also supported, as shown above, by and consistent with reason. The Western Science and Philosophy in their latest researches and developments also, as shown at the outset, confirm the tenet from their respective standpoints.



Dwelling Deep.

By Arthur E. Massey.

"From the unreal lead us to the Real.
From our blindness lead us to the Light.
From evolution lead us to Perfection.
Break down in us the prison of our false individuality and selfhood.
And unite us with the One who is in us and of whom we are a part.
Teach us to rejoice in our own nobility and to recognize our Divinity that in blindness we may never sin against our true Self.
Give us therefore to see death and life as dreams vanishing in the dawn of the soul."

—*The House of Fulfilment.*

We perceive the truth in glimpses: its transforming effects are only partial because the vision fades into the density of our sense life. "Enmeshed in flesh" as we are, the illusory is mistaken for the real, until at last the light of truth in all its fulness reveals our blundering faulty steps and we are enabled to quicken our pace towards the goal of our high calling.

We are spirit, soul, and body; the spirit is the life, the innermost, the Holy of Holies, and is clothed upon by the soul. The body is the vehicle through which the soul functions on the material plane. Our spiritual and bodily health depends upon the one consciousness, and the active co-operation of soul and body. Communion with God through meditation and contemplation brings into operation hidden laws; and spiritual powers which have hitherto lain dormant are developed, and gradually our whole being becomes healthfully and wholly active. Hearing, seeing, touch, and the power to communicate belong to the soul; they are transmitted to a denser body for the purposes of the spirit and the manifestation of the Divine.

The responsibilities of the soul are great; for everything depends upon her whole-hearted obedience to the Master, The Christ within, and to her transfer of spiritual desire to the outer body. By right living we send forth spiritual vibrations, currents of blessing and healing, and all are helped by the outflow from our radiant and pure environments.

Every spiritual desire, expressed through the outer body goes on and obeys a higher law; it is never lost. We need not mind if we do not see results. The results are assured all the same; for every noble thought expressed has far-reaching effects, and some day we shall know that the faintest longing or desire has been satisfied.

In meditation or prayer it is the soul, and not the body, that opens out to the spirit; distraction, mind-wandering or

lack of concentration and earnestness means that the brain is not co-operating with the soul. We must be definite, one-pointed. We must think, speak, and act from our innermost self. Our soul is our *real* identity; it thinks, breathes and acts from the Spirit, and should make perfect the outer body. If it fails to do so, the soul is not in harmony with the Spirit, it is in a state of disobedience. If this disobedience takes place, we shall find that the passing out of the flesh does not mean that the soul will then function freely; for disuse of the spiritual medium means coma, arrested growth, stagnation.

We have entered our present bodies that we may express and carry out God's meaning and purpose, and also because we are in need of certain experiences. Our bodies, as proper vehicles for the purpose, must be rightly valued, seeing that they exist for a divine purpose, and that *value* consists only in the body taking its true place in the divine order. The soul is a sheath of the spirit and for a time is veiled in flesh until it has garnered in all necessary experience on the physical plane for its fuller progress.

"As when one layeth his worn-out robes away,
And, taking new ones, sayeth
These will I wear to-day;
So putteth by the spirit
Tightly its garb of flesh
And passeth to inherit
A residence afresh."

Our only hope of becoming God-like is through experience and discipline. Compare innocent happy childhood with happy ripe old age; the one is ignorantly happy; and the other possesses the happiness of maturity unfolded through knowledge and sufferings. Both are happy, but the difference is very great. We should not be here on earth were our present experience not the most benificial state for our healthy development and unfoldment. The mind functions from the soul. Before the "soul's awakening," the sense mind has ruled. All the cells in our bodies have their centre, their mind; the grey matter of the brain is not the only centre for the sensation of mind. When we dwell deep, when the Christ-mind dominates, each centre does its work perfectly; but, at birth, we enter a body that has formed a kingdom of its own, and a warfare begins. And, although it is only a transitional stage of our pilgrimage it is a period in which we need to exert all our faith and hope; for it is at this very point that, from being the healthy uncivilized creatures we become the spiritually healthy offspring of God. We do not become our ideal at once; but, *dwelling deep*, focussing on the Inner Light, we must ultimately win through. To this end we must refuse to let the sense mind rule, the illusions of the "seen" are not to be trusted, false thinking is responsible for false conditions. We know that melancholy or depression causes acidity in the blood, and can only be cast out by its opposite—joy or hope. External remedies are only palliatives, good for a time only. We need to be daily renewed by *Spirit—the one reality*. What a glorious goal! Spirit, soul, and body reaching the eternal consciousness, which is unchanging, holy. This is not the case with the lower self, the sense mind being changeful, evanescent, susceptible to other influences,

other minds. To dwell deep,—to live from the Centre, is to tread the path to unity with the two worlds, the Christ within bringing life and immortality to light. Nothing but inner illumination will satisfy the soul's craving. Spiritual unfoldment is glorious beyond words, warmed into growth by the interior sun, and we have a great work to do in these bodies of ours, in making them plastic and responsive to the mind of the Christ. Meditation in the silence will help us more than anything to get into rapport with unseen realities, but it must be persistent and systematic. When dwelling on the spiritual plane, beauty, truth, or goodness will be seen as God finding expression, and much that seems to the natural eye good, beautiful and true will prove to be false imitations of the real. Music, art, poetry are expressions of God, and all genius is God revealing Himself; in the process the soul refines the outer body, which should be as clay in the hands of the potter.

We are determining both the present and future by our inner life and its expression. It is not enough to know that we possess the indwelling power to become one with the eternal Christ. Our real work, like that of Jesus, and all the great Masters, is to express God. Our environment is the outcome of our mind and thought. We create our own Heaven and hell, for they are simply states of existence. If we fall away from truth, it is because we have separated ourselves from God's thought and followed the false self-consciousness instead. It is an illusory idea for any one to think that it is his particular task to put other folk right before his own life has been readjusted. *All* are benefited by our own re-birth into the spiritual kingdom; even Heaven itself becomes greater, because we are each a part of all.

The illusion of separateness is responsible for all the ills and wrongs of physical existence. As a matter of fact the One Life is all that is. You and I are in every living thing. We cannot separate ourselves from anything that lives, moves, and has its being. We are in the rock, the crystal, in every bud and thing, in all places, at all times. We have always been, for:—

"Never the spirit was born,
The spirit shall cease to be never.
.....
End and beginning are dreams."

The sense of separateness is false understanding, and brings only confusion of mind. Is not this feeling of unity more than a relation to God? Is it not the One speaking and breathing through all forms—all Creation—the creator and the created?

How are we going to live, so that this knowledge may be used for all? We dwell in the uttermost parts of the earth, and have our responsibility there, here, and everywhere.

The race is unfolding, and we are unfolding, and just as you and I yield to truth and love, so all are helped. In this fact lies the real answer to all the seeming mystery of pain and the sorrows of life. Surely "He hath borne our griefs and carried our sorrows," and is doing this even now. Why is it that you and I feel ourselves to be a limited part? Is it not

because we have looked upon God as apart from ourselves, and thought of the indwelling Christ as Jesus of Nazareth ?

Is it not high time that we put away these childish concepts, and learn to say 'I am myself', as the human race will learn to say with us : 'I in you and you in Me ?' When this truth is realized, and the inner Christ has revealed to Man his birthright, his true power, He henceforth becomes one with, for and through all. All that the Father hath is yours and mine. This truth has to be made one with the outermost limits of creation, just as a leaf learns by drawing from its source its *oneness*—more than unity—with the tree. There is a condition of consciousness in everything that lives.

The real "I" knows everything about itself, but the leaf or seeming unit can only learn slowly, by its life of dependence and unfoldment, its own place and meaning. Every atom contains the whole. The whole of God is in the blade of grass. It is essential that we banish the thought of distance or space, and know that what we see contains within it its true life; the thought is within every expression. Our first and lowest consciousness of life was movement. Our highest is love. The seed thought is always hidden within every phase of life through which we merge; it moves, quickens, and brings forth seed (thought). This is true of all creation. Our first movement was in secret—"My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." This is symbolized in every physical birth; the whole of creation is manifest to the seer. The truths of life are simple and open.

However low in the scale of evolution—that is, spiritual evolution—a soul is, it can be perfect of its kind, and should be free from sin, sickness, and death. Why, then, are people suffering and sinful ? Because they willingly choose to dwell in a divided consciousness of good and evil. Whoever for even a second has seen that there is no evil, has passed from death to life. He has entered the Heaven of Heavens, he has seen God. The so-called Fall is a thing of the present. It is a false understanding. Why have we tolerated this consciousness, seeing that God cannot fail ? The real 'I' has never tolerated it. There is only one consciousness really; it is, deep within ourselves, all the time; it always has been, and is around us now; and because of it and its livingness we must shake off the shadow of ignorance—a condition of growth—and rise into pure being. In the great process we shall learn that sin and ignorance are less than the morning mist now being dispelled by the inner sun, the fire of the love-life. To become aware, while in the shadow, of the reality of this one true life is the solution of everything; for with this true understanding we know that all is well for ever. Our self-identification with this movement means that we are emerging into fulness and freedom. We are entering into the kingdom of life and light.

To know God we must be God-like. Knowledge is not understanding. Our longing for perfection is the assurance that we are already at its beginnings, but it is vital to our progress that we do not

regard any of these things as distant or outside ourselves—for that is the spirit of separateness. Let us always strive to dwell deep and meet the seeming difficulties together, the weights and hindrances of our everyday life; for the truth will set us free.

And consciously

"..... *We shall be*
Parts of the mighty universal whole,
And through all aeons mix and
mingle with the Cosmic Soul!
We shall be notes in that great
Symphony
Whose cadence circles through the
rythmic spheres,
And all the live world's throbbing
heart shall be
One with our hearts; the stealthy
creeping years
Have lost their terror now, we shall
not die;
The Universe itself shall be our
Immortality!"

A Voice from the Moon.

As out I slopt one cloudy night,
I looked towards the sky
My heart was puff'ed up with delight
To see the Moon on high.

"Don't lie dejected in this plight,"
The moon told me aloud,
For ever brightly shines my light,
Though often hid with cloud.

If e'er you had a wing to fly
Above the floating sheet,
Then could you see at once on high
A light so bright and neat.

But eyes are dimmed with dark and dust
That check your vision's flight;
It cannot break through flimsy crust,
And see the noble sight."

So Truth or Virtue is divine,
But falsehood human made
The one doth always brightly shine,
The other a fading shade.

But, blinded by the worldly lust,
You cannot see the light;
Shake once away this blinding crust,
And all is clear and bright.

Those eyes are closed in pitch of night
And hands begin to grope;
In distress thus the reason's sight
Gives way to faith and hope.

Then comes the hidden hand of God,
To help you in your woes;
And fast before His magic rod
Away the danger goes.

Resign in Him and bend and kneel
A helpless thing become;
'Tis then, and not before, you feel
Divine help to come.

When thus you stand with folded hands,
All hopes in Him resigned,
Then will you feel that by you stands,
Almighty God behind.

All fears dispell'd, all doubts removed.
A noble thing you are—
A pure and selfless Self improved,
All vexing cares afar.

Then self-contented, self-contained,
You need nowhere to go;
A source of joy, all self-sustained,
From you all joy will flow

Thanks, thanks to thee, Divine Light!
That makest treacherous path so bright!
Dispelling darkness from the sight,
Dost shed eternal pure delight!

—*Harnandan Prasad, B. A., LL. B.*

Some Political Theories and Institutions in the Ramayana.

By V. R. Ramachandra Dikshitar, M. A.

The *Rāmāyaṇa*, like the other great epic, the *Mahābhārata* is a mine of information for reconstructing ancient Hindu administrative ideas and institutions. Though a study of this aspect of the *Rāmāyaṇa* deserves a monograph by itself, no attempt has been made so far in this direction except for scanty references to certain ideas here and certain institutions there. Mention may, however, be made of two important contributions by distinguished scholars like Professor H. Jacobi and S. Levi. Jacobi's *Das Rāmāyaṇa* (Bonn, 1893) and Levi's *Pour L' Histoire du Rāmāyaṇa* (Journal Asiatique, 1918) do not make any pointed references to the political and administrative institutions which could be gleaned from the epic. Jacobi has endeavoured, with materials available to him when he wrote his book, to arrive at an approximate date for the extant *Rāmāyaṇa*. The upper limit is given as 500 B. C. and the lower limit 200 B. C. In the opinion of A. A. Macdonell the kernel of the *Rāmāyaṇa* was composed before 500 B. C. It is evident from the *DaśarathaJātaka* that a part of the story was known to the author of the *Jātaka*. Weber's assumption of Greek influence in the story has no legs to stand on. Under these circumstances it is reasonable to assume that a good portion of the extant epic was known to the Indian world before the *Jātakas* were written. It has been admitted generally that even the additions were made about or before the second century B. C. Taking this assumption for granted, the *Rāmāyaṇa* is the product of an age much anterior to the commencement of the Christian era. The institutions found in it are therefore ancient and hence valuable to the antiquarian. The *Rāmāyaṇa* pleads for the realization of the *Trivarga—Dharma, Artha* and *Kāma* (*Yuddha Kāṇḍa Ch. 83. 32-39*). The social system recognized is the *Varṇāśrama-Dharma* or the system of castes and orders. The essential feature of the system which seems to have been the peculiar characteristic of all ancient writings, is the insistence of *Svadharma*—every man or woman to do his or her duty. Though the *Mahābhārata* calls the *Rājadharma* as the best of all Dharmas, yet the *Rāmāyaṇa* is not so dogmatic. It differentiates between *Dharma* and *Adharma*. It is Rāma who says:—

राजधर्ममहं त्यक्ष्ये ह्यधर्मं धर्मसंहितम् ।

(*Ayodhyā Kāṇḍa Ch. 109. 30*)

From this it is obvious that the author of the *Rāmāyaṇa* is prepared to accept the fundamental principles of the *Rājadharma* and still would not recognize it as the *Dharma*. The *Rājadharma* aimed at by the *Rāmāyaṇa* is that which a *Rājarṣi* would adopt. In this respect the epic poem has a lofty moral and ethical purpose behind it.



Śrī Rāma and Sītā

The political conditions described in the *Rāmāyaṇa* demonstrate that practically the whole of India was under the suzerainty of the ruler at Ayodhyā. Rāma's march to the south as far as Cape Comorin was uninterrupted. There were other states ruled by kings and chieftains who were either allies or recognized the overlordship of the Ikṣvāku ruler. Whatever place Rāma visited in the Daṇḍakāraṇya, he was welcomed. The sage Agastya in entertaining him says:—

राजा सर्वस्य लोकस्य धर्मचारी महारथः ।
पूजनीयश्च मान्यश्च भवान् प्राप्तः प्रियातिथिः॥

(*Araṇya Kāṇḍa* Ch. 12. 30)

Again, when Rāma allied Himself with Sugrīva and had his brother Vāli slain, the latter spoke of the unjust act on the part of the prince. To this Rāma aptly replied that the part of the country then known as Kiṣkindhā was a part of the Ikṣvāku empire, and that he, as the representative of that state, had a right to put down the unrighteous and the ill-behaved.

इक्ष्वाकूणामियं भूमिः सशैलवनकानना ।

(*Kiṣkindhā Kāṇḍa* Ch. 18. 6)

Thus it is evident that the whole of Deccan including South India was under the sway of the emperor at Ayodhyā.

The form of government was monarchy. The paternal conception of government was prevalent. In other words, the king regarded the subjects as his own children and endeared himself to the people. The latter in their turn reciprocated and were loyal to him. But it was a system of limited monarchy. The checks and balances were the *Mantrīpariṣad,* whose chief member was the *Purohita* and corporate assemblies like the *Paura* and *Jānapada.* Above these was the law of the land, which the king ought to respect. Any violation of the established law was, according to the political philosophy of the time, to be met with by anarchy and revolution. There were other associations, quasi-political, such as the Śrenīs and Naigamas, whose representatives took active part in the administration of the land (*Yuddha Kāṇḍa* ch. 27. 16). When Rāma's coronation as a crown-prince was announced, these were present. They were again present when Bharata went to request Rāma to reconsider his decision in view of the fact of the decease of their father Daśaratha. When Daśaratha died, it was the Purohita Vaśiṣṭha who sent messengers to Bharata to take him immediately to the capital. Throughout the epic, the *Purohita* plays a significant role, thus justifying the Kautāliyan prescription, viz. that a kingdom which is guided by the fruitful experience of a qualified *Purohita* progresses and never regresses. Among the classes present to discuss the question of the nomination of *Yuvarāja* or crown-prince were the representatives of the *Paura* and *Jānapada* (*Ayodhyā Kāṇḍa* ch. II. 19-20).

Thus these associations enjoyed important privileges and had political functions to perform.

Monarchy was usually hereditary. Generally sons succeeded father. The ceremony of *Abhiṣechana* conferred on the royal prince the title of *Yuvarāja* (see *Ayodhyā-Kāṇḍa* Ch. 3–6). It was a

custom to send the princes as provincial governors. Bharata's two sons were given rulerships of Takṣaśilā and Puṣkalāvatī. Śatrughna's two sons became governors of Mathurā and Vidiśā while Lakṣmaṇa's two sons had their jurisdiction over the northern and southern portions of the Kosaladeśa. (*Uttara-Kāṇḍa:* ch. 101, 11; ch. 108, 9-1 ; ch. 102, 1; ch. 107, 17). Here we are introduced to a system of provincial administration which was the consequence of the vast extent of the empire under Rāma. As expected of the Kṣatriya monarchs, the sacrifices of *Rājasūya* and *Aśvamedha* find a place in the epic. King Daśaratha performed the *Aśvamedha* for the birth of a son, and Rāma to celebrate the world-conquest (*Uttara Kāṇḍa.* 84. 2).

There is again the popular *Kacchit Sarga* of the *Rāmāyaṇa,* a perusal of which shows the political theories current in the epoch of the epic (*Ayodhyā-Kāṇḍa:* Ch. 100). Two verses refer to the desirability of increase in income and decrease in expenditure. The items of expenditure include those spent on temples, ceremonies, Brahmans, worthy guests, warriors and friends (*Ibid* verses 55-56).

In regard to military organization and administration there is abundant material. There was a special War Minister (*Mantrī*), who was expected to read the strength or otherwise of the enemy and that of his own and advise the king accordingly (*Yuddha-Kāṇḍa* XIV. 22). There were War Councils which were summoned on the eve of the war and action was decided upon. Rāvaṇa summoned his Council when he heard that Rāma had crossed the ocean to Laṅkā. The institution of ambassadors was an important feature of the military policy. An ethical code underlies the whole when it is pointed out to Rāvaṇa that an ambassador could not be killed (*Sundara-Kāṇḍa,* 52. 13-15). There was the fourfold army of chariots, elephants, horses and footmen. The march of the army and the camping are scientifically furnished. This is not the place to discuss the modes of warfare, the arms used, and how the battles were fought. One noteworthy characteristic of the conquests by war was to subjugate the enemy, and reinstate him as a tributary ruler. Or, if he had fallen in the battle, the next legitimate heir was crowned. For example, Vibhīṣaṇa was crowned king of Laṅkā after the conquest of the island. This is in brief outline the story of the political institutions as found in the epic. It is hoped that some scholar will make a special and elaborate study of the *Rāmāyaṇa* by exploiting all the materials available.*

* The references in the article are to the Kumbakonam edition of the *Ramayana.*

Happiness.

By S. S. Noor.

"If a man is unhappy,
This must be his own fault,
For God made all men to be happy."

—Epictetus

'Happiness' is the cry of mankind. Everyone is seeking after Happiness directly or indirectly, knowingly or unknowingly. But it has been the experience of thousands, nay, of millions that the more they seek for it, the more they find it receding from them and, as they stretch their hands to catch it, it slips from their grasp. Every nook and corner has been searched out, every pleasure-giving object has been tried, various beauties and comforts of the world have been enjoyed--but to no avail. Even wealth, which to most, if not to all of us, is a source of happiness, failed to bring us any the nearer to it!

All these, no doubt, serve temporarily to satisfy the craving of the mind, which soon rebels again and starts its search afresh. Even the most pleasurable thing has got in itself one or other drawback which neutralizes the pleasure it yields. They do give some pleasure, but that pleasure is transitory and momentary--not the everlasting happiness a man looks for. It appears that the worldly pleasures and sorrows are like magnetic positive and negative ends that can never be separated from each other.

What is the cause of this sad failure and why is the source of true happiness not found in spite of man's hard and incessant struggle? It is because the search has been carried on all along in the wrong way!

The eagerness of one's desire to become perfectly happy is a clue to the fact that pleasure is one's nature. When a man is in sound sleep, there is no thought, and so no knowledge of the body or outside environments. The external world has no existence for him. The world outside is only thought projected. It cannot exist without thought-movements. The mind projects the world from out of itself and again absorbs it in itself, just as a spider projects the web out of itself and again absorbs it into itself, after a time. Everyone lives in the world of his own thoughts and so the pleasure one derives from any worldly objects differs from the pleasure another derives from the same. A child takes pleasure in playing with a clay-toy, which has no significance to a grown-up school-boy. This sentient pleasure depends mostly upon one's thinking and the state of one's mind:—

"The mind is its own place and in itself
Can make a heaven of hell, a hell of heaven."

(*Milton*)

But mind or 'thoughts' are restless like sea-waves and are always changing as a general rule. Their ever-changing modes cause the worldly objects to appear comfortable at one time and tumultuous at another.

To enjoy the eternal Divine Bliss, then, the train of thoughts should be stopped and 'Mind' should be isolated—which has so far been subject to delight or sorrow. Is the mind our real Self? While in deep sleep, without having any thought, a man still lives—has an existence apart from body and mind. Then he is more deeply rooted than is usually presumed—even beyond unconsciousness. Because when he gets up, he feels to have enjoyed the sweet sleep—meaning thereby that, when all the activities cease to manifest, *he* still exists. That remaining Self is the real Self of man—and pure Consciousness, the abode of Supreme Happiness. It is by nature *Sat-Chit-Ānanda* (Existence-Knowledge-Bliss). The Eternal Self is now found, which is ever calm, serene, blissful. It is like the placid calmness below the wavy surface of the vast ocean. It is a Ray of Divine Light—the real source and support of the Universe and all its activities. It is One Supreme Existence, without a Second, embracing All, the Seer, the Eye, the Seen. To be actually happy, to find one's True Self, one must dive deep into the inner recesses of the HEART, (Self-Centre), which is possible only though Self-introspection, Self-control, and any of the different methods of *Yoga*.

"The solid happiness we prize,
Within our hearts this jewel lies
....."

The Path of Prosperity.

If thou would'st right the world,
And banish all its evils and its woes,
Make its wild places bloom,
And its drear deserts blossom as the rose,—
Then right thyself.

If thou would'st turn the world
From its long, lone captivity in sin,
Restore all broken hearts,
Slay grief, and let sweet consolation in,—
Turn thou thyself.

If thou would'st cure the world
Of its long sickness, and its grief and pain;
Bring in all-healing Joy,
And give to the afflicted rest again,—
Then cure thyself.

—James Allen.

Bhakta Chandrahasa.

Raja Medhāvī was one of the rulers of the Kerala country, in Southern India. Chandrahāsa was the name of his only son. In one of the battles that the Raja had to fight against his enemies, Medhāvī was killed in the battle-field. The Rani, Chandrahāsa's mother, became a Suttee and burnt herself on the funeral pyre of her husband. Chandrahāsa was left an orphan, while still a babe in the cradle.

The Kerala country was taken possession of by the victors. Chandrahāsa's wet-nurse, realizing the danger to the life of Chandrahāsa fled from the place and began to live in Kuntalapur, the capital of another Hindu kingdom of the same name. For three years the nurse fed and nursed the child as if he were her own son, and then the nurse also died, leaving Chandrahāsa alone in the wide, wide world. The Lord, the Lord of the weak and the friendless, was his only support now.

Chandrahāsa's charming countenance captivated any one who saw it. While he was still a child of four years, the women of the place loved him much. They took him to their own houses, fed him and gave him nice clothes to wear. They loved him like their own sons.

One day, sage Nārada passed through the town. He saw Chandrahāsa and, being very much impressed by his appearance, gave him an image of Śrī Śalagrāmaji and gave him the Rāmanāma Mantra. The little child took to worshipping the Image devoutly and chanting the Mahāmantra.

The tender age of the boy, his handsome appearance, his sweet voice, and, added to all that, the chanting of the Harināma, attracted everybody, and whoever saw him, admired him.

Chandrahāsa, in course of time, became a confirmed devotee of the Lord. When he chanted the Name of Hari in his melodious voice, forgetful of his own self, he seemed to find a luminous light enveloping him on all sides and he perceived, as it were, that another small boy, equally charming, was there keeping him company during the performance, playing on a flute and dancing along with Chandrahāsa.

The Raja of Kuntalapur was very pious, but he had no male offspring. He had a daughter only, possessed of rare beauty and equipped with all womanly accomplishments. Her name was Champakamālinī. The Raja, in accordance with the directions of the Rājaguru, spent the whole of his time in worship of the Lord or in singing hymns.

The responsibility for the administration of the state had been wholly entrusted by the Raja to his minister, Dhṛṣṭabuddhi. The Minister himself was a big landlord, his wealth and property being incalculable.

The Minister, Dhṛṣṭabuddhi, had two very able sons, named Madana and Amala, and a charming little daughter,

named Viṣayā. Madana and Amala were of great help to their father in running the administration.

Madana was a devotee of Śrī Kṛṣṇa. The palace of his father, the Minister of the State, generally rang with amusements of all sorts, dances and music parties and concerts. Once, in a while, Madana also managed to have a Kīrtan party, chanting the Name of the Lord at the palace.

Dhṛṣṭabuddhi had no relish for these things. He was busy mostly with affairs concerning the state or with adding to his unlimited hoards of wealth. Because of his affection and regard for a competent son like Madana, however, he did not stand in the latter's way of having the Kīrtan parties.

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One evening, Chandrahāsa was conducting his Kīrtan in the streets of the town. Attracted by the exquisite melody of it, many more boys had joined him. All of them went about in the streets of the town, entertaining the men and women of the town with their songs and dances.

This party of the boy Kirtanists reached near the palace of the Minister, Dhṛṣṭabuddhi. A Kīrtan party had been arranged at the palace by Madana also. Sages and devotees of the Lord were repairing to it from all around the capital and chanting of the Name of the Lord was going on inside the palace as well.

These sages and devotees were very much captivated by the melody of the boys' songs and Chandrahāsa was called in along with his party. The boys sang and danced and their rapturous performance so pleased the devotees that they remained fixed to their seats, as if spell-bound.

Dhṛṣṭabuddhi had also joined meanwhile. The sages and the devotees were so much impressed by the performance of Chandrahāsa that they could not help calling the boy near them. They examined his countenance and features and the make of his body very carefully; and then, using their Yogic powers, they tried to visualize the future of the boy. Unanimously they made the declaration that the boy Chandrahāsa was destined to be a great devotee of the Lord and the future Ruler of the kingdom of Kuntalapur.

These prophetic words of the sages and the devotees pierced the heart of Dhṛṣṭabuddhi like an arrow. He wondered that a street boy of unknown descent, an orphan and a waif, was destined to be the master of the whole thing. Dhṛṣṭabuddhi was stung to the quick with jealousy and he immediately made up his mind.

Without informing the devotees and the sages, he took the boys to his inner rooms on the pretext of giving them sweets. All other boys were dismissed after they had got the sweets, but Chandrahāsa was made to stay on.

In a short while, the Minister contrived to send for a trusted executioner. Whispering something in his ear, the Minister handed over Chandrahāsa to him, saying, "See that the thing is accomplished without any loss of time. Do bring me a symbol or mark of your having done the thing. You will be rewarded handsomely."

Chandrahāsa was conducted to a desolate, dreary forest. It was dark on all sides. The executioner pulled out his sword. Chandrahāsa realized the danger to his life, but, undaunted, he said, "Brother, just wait a minute. Let me say my prayers to the Lord; then you can do your work with the greatest pleasure."

The executioner's heart melted with pity. He gave his assent. Chandrahāsa took out the stone image of the Lord from his pocket and worshipped Śrī Śalagrāmaji with the leaves and flowers of the forest. He sang a hymn, prayed to the Lord, and said,

"Take me unto Thee, O Lord; I am Thine;
Father, mother, brother, and friend, my all;
I am Thy humble slave, do with me as Thou willest;
Mohan ! dispel my Moha and meet me as I die."

The dreary forest began to ring with joy. Two drops of tears flowed from the eyes of the executioner. His mind changed. He became apprehensive of a serious calamity befalling him for beheading the innocent, God-loving little boy. He began, next, to think as to what mark could he carry to the Minister of the foul deed having been executed.

Chandrahāsa had six fingers in one of his feet. The executioner caught sight of this. His face brightened up and he cut the sixth finger, thus removing a thing of ill omen. The executioner left the boy there and returned with the finger, which he showed to the Minister. Dhṛṣṭabuddhi was highly pleased at finding that his sagacity had belied the prognostications of the sages.

Chandrahāsa lay in the forest. His foot was feeling the pain, but he was busy in chanting the Name of Śrī Kṛṣṇa. He saw that a flame of luminous light was approaching him. He felt all the pain had vanished as if by magic. All thirst and appetite seemed to have gone. His face began to shine with an unusual lustre and his heart was fired with intense joy. The deer in the forest began to lick his feet, the birds took him under their shade, the trees yielded to him their fruit and the hard earth became soft like his mother's bosom. Enraptured, the boy began to sing the Name of the Lord. The frightful forest resounded with the melody. The birds and the beasts began to play with him, as if they were his own kith and kin.

Chandanapur was a small State feudatory to the kingdom of Kuntalapur. Kulindaka was the name of the Raja of the vassal state. This small State of Chandanapur was replete with all sorts of wealth and flourishing with all sorts of prosperity. What was wanting was that the Raja was issueless.

Raja Kulindaka was passing through the said forest. Hearing the melodious chanting of the Lord's Name, the Raja approached it and was captivated by the charming appearance of the boy. He sprang from his horse and took the boy into his lap. He enquired about the descent of the boy and about his residence, etc. The boy replied, "Śrī Kṛṣṇa is both my mother and my father. It is He who has brought me up."*

* मम माता पिता कृष्णस्तेनाहं परिपालितः ।

The Raja thought that the Lord Hari had, through His Mercy, sent the God-loving boy to him. He took the boy into his embrace and, riding the horse, ran post-haste to his capital. He placed Chandrahāsa in the lap of his Rani and announced that he had adopted a son. The whole capital celebrated the occasion with great eclat.

Chandrahāsa refused to read, saying that his tongue could not do anything else than chanting the Name of the Lord. But learned Brahmans brought him round in course of time and in a very short period he went through the four Vedas and had learnt all else that was worth knowing.

With his great qualities of the head and the heart Chandrahāsa soon secured the goodwill of all of the Raja's household. With his preachings, the State was soon inspired with religious fervour. Every house was ringing with the music of the chanting of Śrī Hari's Name. All the people began to observe a fast on the Ekādaśī day and to worship the Lord. He made it compulsory for all the schools and the Pāṭhaśālās to have Harikīrtan every day.

His motto was:—

यस्मिन् शास्त्रे पुराणे च हरिनाम न दृश्यते ।
श्रोतव्यं नैव तच्छास्त्रं यदि ब्रह्मा स्वयं वदेत् ॥

"The Śastra or Purāṇa that does not contain Harināma is not worth reading or listening to, even if Brahmā Himself may have composed it."

The State of Chandanapur used to pay a tribute of ten thousand gold Mohurs annually to the sovereign State of Kuntalapur. Chandrahāsa sent much more than the annual tribute, as his victories over the hostile States had yielded to him enormous wealth.

In course of time, the news that the Yuvarāja of Chandanapur had achieved great victories over the enemies, that the State was flourishing with all sorts of prosperity, that the people of the State were happy and contented and that the whole State of Chandanapur was echoing with the chanting of Harināma, reached Dhṛṣṭabuddhi. He made up his mind to see things for himself and, with this object, he went to Chandanapur.

The pious Raja and the brave Raj-Kumar offered a hearty welcome; but Dhṛṣṭabuddhi was struck dumb, as he carefully scanned the Rajkumar's face and recognized that he was none other than Chandrahāsa, whom he had handed over for execution. Fire of jealousy began to consume him once more and he again hit at another plan.

He wrote a letter addressed to his son, Madan, and, pretending it to be of a very secret nature, he confided it to the care of Chandrahāsa, saying, "Rajkumar! this is a very important letter, of great moment to you and to me. Please take it to my son, Madan, to-day. Take care that, on no account, is the letter opened on the way and that nobody except Madan knows what it contains." Chandrahāsa rode a swift horse and immediately started for Kuntalapur which was at a distance of forty miles from Chandanapur.

The sun had set. On the outskirts of Kuntalapur there was a beautiful garden. With a view to taking some

rest and refreshing himself, Chandrahāsa stopped in the garden. He took water and gave it to the horse as well. Then, fastening the horse to a tree, he himself lay down under the shade of a tree, holding the letter securely in his hand. Being a bit fatigued and fanned by the soft, fragrant breeze of the garden, he fell asleep.

Champakamālinī, the Raja's daughter, and Viṣayā, the daughter of the Minister, Dhṛṣṭabuddhi, were just then having a stroll in the garden along with their girl friends. They were talking lightly and amusing themselves and playing with each other and frisking about. The Raja's daughter and other girls left the garden as soon as it became dusky, but somehow Viṣayā did not like to leave along with them and continued strolling about.

Viṣayā suddenly came upon Chandrahāsa. Startled, she stepped aside and then carefully watched Chandrahāsa, as he lay asleep. She felt quite captivated by his godly human form and there and then she made up her mind to have him for her lord.

She next saw that Chandrahāsa had a letter in his hands. She gently let it slip from where it was and, seeing that it was in the handwriting of her father and that it was addressed to her brother, Madan, she opened the letter and was amazed to go through it. It read,

"Dear Madan, as soon as you go through this letter, let the bearer be poisoned. That is the only thing that will appease me. Look not to his charming countenance, to his valour or his descent. Do as you are bidden to."

Viṣayā began to argue within herself as to why her father should like such a good man to be poisoned. Probably, an error has crept into the letter on account of haste. My father really wanted that I (Viṣayā) should be given to the youngman (in marriage) and instead of Viṣayā, he has jotted down Viṣa (poison) in a hurry. It is fortunate that the letter has been seen by me, otherwise an egregious and an irrevocable blunder may have been committed. Viṣayā accordingly made the necessary correction by adding "yā" to the word 'Viṣa' in the letter. Having done this, Viṣayā ran after her friends and soon overtook them.

Chandrahāsa woke up to find that he had slept rather long. At once he sprang into the saddle and, reaching the Minister's palace, handed over the letter to Madan.

Madan was over-pleased to read the letter and to find that his father had made so nice a selection for the husband of her dear sister. Believing that there must be reasons of state for the peremptory orders the father had issued for the immediate celebration of the marriage, Madan at once made all arrangements with the greatest speed and, in a couple of hours, Viṣayā was married to Chandrahāsa with due ceremony, amid the chanting of Vedic Mantras by learned Brahmans. Madan appeased the mendicants and the Brahmans with lavish gifts and presents. The Raja of Kuntalapur was personally present at the time of *Kanyādāna i. e.*, giving the hand of the bride to the bridegroom.

The Raja was greatly pleased with the looks and also the qualities of the head and the heart of which these looks were the index. He thought that it was not possible to find a better match for his own daughter, Champakamālinī, nor could there be another young man who could be entrusted with the responsibilities of the kingdom. Accordingly, the Raja of Kuntalapur made up his mind to give the hand of his daughter to Chandrahāsa and along with it, the throne of his kingdom, which had practically been in the hands of the Minister for many years.

Dhṛṣṭabuddhi returned to the capital after three days to find that the scheme hatched out by him for doing away with the life of Chandrahāsa had not only miserably miscarried but had gone altogether the other way about. This was a great shock to him. But, unmindful of what the sages had prophesied, he still persisted in his madness. He made up his mind, once more, to attempt what he had failed twice to accomplish. Regardless of what had happened since, he said to himself, "I must kill this enemy of mine and of my House, come what may, even though my own daughter may have to become a widow and die or live as such."

A little away from the town and on a small hillock was the temple of Śrī Bhawānījī, the Family-Goddess of the Minister. Dhṛṣṭabuddhi sent a most reliable executioner to the temple with the instructions that whoever goes to the temple in the evening should be made short shrift of. On the other hand, he took Chandrahāsa into confidence by coaxing and cajoling him in all manners and ways and assuring him that he was very proud of his pious and puissant son-in-law. Then he told him that after every auspicious occasion it was the custom of the House to go and propitiate the Family-Goddess, Bhawānī. He asked him to go to the temple the same evening. Chandrahāsa prepared to carry out the behest of his father-in-law and started for the temple with the necessary articles for the worship of the Goddess.

The Raja of Kuntalapur, having meanwhile decided finally to take up *Sannyāsa,* wanted to marry his daughter immediately to Chandrahāsa and to hand over the throne of the kingdom to a fit and responsible person like him. He, accordingly, sent for Madan and said, "Dear son, I want to leave the kingdom for leading the life of a Sannyāsī in the forests. But, before doing so, I want to marry Champakamālinī and to commit the throne to fit hands. As good luck would have it, a most suitable person for both the responsibilities has come to us. I have made up my mind to take Chandrahāsa for my son-in-law and also as my successor to the throne. As I want to do this immediately, so please go and send Chandrahāsa to me forthwith, without a moment's delay."

Madan had no jealousy for Chandrahāsa nor was he aware of the attitude of his father in the matter. He was very much pleased to hear what the Raja had said. He ran to fetch his brother-in-law. He met Chandrahāsa on the way as he was proceeding to the temple and conveyed to him the commands of the Raja to appear before him immediately. On Chandrahāsa's pleading the urgency of the errand on which he was proceeding, Madan offered to do that job for him.

Madan, accordingly, started for the temple and Chandrahāsa for the palace.

On reaching the temple, the executioner's sword cut Madan into two. Chandrahāsa escaped. It is truly said:—

"None can kill him who is preserved
by the Lord;
The world, standing out as an enemy,
cannot harm him."

On reaching the palace, the Raja made over the hand of his daughter to Chandrahāsa and the Investiture ceremony also was performed along with the marriage. The Raja left for the forest the very next instant.

Dhṛṣṭabuddhi heard both the news. In the morning he was told that Chandrahāsa had been married to the Raja's daughter and appointed successor to the throne. Along with it he was informed that Madan had been murdered at the temple. This was like a double bolt from the blue.

Forgetting everything, Dhṛṣṭabuddhi ran to the temple to find that his dear son lay murdered under his own orders. He did not know what to do, but wept and wept and, in a fit of madness, committed suicide.

Chandrahāsa got the news that his father-in-law, Dhṛṣṭabuddhi, was seen running like a mad man towards the temple. Chandrahāsa followed. On arriving at the temple, he saw that both the father and the son were lying dead.

Considering himself to be responsible for this double murder, Chandrahāsa drew his own sword and wanted to end his life also. As he was going to strike, Bhawānī, the Goddess of the temple appeared, and holding up his hand, took Chandrahāsa into her lap and said, "Chandrahāsa, Dhṛṣṭabuddhi was a great sinner. He had laid so many plots for killing you. It is just meet and proper that he has been killed with his own hands. Madan was a great devotee of the Lord and loved you as his brother. But at your marriage with his sister, considering that all that he had given was not enough, he had made up his mind to give away his own life for saving yours. He has kept his vow, unknowingly though. Don't you grieve at all. Go and rule the country. I am very pleased, you can ask for any boon that you like."

Chandrahāsa said, "Mother, since you like to bestow some boon upon me, I beg that I may continue to be a sincere devotee of the Lord Hari from life to life.

Mother, there is another thing that I have to beg of you. I pray that my father-in-law and my brother-in-law, who have died for me, should come back to life. I have no grudge for whatever Dhṛṣṭabuddhi may have done to bring about my death. Man is liable to do such things in ignorance and out of greed. Mother, forgive him and let him be blessed with discrimination, let his sins be washed away with the suffering that he has already undergone and let him be blessed with the love of the Lord." Bhawānī said, "Be it so," and disappeared.

The father and the son got up and embraced Chandrahāsa.* (*Kalyan*)

Translated by Balmukund Verma.

The Duty of Man.

By Jayadayal Goyandka.

A careful study of the modern mind will make it evident that in the present age people, in general, are in a way opposed to spiritual development. Such men are really few and far between who are in earnest about Self-Realization. Even of those few people who strive for it, a large majority know not how to proceed on. Want of faith and devotion has made even real guides rare. Thanks to the times and environment in which we are living and the peculiarity of our nature, some of us are not able to translate our ideas into action in spite of our desire to practise self-discipline. The main cause responsible for this is ignorance combined with absence of faith in God, the Scriptures and the great sages of yore. But nobody can make a gift of this faith or *Śraddhā*. Association with those possessing this *Śraddhā*, and austerity, sacrifice, charity and worship of God, practised in a disinterested spirit, are some of the means of purifying the heart, and it is only the pure in heart that are blessed with faith in scriptures and life after death and love for God and God-inspired men. A man is what his *Śraddhā* is. In this life as well as the next *Śraddhā* is his only support. The *Gītā* says:—

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥

(*XVII. 3*)

"The faith of each is shaped to the constitution of his mind, O descendant of Bharata. The man consists of his faith; that which his faith is, he is even that." Therefore one should try to acquire true faith.

In whatever name or form of God you repose your faith, you will undoubtedly be considered to have faith in Him; for all names and forms are His. You may repose faith in and follow any religion which appeals to you, any Ṛṣi, Mahātmā or God-inspired man who is worthy of credence to you. All that is needed is *Śraddhā* or faith. God, religion and life after death, etc. are things which can only be believed for the main part. It is after repeated efforts and hard unceasing struggle that one obtains a direct perception of these truths. For the realization of these higher truths one cannot do without reposing faith in some one, at least, in the beginning. If one does not do so, he is sure to turn an atheist and deviate from the path of blessedness. Nay, he will never enter the path of God-realization and will go down in the scale of evolution.

If you do not believe in any particular religion, scripture or the utterances of saints and sages of old, you should certainly believe at least in the teachings of *Śrīmad Bhagavadgītā*. For the teachings of the *Gītā* are in harmony with the teachings of almost all the different religions of the world.

If you do not believe even in the *Gītā*, you should repose faith in God

according as you have conceived of Him and, surrendering yourself to Him, apply yourself in right earnest to the work of Self-realization. Supposing you doubt even the existence of God, you should select the best man of the age and arm yourself with sufficient courage to follow in his footsteps.

If you cannot repose faith in any saint or great man of the present age, you should pause to consider whether there is no one superior to you in the whole world so far as the knowledge of the path of blessedness is concerned. If you allege that such men do exist but you have not yet come across any such person, it is your duty to find them out; or, if you think that there are many people superior to you but people who can ably instruct you in the Law of Higher Life are few and far between and those few who exist are not easily accessible to men lacking in faith and cannot be recognized even if we happen to meet such persons, having not the eyes wherewith to recognize them, it is essential for you to consider whether the sort of life you are leading is conducive to your true well-being. If you are satisfied with what you are doing, you should at least exert yourself more and more for your advancement day by day. You should cultivate virtues like serenity, self-control, fortitude, forgiveness, composure of mind, contentment, truthfulness and compassion, practise *Japa*, austerity, meditation and service, and give up vices like sloth, mendacity, sensuality, duplicity, thieving and adultery. Before undertaking any work one should carefully consider whether what he is going to do is really conducive of good to him and correct at once whatever defect appears to him therein. Human birth is a rare gift. Even lacs of rupees cannot prolong one's life even by a minute. Such a valuable life should never be wasted in sleep, lethargy, idle pursuits and indolence. Any one who passes his time listlessly is bound to come to grief. A Hindi poet has beautifully said:—

"One who takes up any work without due consideration of its pros and cons surely comes to grief. Not only does he spoil the work and become an object of laughter in the eyes of the world, but he loses his peace of mind, and the pleasures of the world lose all charm for him. Giradhar, the poet, says that the laws of *Karma* are inexorable. A work done without due consideration pricks the heart like a spike."

One should, therefore, take particular care to employ his time to the best advantage according to his discretion, so that he may not have to repent afterwards. One has to pay a very high price for obtaining human birth. One has to do so many things in the course of one single life, which is very short. Hence one should wake up and be wise enough to devote the rest of his life to works conducive to our highest good.

If one does not engage according to his light and knowledge in works which are beneficial to him here as well as hereafter, it will be nothing short of a height of folly, indolence and sloth on his part. He who does not withdraw his mind from idle pursuits, lethargy and enjoyment of sense-objects and put it on the right track and proceed along the

downward path, is his own enemy. The *Śruti* says:—

इह चेदवेदीदथ सत्यमस्ति
न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचिन्त्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥

(*Kenopaniṣad* II. 5)

"It is well and good if one realizes Him in this very life: if, on the contrary, one fails to know Him in this life, he will be a greater loser. Men of strong determination who seek for the Lord in every creature attain immortality on casting off this body."

One has to tread this path of self-evolution by himself; no one else can do it for him. Therefore, the only wise thing for him is that he should be vigilant every moment of his life and, exercising self-control, should devote himself whole-heartedly to practices which insure his permanent good here as well as hereafter. Idle pursuits, lethargy, enjoyment of sense-objects and immoral practices ought to be given up as the greatest stumbling-blocks on this path. *Śruti* exhorts as follows:—

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत
क्षुरस्य धारा निशिता दुरत्यया
दुर्गं पथस्तत्कवयो वदन्ति

(*Kaṭhopaniṣad* I. III. 14)

"Arise, awake and, approaching great souls, receive instruction from them. The wise say that the road is difficult to tread; it is like treading on the sharp edge of a razor."

But, because the road is very difficult, one should not lose heart. By fixing one's mind on God, one can easily surmount all difficulties through His grace—

'मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि'

The Lord further says:—

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

(*Gītā* VII. 14)

"This divine *Māyā* (Illusion) of Mine, consisting of the three Guṇas, is difficult to pierce; those who devote themselves to Me alone, they cross over this illusion."

To visualize the Lord at all places and in all things, constant unfailing remembrance of God and acting according to His commandments constitutes self-surrender to God. This is also called one-pointed and exclusive devotion (अनन्य भक्ति) to the Lord.

Therefore to take refuge in God is the foremost duty of all those who believe in God. One who completely surrenders himself to Him can never perpetrate anything which is opposed to the will of the Lord. He attains a state which is beyond all fear; he is completely rid of grief and infatuation. He enjoys everlasting peace which nothing can disturb and his bliss knows no bounds. This ineffable mood of his cannot be understood or explained to others through example, words or signs. When even those who have attained such a state are unable to describe it, how can others do it? Mind and speech have no access there. It can only be experienced through one's purified intellect. This is what the Vedas and the Śāstras say:—

एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥

(*Kaṭhopaniṣad* I. III. 12)

"Concealed in all beings, this *Ātmā* does not manifest itself. It can only be perceived, through the pointed and subtle intellect, by men of subtle sight."

The Lord Himself says:—

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥
(*Gītā* VI. 21)

"That in which he findeth supreme delight, which the intellect can grasp and which is beyond the senses; wherein established, he is not shaken even by heavy sorrow."

Every human being should endeavour to attain this state: it is the paramount duty of all.

To the little Animals.

What right have I to kill or injure you,
O Insects, worms, and myriad other Lives,
For my convenience, lust or blinding view,
That me to negligence imprudent drives ?

Oh, like myself have you not life and breath ?
Have you too not desires, and love and hate ?
Do you not pain and pleasure feel, fear death,
And wish to live in peace at any rate ?

If you were born to serve our selfishness,
You life and love of life would not have got;
Have I a right to kill and to oppress
Because more strength and power have been my lot ?

If I am wiser and more powerful,
My duty is to pity you indeed;
Should he who is stronger than I break my skull ?
Do I not higher Heaven's mercy need ?

Who knows what harm your slaughter to us brings ?
Who knows what benefits from you accrue ?
And e'en the ill which sometimes from you springs,
Who's sure that it is ill or caused by you ?

When on our sins I look, I'm not surprised
How we to ill-luck and to death succumb.
No slightest sin can e'er go unchastised
By Nature just of power immense, though dumb.

Killing the weak, defenceless is not brave;
Should you not live e'en your short life in peace ?
E'en now you many foes and troubles have,
Should I not cease your troubles to increase ?

With proper care now I shall try my best
To cease from harming you, my brothers fair,
And, in my harmless thoughts I finding rest,
Shall worship well my harmless Nature e'er.

—*Tara Chand Pandia.*

What does the Ramayana teach us ?

By Hanumanprasad Poddar.

1. God alone, who is absolute Existence, pure Intelligence and infinite Bliss, is projected everywhere. The whole universe as well as all that is going on in the universe is His manifestation and play.

2. The Supreme Deity bodies Himself forth from time to time with a view to redeeming the virtuous through love and the evil-doers by punishment, and plays the role of an Ideal Man for the good of humanity.

3. Surrender to the Lord is the best means of attaining salvation. Vibhīṣaṇa is a typical example of such surrender.

4. Truth is the highest religion; one should cheerfully renounce power and pelf, nay, one's very life, for the sake of truth. The life of Śrī Rāma is an embodiment of truth.

5. God-Realization is the highest goal of human existence and this can be attained by dedicating oneself to the Lord and performing one's duties for Him alone, without attachment to the fruit and in a spirit of renunciation.

6. It is the foremost duty of those who believe in the institution of *Varṇāśrama* to follow the rules of *Varnāśrama-dharma.*

7. It is the paramount duty of a son to serve his parents. This is exemplified in the lives of Śrī Rāma and Śrī Śravaṇakumāra.

8. Supreme and undivided devotion to her husband is the highest duty of a wife. Śrī Sītā was a living embodiment of such devotion.

9. It is the highest duty of a man to make his brothers happy. Śrī Rāma, Bharata, Lakṣmaṇa and Śatrughna should be regarded as ideal brothers.

10. It is the foremost duty of the people to serve their ruler even at the cost of their own lives. This was exemplified by (1) the people of Ayodhyā at the time of Śrī Rāma's departure for the forest and (2) by the monkey-subjects of King Sugrīva, who laid down their lives in the war between Śrī Rāma and Rāvaṇa.

11. One should never lend countenance to the wrong-doings of an unjust and unrighteous ruler. It is our sacred duty to raise our voice against such a ruler, no matter if he is our real brother. This is exemplified in the life of Vibhīṣaṇa.

12. It is the paramount duty of a ruler to renounce his dearest object in order to please his subjects. Śrī Rāma's abandoning of Sītā is a noble example of this.

13. A ruler should give away his all in performing sacrifices for the welfare of his subjects. This is exemplified in the lives of King Daśaratha and Bhagavān Śrī Rāma.

14. The mightiest monarch will surely meet with his end if he offends against the sacred laws of morality and commits outrage on women. The case of Rāvaṇa can be cited by way of an example.

15. One should be prepared to lay down his very life for the sake of a friend and should help him in every way. The friendship of Śrī Rāma and Sugrīva on the one hand, and of Śrī Rāma and Vibhīṣaṇa, on the other, should be recognized as an ideal in this respect.

16. A devotee should always keep himself engaged in serving the Lord in a disinterested spirit. This is fully exemplified in the life of Śrī Hanumān.

17. An ideal wife should love her step-children in the same way as her own progeny. This is exemplified in the lives of Kauśalyā and Sumitrā.

18. One should forsake his own brother in order to redeem one's plighted word, even though loving him fully in one's heart. Śrī Rāma's forsaking Lakṣmaṇa is a typical example of this.

19. The Brahmans (the priestly class) as well as hermits should always be honoured by means of gifts and respectful behaviour. This is exemplified in the life of Śrī Rāma.

20. One should spend his spare moments in talking of the Lord or dwelling in his mind on noble thoughts. This was done by Śrī Rāma and His brothers whenever they met together.

21. One should prostrate himself at the feet of one's teacher, parents, elder brother and so on every morning.

22. One should offer oblations of water (*tarpaṇa*) and food (*Śrāddha*) to his ancestors with reverence.

23. One should always and in every circumstance raise one's voice against injustice. This is exemplified in the life of Lakṣmaṇa.

24. One should undergo the severest ordeal for the sake of duty. This is exemplified in the lives of Śrī Rāma, Lakṣmaṇa, Sītā and Bharata.

25. Every member of the twice-born classes should perform his *Sandhyā* (morning and evening prayers) at the right time every day.

26. One should always be fearless. Śrī Rāma and Lakṣmaṇa were living embodiments of fearlessness.

27. One should never marry more women than one. The life of Śrī Rāma should be taken as an ideal in this respect.

28. One should be ever ready to help sages and anchorites in performing their religious rites without interference from outside. This is exemplified in the lives of Śrī Rāma and Lakṣmaṇa.

29. One should mete out a friendly treatment even to those who do him wrong. The behaviour of Śrī Rāma towards Kaikeyī and that of Vasiṣṭha towards Viśwāmitra should be taken as an ideal in this respect.

30. A married woman should in no case deliberately touch the person of a male other than her wedded consort. Śrī Sītā, for example, refused to ride on the back of Hanumān when he offered to remove Her from Lankā and take Her to Her beloved Lord.

31. A man should never behold the person of a woman other than one's wedded wife. For example, Lakṣmaṇa never beheld the person of Śrī Sītā even though he lived with Her for several years; that is why he could not recognize even Her ornaments.

32. One should love the meanest of creatures. This is exemplified in the life of Śrī Rāma.

33. By taking refuge at the feet of the Lord and bearing their dust on its head, even an inanimate object can become animate. The case of Ahalyā can be cited by way of example.

34. One should never tender uncalled for advice to one's superiors. Lesson should be taken in this matter from the life of Śatrughna who once spoke in this way and had to suffer the consequences.

35. One should not accept the atheistic teachings of any one whomsoever. Śrī Rāma, for example, did not listen to such teachings even though imparted by an eminent sage like Jābāli, who was also a minister to His father.

The Romance of Life.

By S. L. Shahani.

From time immemorial Life has been a most fascinating subject to the poets, philosophers, saints, sages, scientists, moralists and statesmen. It is the one thing that stays ever-fresh and eternal. With time as its handmaid and death its chamberlain, Life has marched on for millions of years in ceaseless quest for adventures. What changes has it not witnessed since the beginning of creation! Not only that, but it has also the dynamic power of injecting these changes in the transient objects around it. Thus, while men enter and have their exit on its stage, it moulds their personalities with remarkable subtlety and its drama develops new pathos and raptures as the scenes shuffle and new actors step into them.

Can man have an insight into the ultimate destiny of Life? The answer to this question depends upon our surveying the phenomena of evolution as witnessed in the change of seasons and the evolution of the mineral, vegetable and animal kingdoms on earth. While day fades into night and the dawn melts darkness again into another day, the four seasons move round one another like the hands of a clock on its dial. The snail-like slow, hardly perceptible, mineral evolution has been creeping on towards its appointed destiny and only upheavals of great violence, changing the whole face of our little globe, throw open to man some possibilities of investigation in the sub-strata regions. The life in the vegetable kingdom is more akin to the phenomena of seasons, with its cycle of sprouting, efflorescence, blossoming and decomposition. So has it been ordained in human life: birth, adolescence, procreation and death. Mark how the economy of life is wonderfully balanced while the order of change rapidly sweeps through one species to the other! Will it therefore be too bold to assert that, after all, the progress of Life is not in the order of spiral ascent, but it rather swings like a pendulum between the two extremities? How else can we account for the present degenerate condition of India, Egypt, China, Babylon and other ancient lands in comparison to the superstructure of their unparallelled civilizations of pre-historic past?

The talk of the evolution of Superman in face of this evidence will appear superfluous to those who can cast their sight backward upon such elusive nature of life. Supermen have appeared in the past and they will appear and reappear on the arena of Life whenever civilization is at its zenith. But, verily, it is at such periods of apex that the tide will turn back and the glory of civilization recede to its lowest depths.

This is the ordained fate, so far as Nations are concerned. What about the individual? Man, the pet toy of Creation, has in some secular instances, by developing his latent faculties, got far-reaching

advantages over Life and by dint of his courage and perseverance has mastered the elements and risen to dizzy heights. To each period of a flourishing renaissance we owe just an addition to that invincible galaxy of Supermen, differently termed as Devas, Angels, Masters,—that guiding group of our web-like destinies, who leave behind them a blazing trail for those among their frailer fraternity here who have the courage to follow in their footsteps.

Thus the hopes of humanity at each period of influx are focussed on the womb of the obscure waters of Life, anticipating the rebirth of some of those Supermen without whose superior vision chaos would be the order of the day. And, to-day, such hopes are surging afresh in the heart of humanity while the tide of its civilization is swelling atop.

Our Infatuation.

A reference to old historical books, Purāṇas and other ancient literature will show that there was a time when man kicked earthly pleasures and longed for Divine Bliss. Knowledge of Self or God-Realization was the goal of his life. Preparations for this were set on foot from the period of conception and the whole span of life was devoted to a training for this purpose. The four orders of *Brahmacharya* (Student Life), *Gārhasthya* (Married Life), *Vānaprastha* (Forest Life) and *Sannyāsa* (Life of Renunciation), and the four grades of society, viz., the Brahmans (the priestly or intellectual class), the Kṣatriyas (the ruling or warrior class), the Vaiśyas (the trading class) and the Śūdras (the labouring class) were created with a view to the realization of this end, and the systematic working of these institutions gradually led towards God-Realization. The very aim of education was to show man the way to the attainment of Supreme Bliss.

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Times changed. The outlook of man also changed and descended to a lower plane. The goal of human life was dragged down to something very low. So much degeneration set in that the enjoyment of sensual pleasures alone came to be regarded as the goal of life. One's own happiness or the happiness of one's country has begun to be looked upon as the highest object of achievement—those having a narrow outlook are striving for their own happiness, whereas others having a broader view are endeavouring to make their country happy, although even the latter have a desire for self-gratification lurking behind their endeavours. Moreover, what is their conception of happiness? It connotes to them an abundance of wealth, honour, power, authority and supremacy, no matter what means are employed to acquire these. There is no bar against lying or double-dealing, practising fraud or mischief or even injuring others. The object sought for must be attained by any means. Success must be achieved at any rate. The wonder is that man, who is himself mortal, seeks to lead a happy and peaceful life by robbing and killing his own brethren.

But what is to be done ? In schools, universities, hermitages, monasteries and sanctuaries, wherever we go we are taught the same lesson—acquire wealth, build power, press for rights; worldly happiness is the only happiness; earthly power is the goal of human life; if this is not acquired, your life will have been wasted, and so on. The result is obvious. People have begun to fight for their rights in every quarter. Life has become miserable. Some are pressing for new rights, while others are anxious to preserve those that they already possess. Alas! our whole life has become objective: we have sold it for objective things, for sensual enjoyments. We have begun to fight for trifles as kites and crows do over a lump of meat.

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There was a time when austerities were practised for God-Realization. To-day we find that they are practised for obtaining sense-enjoyments. In days of yore people surrendered themselves at the feet of the Lord, while to-day we take delight in worshipping mammon. There was a time when identity of one's self with the body was repudiated and oneness established with *Brahma*, the Eternal Reality; whereas now it is considered unnecessary to establish oneness with *Brahma*, and even those who are proceeding on this path are taught to identify themselves with the body. Even great intellectual giants, ascetics and those practising self-control have staked their life and creed for acquiring earthly enjoyments, and people have begun to look upon this as an article of their faith. The inevitable consequence of this sensuality and love of earthly pleasures is the manifestation of fiendish propensities, jealousy, malice, ill-will and vindictiveness, great unrest, and a life of misery under the name of happiness.

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This is amply illustrated by the inner condition of those countries which are richly endowed with objects of earthly enjoyment and material resources and power. But even this condition will have to be observed with the eyes of sages and seers illumined with the light of divine wisdom. Alas ! we have lost these eyes, or at least they have been covered by a membranous coating, which has perverted our vision. Everything belonging to those countries catches our imagination and appeals to our mind, even though it may be a most pernicious thing. The spell they have cast on us is so powerful that we have sold our heart to them as it were. It is due to this that we perceive morality in the immoral practices of those countries, virtue in their vices, patriotism in their selfishness, evolution in their degeneration, righteousness in their unrighteous dealings and progress in their retrogression, and are blindly trying to propagate their standards.

To seek for happiness where there is none is as preposterous as to knock about in a sandy desert in quest of water. Bhagavān Śrī Kṛṣṇa has called this world transient (अनित्य) and joyless (असुख), nay, an abode of misery (दुःखालय) and non-eternal (अशाश्वत), and has further enjoined us to withdraw our mind from every object of the world by perceiving therein the "pain and evil" of "birth and death, old age and sickness". He has

defined disinterested action as playing the part allotted to us by God, the All-wise Manager of the state of this universe, after cultivating dispassion as indicated above. We simply say that we are ready to fight and die in obedience to the commandments of the Lord; but none of us is prepared to give up the craving for sense-enjoyments and cultivate dispassion. The consequence is that in place of disinterested work we are performing prohibited actions (विकर्म), nay, even sinful acts. Actions prompted by the craving for sense-enjoyments and the feelings of partiality and aversion and vitiated by mendacity, duplicity and a disposition to harm others, cannot but be sinful. Sinful acts are bound to result in pain, of which we are having full quota. The wonder and pity of the whole thing is that we are doing arbitrary things while swearing by the *Gītā*.

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Whatever is happening to-day mostly does not come under the definition of *Jñāna* (wisdom), disinterested action or *Bhakti* (Devotion). The main obstacle on the path of Knowledge is the feeling that 'I am the body', which is being strengthened all the more. The chief stumbling-block on the path of Disinterested Action is selfishness, for fostering which each sect and party is organizing itself strongly. And the principal hindrance on the path of Devotion is incompleteness of surrender or absence of full resignation to the Lord, which is quite obvious. A truly wise man, a truly unselfish worker and a true devotee can never resort to fraudulence, duplicity, hypocrisy, lying, wrong-doing, injuring others and so on.

For one who treads the path of Knowledge it is essential to give up the feeling of identity with one's body. For him the Self is as distinct from the body as the latter is from other bodies. Once we attain this state, *i. e.*, are rid of the feeling of oneness with the body, we can no longer commit sins. Similarly, as soon as we have renounced selfishness, our actions, which then become quite disinterested and are performed for the sake of God, can never be sinful. And in Devotion one resigns himself completely to the will of God and in such a condition evil propensities drop of their own accord. It is sheer folly to seek for Knowledge, Disinterested Action or Devotion where immoral practices are being indulged in, where prohibited actions and sins are being resorted to.

It is essential to dispel this delusion. But how to do it ? Our knowledge has been shrouded by the darkness of sensuality, which is a child of ignorance, and efforts are incessantly made to make this darkness denser still. It is this darkness which is being called the light of wisdom. Human reason has been perverted like the sight of an owl or a bat. Just as these creatures perceive darkness during the daytime and light at night, even so we are mistaking darkness for light to-day. Hence it is that, "regarding the gratification of desires as the highest goal" and "held in bondage by hundreds of ties of expectation", we are engaged in "obtaining by unlawful means hoards of wealth for sensual enjoyments." We are in the grip of infatuation. Pride has made us blind. Avarice has changed our outlook.

Arrogance has driven us mad. That is why, "having recourse to egoism, physical strength, insolence, lust and wrath" we have begun to hate God Himself, who is present in all beings alike. What can these devilish propensities lead to, if not to hellish tortures and the lowest depths of degradation ?

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Now, what is the remedy for all this? WORSHIP OF GOD. Those who have the least faith in God should sincerely and devoutly pray to Him, beseeching Him to change the minds of all. Let them reinstate faith in God, which is fast disappearing, through their noble conduct and true devotion to God. Let them revive the withering plant of piety by nourishing it with the tears of true dependence on God. Let them repose faith in the words of trustworthy persons and cease to regard the sages and seers of yore as deluded persons. Let them equip their lives with austerities and self-control and take refuge in Divine Grace. Let them adore the blessed feet of the Lord with unflinching faith and supreme devotion and repeat His sacred name.

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Man should calmly consider that all earthly enjoyments are ephemeral and evanescent like a flash of lightning. The body has been compared to an unbaked earthen jar which gives way even at the slightest shock. Hence we should withdraw our minds from sense-enjoyments and fix our love on God. Let us engage in all worldly activities for the sake of the world. It matters little if we have to renounce the world for the sake of the Lord, but in no case should we forsake Him for the sake of the world. If one resolves like that, it will no longer be necessary for him to renounce the world. For the whole world is after all throbbing with His presence.

'हरिरेव जगज्जगदेव हरिः ।'

"The Lord is the universe and the universe is He."

"Siva"

A Peep into the Illustrations.

1. Tārā's Lamentation.

The picture depicts a scene of the *Rāmāyaṇa*. After the death of the Monkey-King Bāli, his wife Tārā was much sorrow-stricken and wept bitterly. Śrī Rāmachandraji is consoling her and speaking to her on the transitoriness of the earthly life. He also told that men should lead Dharmic life, otherwise they are sure to reap the bitter fruits of their evil actions.

2. Śrī Rāma and Śabarī.

Śabarī was a very sincere devotee of Bhagavān Śrī Rāmachandra, the great *Avatār*. Although she was born of very humble parents and was not learned or rich, yet Śrī Rāmachandra blessed her by accepting her offering of wild plums, simply on account of her devotion and love for the Lord. This teaches that the Lord is approchable by all without any distinction of high or low, rich or poor. This picture shows her washing the feet of the Lord.

Revel with the Soul.

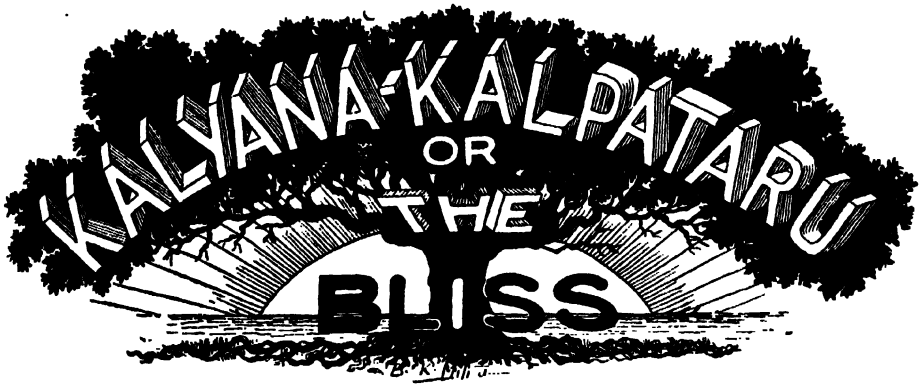
There sat I eying the birds and trees
And all the crossing ripplings on the lake,
When a spritely eagle, springing up,
Soared so high and high above the sky,
Tearing thro' the gray and crimson clouds,
Fairly faded into a filmy dot.
The stalwart trees were standing round the lawn:
No breath of air to stir their speechless leaves;
Planted on a wet and purple rock,
There stood a snowy stork in drowsy dreams,
Thirsting for a daring fish or crab,
Like a statue mute and motionless.
The sun was lost amidst the western hills;
An airless stillness silenced all the world.
The crimson clouds that lingered in the west
Sent all the airy songsters back to rest.
Then blew the wind, bearing the distant tolls,
And poured in my entranced ears these fragrant words:
"O the sun is gone! So wake and pray
To the Mighty Master of all the worlds and skies!"
Then gazed I gaily at the twinkling vast!
The moon was melting down in silver-streams!
Thought I, "Eternal are these endless skies;
They alter not their shape nor hue nor size.
Sun, moon and stars do move beyond the clouds,
Lightning, rains, and storms and thunderblasts
And all these passing dangers stain them not.
So in the bright and lovely Nature's eyes
Alone my humble homely solace lies."
Duller grew the dumb and drowsy night
And, as I musing sat beneath the moon,
My trembling soul within did whisper low,
"Wake! and walk down homeward back to bed."
"Farewell!" said I to all the stars and skies
And to the shining liquid-silver lake;
As Slumber's voice grumbled in my head,
I left the wakeful lake and sought my bed.

—Samananda.



Sri Chaitanya in ecstasy.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of Spiritual ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

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यस्तूर्णनाभ इव तन्तुभिः प्रधानजैः स्वभावतः ।
देव एकः स्वमावृणोति स नो दधातु ब्रह्माव्ययम् ॥

Just as a spider envelops itself with fibres emanating from its own body, so does the One God bring forth the world-substance from out of His own Being and covers Himself therewith.

(*Śvetāśvataropaniṣad VI. 10*)

Bhagavan Sri Sankara on God, the Soul and the Universe.

By His Holiness Jagadguru Sri Sankaracharya of Puri.

(Continued from the previous number)

WHAT REALLY AILS US

And this analysis of our subject not merely throws light on our real nature and goal but also leads us naturally on to and throws splendid light on our Disease and its cure, too. For the Adwaita Siddhānta (Monistic Doctrine) tells us that the world is nothing in itself but only as *we* ourselves create it. It is we that make it or mar it. The nature of the soul and the mind being understood, all we have now to do is to catch hold of the latter, clip its wings, check its wayward and fickle tastes and tendencies, attune it to the former and turn it theretowards. Says the *Smṛti*:—

'मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।'

"The mind is the cause of man's slavery as well as of his emancipation from bondage."

For example, a king may be rolling in wealth and yet may be discontented, while a poor man may be not only contented but in positive peace, happiness and joy. What is it that makes the difference ? It surely cannot be the external things that make the poor man happy, for he has no such wealth. And if externals can make for happiness, why do we find people living in luxury and yet in sorrow ? The modern tendency is to create and supply lots of really unrequired things and they say, *the supply creates the demand, i. e.*, they seek to multiply "wants" artificially. This is not right. Because, when you multiply and increase your wants, rest assured, you divide and reduce your happiness. What happens to a numerator when you increase the denominator ? The value of the fraction decreases. As Carlyle beautifully points out (in his "Sartor Resortus"), the value of a fraction increases not so much by increasing its numerator as by decreasing its denominator. But we are going on multiplying our wants; and the result is, we are suffering. It is thus our own mental conceptions of the needs of life and our standard of happiness that are responsible for all the trouble. Similarly, how is it that the same man who was once living quite comfortably on Rs. 50 a month and rises to a position wherein he earns Rs. 1000 a month, retires on a pension of Rs. 500 a month and finds it difficult—nay, impossible,—to live thereon in comfort and positively suffers ? It is because the mind has accustomed itself to a certain artificial standard and goes on pestering him therefor. The fewer our wants, the greater our happiness. If we adopt the principle of Plain Living and High Thinking, we shall be more happy. When a thing is expected and there is a disappointment, suffering ensues; but if, while hoping for the best, we are prepared for the worst, there is no disappointment and no resultant suffering. All this merely illustrates the effect of our own *mind* on and its responsibility for our happiness and misery.

To take another instance,—suppose a father living in Madras has a son living in Bombay and earning Rs. 500 a month, and that son dies; but the news is not communicated to the father. He goes on joyfully with the idea of his son being

hale and well and wealthy: and it is only when he comes to hear of the lad's death that he begins to suffer. Or again, suppose the newspapers announce that such and such a person has died and suppose the newspaper report is incorrect and the son is really alive. You find the father suffering because he has got the *idea* into his head that his son is dead. So, it is not the *fact* of the son's death or welfare but the father's *idea* (right or wrong) that his boy has expired or is doing well that is really and actually responsible for his sorrow or joy. And this is all that Idealism postulates.

Similarly, when a man abuses you fiercely, his mouth may ache and his body may ache (as the *physical* result of his mind-ache and his mouth-ache); but surely your ear cannot—at any rate, physically—ache, in consequence of all that abuse. And yet, why do you suffer ? Because, in all such cases, your feeling of sorrow is not the physical effect—on your ear—of the physical sounds heard by you but merely of what your *mind* has told you about the *meaning* and implications of his words. And a still worse kind of instance often happens when two persons are talking at a great distance from you and you not merely do not hear them but cannot perhaps understand even a syllable of that language which they are conversing with each other in; and yet you suspect or *imagine* to yourself that they are *perhaps* saying something against you, and straightway you begin to suffer. Thus it is not even what they were actually saying but what your own *mind fancies* that *perhaps* they were talking about you, which really causes your suffering. In fact, it is your own guilty conscience that makes you a coward and a sufferer. Similarly, a thief who sees a policeman coming behind him by the merest chance (without having any suspicion of the man being a thief) jumps to the conclusion that the policeman is coming along to arrest him, perhaps rushes on and attacks the poor unsuspecting policeman or at least tries to flee and thereby perchance excites suspicion, betrays himself and gets arrested. This, too, is an instance of the "guilty conscience" making cowards of us all. The same is the case with absconders from justice, whose life is one perpetual hell because of the ever-present fear of detection and to whom actual arrest often brings real and positive *relief* from incessant torture. Now, all these are things which come from within ourselves: and it is the *mind* that is responsible for them.

THE REAL CURE

If, on the other hand, we learn from the Vedânta what the real nature of our *Atmâ* (Soul) is and what our goal (लक्ष्य) is, if we realize within ourselves that Divine *Ananda-Swarûpa* concealed within us, learn the path of correct meditation (निदिध्यासन) and seek to reach Him straight (just as an arrow reaches its mark and becomes one with it), then Boundless Joy is ours, *now and here*. If we go on thinking about our sorrows and magnifying them, we shall feel them all the more; because, according to what is called भ्रमरकीटन्याय, it is an inexorable Law of nature that what we constantly think about, that we *Realize* and *Become*. This is the practical psychology which modern doctors apply in the sick-room; and this is the secret of Hypnotism and Mesmerism. The old Paurânic episodes tell us that the monsters Hiranyâkṣa, Hiraṇyakaśipu, Râvaṇa, Kumbhakarṇa, Kaṃsa and others saw God face to face at the time of their death. How was this ? It was because, all along, they (अपश्यंस्तन्मयं जगत्) were always thinking about Him by day and dreaming of Him at night, although not out of Love but only out of hatred and fear. But whatever the motive was, they did go on thinking about Him and meditating on Him: and the result was, we are told, that and they actually visualized Him at the last moment of their lives. Of course, there was this inevitable difference that they saw Him only in the shape in which they had

meditated on Him. The *Bhakta* (devotee) always thinks of Him as Bhagavān (the Lord), the Father, the *Guru* (Master) and so on and therefore eventually *sees* Him as such; while those who think about Him as their enemy end by actually *seeing* Him *as* their enemy.

And (form Śrī Kṛṣṇa's बाललीला) we have already seen how even when there is the external light of the noon-day sun of midsummer around you, you may deliberately shut your eyes and refuse to see it; but when there is internal illumination, you can see both internally and externally, because it is, after all, the mind that does everything for you. Get and have that mind under your own control. Always aim at the Goal: and you will surely reach the Goal and achieve perfect success all-round.

And what and where is this grandest of all Goals,—nay, our only true Goal? As we have pointed out already, it is Absolute Oneness with God, the सर्वव्यापी (all-pervading and all-permeating), who is everywhere and therefore within ourselves too. If, thus, Īśwara is both outside of us and inside us, too, what then about this body of ours? It is merely an outer covering or rather sheath of the Soul within. If we realize this fact and (detaching ourselves from our illusions about and consequent slavery to the body, senses and mind) realize the Divine Nature of the Soul within, our success is assured. Such is our lofty objective and such the simple path thereto. What loftier goal can we seek and what simpler means can we imagine?

OBJECTIONS ANSWERED

At this point, you may ask: "Yes, if we are God, *i.e.*, *Sat-Chit-Ananda-Swarūpa*, and if death, ignorance and sorrow are only Upalakṣaṇas which come from extraneous causes—from outside—, why then should we do anything for ourselves? Will not ignorance and unhappiness—like the heat of the hot water—gradually go on decreasing and finally leave us off altogether?" And our answer is this: "Yes, hot water left to itself will certainly cool itself automatically down in due course; but we never said that it will cool down even if it is kept on on the fire. No, on the other hand, it will become hotter still. So also, if the causes that are responsible for unhappy life are kept up and continued, *i.e.*, if the अज्ञान (ignorance) and दुष्कर्म (sins) are to be retained, how will the resultant sorrow and suffering diminish and how can we automatically go back to our मूलस्वरूपभूतब्रह्म of Ineffable and External Bliss?

Hereon you may ask:—"Yes, but, when God alone is Real and all else is false (मिथ्या), why should we distinguish between two मिथ्याs *i.e.* पुण्य and पाप (good and evil), to discard the latter and perform the former?" And the answer is given by the Sanskrit maxim:

'कण्टकं कण्टकेनैव गरेण च यथा गरम्।'

Suppose you have a thorn which has stuck into the sole of your foot and you naturally wish to remove the pain caused by that thorn, how do you remove it? Is it not by means of a needle, pin or another thorn? Will you say that both are thorns and one is as bad as the other? Of course, both are equally thorns; but the difference between them is that one is a pain-giving thorn, while the other is a pain-removing thorn. And similarly, the doctor removes one virulent poison by means of what he tells you is its "antidote" but what is really a still more virulent poison. No doubt, both of them are poisons; but there is this vital difference between the two that the first is a life-killing poison and the antidote is the life-saving poison for you under those particular circumstances. Exactly so here: पाप and पुण्य are no doubt both मिथ्या and equally मिथ्या; but there is this difference between them that the former is that sort of manifestation of मिथ्या which (as the Śāstras declare, and

experience shows) gives pain and causes suffering; while the latter is that kind of manifestation of मिथ्या which (according to the Scriptures and experience, too) gives pleasure and causes joy. If you have no objection to *pain*, you *need* have no objection to *sin*; but, if you *want* pleasure, you must *perform* पुण्य. And, after all, our Śāstras do teach us that, just as after the original thorn is removed by the other thorn both the thorns are thrown away, so, too, after पुण्य has done its work as the antidote to पाप, both must be thrown away.

'उभे पुण्यपापे विधूय'

The next question that may—nay, ought to—be asked by the inquirer is: "Yes, if one commits no further sin at all and thus metaphorically takes away the fire from underneath the water, should not the water, now automatically cool down ? If so, is it not sufficient to say: 'Sin no more' ? Why should श्रवण, मनन and निदिध्यासन (study, investigation and meditation) of the true nature of the Soul and its identity with God be also enjoined as the means to Self-realization and the Joy thereof ?"

The answer to this question is twofold:—

(1) Yes, *if* the fire is removed altogether and for ever, the water *must* cool down: but the time it will take for doing so will depend not on your wishes but on the temperature which it has already been raised to. But if, owing to unbearable thirst, you cannot bear to wait so long and must drink the water earlier, it will not do to say: "Let the water cool down of itself in due course"; you will have to adopt *positive* methods of your own (*i.e.*, pouring it from one vessel to another, keeping it in ice and so on) to *aid* it to cool down sooner. Exactly so here. We have committed lots and lots of पाप, not merely in this birth but also in millions of previous existences; and naturally lots and lots of sorrow, suffering and misery are lying to our account. Now, if *you* are willing and prepared to bide the whole time until all these will have completely exhausted themselves and can go on without committing further sins in the meantime, *we* have no objection. But this you feel to be impossible: and you want to get over the whole thing sooner. If *you* do not feel any pain, sorrow and suffering, *we* do not ask you to undergo any treatment. But the experience of sufferings *is* there; and, so long as the experience is there, the remedy too is necessary. To vary the metaphor, if you see no objectionable reflection in the mirror, you need *not* close your eyes: but so long as you do see the प्रतिबिम्ब and so long as you do not wish to do so, you *will* have to shut your eyes. Just so here. If you *have* no sorrows and are in eternal and perennial Joy, you have already achieved, accomplished and fulfilled your purpose and reached your goal; there is no further श्रवण required for you. But, *if* you suffer and *wish* to be rid of it, then, just as there is *positive* action for cooling down the hot water more speedily, so here, too, you will have to perform the positive action of going through the साधन (*i.e.*, श्रवण, मनन and other means) prescribed for speedily getting over all your accumulated पाप and expediting the advent of मोक्ष (emancipation).

(2) And besides, what *does* the removal of the fire from beneath the heated water really mean, imply and involve ? This question can be answered only by finding out what that fire in this case actually is. The Śāstras say: 'अविद्याकामकर्मभिर्जन्म'; and our experiences too teach us that there are three things which bind us down and are responsible for our coming again and again into these various bodies of ours, wherein under the limitations of our temporary habitation we forget the Divinity of our own real Self. And what are these ? They are (1) Ignorance of our Infinite *Swarūpa* (2) the consequent Desires for this and that

petty thing and (3) the foolish actions which we perform for realizing these desires of ours. The ignorance leads to the wishes, and the wishes to the actions; and, to suffer the results of these deeds, we take birth in different bodies and become bondslaves thereto and to our senses, mind, intellect and the world. So, unless the root cause of bondage (viz., ignorance) goes, our bondage can never cease. In other words, the Fire that we have to remove from the water of Blissful Self-Realization is Ignorance; and until, by श्रवण, मनन and निदिध्यासन we have actually removed that fire of Ignorance, we cannot be said to have removed the metaphorical Fire at all. This should suffice to show why श्रवण and other Sādhanas (means) are really necessary.

THE RESULT

And this is the frame of mind enjoined on us in our worship of God:—

'सोऽहंभावेन पूजयेत् ।'

"Worship Him, absolutely identifying yourself with Him."

Of one who has tuned his mind to this tune, *Srimad Bhāgavata* says:—

'सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः ।
भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥'

"The best devotee of God is he who sees God and himself in all things and sees all things in God and himself."

And, in the *Gitā* the Lord Himself says:—

'वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ।'

"Rarest of the rare is that high-souled one who looks upon all things as Vāsudeva, *i.e.*, the all-pervading Lord."

And, regarding such a person, Yama (the Lord of Death) says to his Myrmidons (the यमदूतs):—

'सकलमिदमहं च वासुदेवः
परमपुमान् परमेश्वरः स एकः ।
इति मतिरचला भवत्यनन्ते
हृदयगते व्रज तान् विहाय दूरात् ॥'

"Those whose minds are concentrated on Him with devotion dwelling in their hearts and with the firm conviction that all this world, themselves and He, the all-pervading one, are ONE; *i.e.*, the Supreme Soul and Supreme Lord of all—leave them at an enormous distance and flee from them (for they have transcended Death and are no longer within your jurisdiction or even mine)."

How this happy consumation is finally achieved, we shall now proceed to and consider.

THE RATIONALE OF IT

When we have reached this stage of ज्ञान (wisdom) and perform only निष्कामकर्म (unselfish action), we do things merely because it is our duty to do them, not because of any attachment to or desire for the fruits of such action. And what is the result? The huge and vast treasures of sin and sorrow earned, accumulated and hoarded up by us in the past drop off. No अविद्या means no काम; no काम means no कर्म; and no कर्म means no जन्म, *i. e.*, the whole cycle of births and deaths is transcended and Emancipation (मोक्ष) obtained.

Yes, new Karma may not arise; but what about past Karmas? And the answer is given by the *Vedānta-Sutra*:

'तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ'

(followed by the next one about पाते तु, etc.), which means that the Jñāni's संचित (or stored up) Karma is burnt out or destroyed, his आगामि (*i. e.*, new) कर्म—being निष्काम (unselfish)—falls off, *i. e.*, does not bring him back to birth; and, as for the प्रारब्ध कर्म (that part of the past कर्म which is responsible for and has already begun to produce its results in this birth), that too falls away, having been worked out

during the present life in the enjoyment (or suffering) of its fruits. And when this happens, the appropriate simile therefor would be the case of a man whose bank-hoardings have perished, whose new earnings are *nil* and whose cash on hand has been spent up, *i. e.*, he has no money left. So, too, the *Jñāni* whose संचित has perished, whose आगामि is *nil* and whose प्रारब्ध has been spent off, has no *Karma* of any sort left to cause him to take birth again. And what happens to him? Say the Vedas:—

'तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्ये।'

"The delay in his reunion with his Divine nature is only till his प्रारब्ध, too, is exhausted." And, that, too, having now been accomplished,

'न तस्य प्राणा उत्क्रामन्ति।'

"His breath does not go out and take him over to any other world (because he has no *Karma* left to work out anywhere." but

'अत्र ब्रह्म समश्नुते।'

(*i. e.*, he becomes one—here—with the All-pervading Almighty God Himself). A worldly illustration will make this clearer. Suppose there is a convict not released but transferred from one jail to another: there is always a *police escort* that takes him over from the former to the latter; but, if he is released altogether, no police escort is sent with him. Similarly, when the *Jiva* (the Individual Soul) is not released from bondage but has to go from one body-prison to another, the *breath* (like the police escort) accompanies him thither; but when he is liberated altogether, the breath does not accompany and take him anywhere, because he has no particular place to go to but has become one with the Infinite *Paramātmā* Himself.

This is how, if we follow the path prescribed for us by our ancient Maharṣis (Great Seers), we shall go back to where we fell from, *i. e.*, God. We had dropped down to आकाश, वायु, अग्नि, जल, and पृथ्वी; and now, by following अनि विपरीतक्रम (as the great saint Swami Sadāśivendra Saraswati describes it), *i. e.*, in the contrary order to that of our involution), we reach back to our कैवल्य (oneness). This is how the Soul's Evolution becomes complete and we thereby fulfil the lofty purpose of human life in which the grand privilege has been vouchsafed to us to meditate about things, think them out and do the right thing. Other bodies—*e. g.*, of birds, beasts, insects and even angels—are purely भोगक्षेत्र, *i. e.*, therewith we can only do the things that we are bound by our previous *karma* to perform and reap the fruits of past (and present) actions; but the human body is a कर्मक्षेत्र, whereby we not only reap the fruits of our past and present deeds but can also perform new actions which can unlock the portals of मोक्ष (Emancipation), too, for us. This *human body* of ours is therefore the greatest of all privileges conceivable. So, while we have our human existence in this world, let us fix our gaze, rivet our vision and concentrate our attention on the *Paramātmā* (God) hidden within ourselves. If this is done, we are on the right path already and bound to reach our Goal. It is not correct to say that, as we have certain duties to perform and certain things to do in the ordinary affairs of life, therefore we cannot attend to these higher things (because we cannot find the *time* to do them). No, the Vedānta does *not* ask us to discard our duties and come over to this path. On the contrary, it teaches us to perform our duties all the more efficiently and perfectly and, while attending thereto, to concentrate our mind—at the same time—on this side. This is the beauty of it. There was King Janaka who did it: he did not neglect the duties of his kingly office even in one respect; and yet, at the same time, he had his mind concentrated on the *Paramātmā*.

This is the way to realize our oneness with God.

THE WORLD-THEATRE

One more question may be asked: "Yes, but how is this *possible*?" Even granting (according to the analytical teleological and ontological arguments afore-adumbrated and elaborated for proving Idealism) that we are really सत्, चित् and आनन्द and that death, ignorance and sorrow are only superimposed upon us by *Māyā* and so forth, how *can* the *Jñānī*, while actually feeling the physical pains and sufferings from which (thanks to his प्रारब्ध) even he is not exempt, still realize and *feel* the स्वरूपभूत आनन्द (the inherent Divine Bliss) within? And this question *must* be answered, because on its satisfactory answer depends the doctrine of जीवन्मुक्ति (*i. e.*, the Bliss of the Liberated Soul, while still here below). विदेहमुक्ति (Bliss after death) is easy enough to postulate: but Bliss here and now—in the very midst of all our pains and turmoils, trials and tribulations—is a harder nut to crack: and this therefore *must* be done well, the answer is given by Śrī Vidyāraṇya in his *Pañchdaśī* as follows:—

'मार्गे गन्त्रोर्द्वयोः श्रान्तौ समायामप्यदूरताम् ।
जानन् धैर्याद्द्रुतं गच्छत्यन्यस्तिष्ठति दीनधीः॥'

"Of two travellers who are equally footsore and utterly done up, that one who knows that the end of the journey is near, picks up courage, endures his fatigue and pushes on (to reach home and find there a haven of rest where he can stretch his limbs, sleep out his exhaustion and recuperate); but the other one—not knowing the nearness of his destination and imagining that he has an infinitely long journey still before him—breaks down in despair, refuses to move further and dies in misery!"

To elucidate this point more clearly, let us imagine ourselves going to see a theatrical performance where, say, the story of Bhagavān Śrī Rāma is being enacted; and suppose we see there the spectacle of His consort Bhagavatī Sītā Devī (whom we Sanātanadharmī Hindus revere and adore as the World-Mother) being threatened by the monster Rāvaṇa and weeping bitterly. How is it that we can go on quietly enjoying the scene and, in case the person playing the part of Rāvaṇa plays his part with expert skill, how *can* we even cry "*Encore, Encore*"? And, alongside of that picture of ourselves, consider this second picture, wherein we see a ruffian in the streets trying to lay his defiling hands on a woman (hitherto absolutely unknown to us) with intent to outrage her modesty and wherein we rush forth forthwith upon the fellow in a tremendous fury, and chastise him severely—nay, within an inch of his life. In both cases, the evidence given by our eyes, ears and other senses is exactly the same, *i.e.*, that a ruffian is seeking to injure a helpless woman: and the only factor that may—and ordinarily must—cause a difference in the attitude of the onlooker is that Sītājī is our beloved Mother, while the other woman is an utter stranger. And yet, what a contrary result is there that we do not resent, and do nothing to check, the outrage on the former, but are furious about the latter. What is the reason for these seemingly unnatural attitudes and activities of ours? Is it not that, in the former case, although all your *senses* do tell you that Rāvaṇa is threatening and Sītādevī is sobbing and so on, yet, you *know*—in your mind and in your heart—that the persons before you are *not* Rāvaṇa and Sītā but so-and-so and so-and-so (who are perhaps your own maternal uncle and your younger brother respectively, the latter not being even a girl in reality) and, knowing this *beforehand*, you deliberately purchased a ticket for seeing the show and are actually enjoying it, whereas, in the second case, you *believe* the evidence of your senses and think the two persons to be a real ruffian and a real woman in deadly terror of him. In other

words, your feelings and resultant actions are dependent not on what, on the seeming evidence of your senses, you seem to see and hear but on whether or not you *imagine* the thing seen by you to be truly what it seems to be. Now, let us apply this illustration to the case of the Realist and the Vedāntī and see what follows. Both may—on the evidence of the physical senses—*seem* to see and hear the same sights and the same sound: and yet there is this vital, radical and fundamental difference between the two that the Dwaitī (the Realist) *thinks* all his pains and sufferings to be *real* and therefore becomes a prey to dejection and despair, while the Adwaitī (the *practical* Vedāntī) *knows* all his pains and sorrows to be मिथ्या (just like the Rāvaṇa and the Sītā Devī of the drama) and can therefore—in spite of the evidence of his own physical senses to the contrary—remain unperturbed, nay, positively cheerful and joyous.

THE RĀSA-LĪLĀ

What the real position is between God and the Soul and how it all works itself out, is beautifully taught to us in the celebrated *Rāsalīlā* of the Lord Śrī Kṛṣṇa, which has generally been misunderstood, misrepresented and mischievously vilified by thousands of interested or designing persons and ignorant people, but which is the grandest of grand expositions, in reality, of the great and eternal Cosmic Dance which Almighty God is ever dancing with the world, "The Song of Solomon" (of the Bible) may be described as nothing but a faint shadow of a dim reflection of a single small ray out of a huge pencil of rays emanating from the mighty Sun of *Rāsa Līlā* (of *Śrīmad-Bhāgavata*). We need not go into a full, detailed and elaborate analysis of the रासपञ्चक but shall merely content ourselves with giving the barest gist of it here. It portrays before our imaginations—in the most picturesque manner conceivable—the basic Truth as to how God and Cosmos carry on their interrelationship. You have the Lord's Dance thus described:—

'अङ्गनामङ्गनामन्तरा माधवो
माधवं माधवं चान्तरेणाङ्गना ।
इत्थमाकल्पिते मण्डले मध्यगः
संजगौ वेणुना देवकीनन्दनः ॥'

The रासमण्डल (dancing ring or circle) consists of the Lord and the innumerable Jīvas (individual souls) constituting the universe (and allegorically described as Gopīs, to symbolize the relationship of husband and wife that ought to be felt and realized between God and every soul). On each side of each girl in that circle and in the centre of the circle, too, there is the Lord dancing and playing, on His flute, the *Music of the Spheres*. Well, this teaches us that, while the souls—the manifestations—are infinite in number, the Lord Himself is one: and all around you (to the sides, in front and so on) you have to realize and *visualize* Him (as the Gopīs did). Now, the story proceeds further and narrates that, while the play

'यथार्भकः स्वप्रतिबिम्बविभ्रमः ।'

(quoted and explained already) is going on apace, the Gopīs develop *ahaṅkāra* (pride, vanity and self-importance in the petty sense of the term). And Lo; the Lord, whom they had all been singing, dancings and playing joyously with,

'प्रशमाय प्रसादाय तत्रैवान्तरधीयत ।'

(*i. e.*, disappears suddenly and altogether). Thereupon, cast into the deepest depths of dejection and despair, they search long and laboriously for Him in all directions but see only darkness all around. And then, retiring from their fruitless *external* search for Him and gradually forgetting themselves altogether in absolute self-surrender to Him, they reach the stage.

'तन्मनस्कास्तदालापास्तद्विचेष्टास्तदात्मिकाः ।'

(*i. e.*, all their thoughts are concentrated on Him, all their talk is of Him and all their actions are echoes of Him: and thus, losing even the consciousness of their separate physical identity, they become merged into and one with Him). And, then, what happens ?

'तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः ।'

He reappears smiling, amidst them and all around them, here, there and everywhere as before, and resumes His Ecstatic Song and Dance of Universal and Eternal Cosmic Joy ineffable. The moral of the Episode is so clear, plain, simple and obvious that he who runs may read. If and when अहंकार comes up, the Vision of God all around us disappears and sheer darkness engulfs us; and, when we cast off our petty Ahankāras and merge ourselves into Him in perfect self-surrender, we see Him everywhere around us and within ourselves and sing and dance our lives through in one continuous all-glorious Song and Dance of Ecstatic Illumination, Joy and Bliss. In other words, *Nara* (Man) has become—while still in the flesh, here below—and stays for ever, Nārāyaṇa (God). Once again, let us ask, what higher goal can there be than this of oneness with God: and what simpler path thereto can there be than this that has been expounded by the Vedānta ?

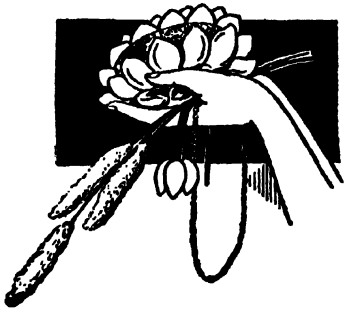
CONCLUSION

Such, then, is the Vedānta and such its sublime teachings as to our Goal, the Path thereto and so forth. These sublime teachings of the Vedānta were analysed and condensed (about a myriad years ago)—into the form of Sūtras or Aphorisms by Maharṣi Vedavyāsa; and Bhagavān Ādi Śankarāchārya, who incarnated about 2500 years ago to bring illlumination to the ignorant minds in Kaliyuga (the present Iron Age), elucidated the meaning of Maharṣi Vedavyāsa's Brahma-Sūtras (Vedānta aphorisms), the Upaniṣads, the Gītā, etc., in his monumental Bhāṣyas (Expositions) thereof.

To Him therefore, the great Master of us all, let us conclude with our heart's tribute and homage:—

उद्धारार्थं मुमुक्षोररचिषत पुरा ब्रह्मसूत्राणि यानि
कृष्णद्वैपायनेन श्रुतिपरमतिनाम्नायशीर्षार्थवक्त्रा ।
कृत्वा भाष्यं तदीयं निखिलबुधनुतं गूढतत्त्वोपदेष्टा
निर्द्वैतानन्ददायी भुवि जयति सदा शङ्करो देशिकेन्द्रः ॥

॥ ओं तत्सत् ॥



Necessity of Dharma.

By Jayadayal Goyandka.

The unanimous verdict of the Vedas, Śāstras and the Purāṇas is that the universe rests on DHARMA (the Divine Law or Religious Consciousness), that *Dharma* alone fulfils human life, that *Dharma* alone guards man against sins and ushers him into a higher life; nay, it is *Dharma* alone which enables the soul to cross the great ocean of pain in this as well as the next world, both of which are full of woes. This is also corroborated by the utterances of saints and godly men as well as by the conduct of great men. The authors of Hindu Śāstras and Hindu saints have proclaimed this truth with great emphasis, while other nationalities, too, have always accorded a high place to religion. All of them have recognized their strength in *Dharma* alone. So far it has been held in all quarters that without *Dharma* a man's life is reduced to the life of a beast. But of late a new current of thought has set in in the world. Whereas in the past *Dharma* was regarded as one of the principal means of edifying our life, some people have now begun to look upon it as a cause of our degeneration.

Some years ago it was published in certain newspapers that, pressed by the Anti-God Society of Russia, the Soviet Union issued a proclamation forbidding its members to join any religious function. Prior to this we had never heard of God being thus tabooed by ordinance. Of course, in Purāṇas we come across instances of such open defiance of God by Demon Kings like Hiraṇyakaśipu, who persecuted his own child, Prahlāda, for the latter's devotion to Śrī Hari. Even in the kingdom of Rāvaṇa, whose rule has become synonymous with a rule of terror, perhaps there was no such ordinance against belief in God. Otherwise how could a God-loving soul like Vibhīṣaṇa live in that kingdom ! True, from time immemorial there have been people who have denied the existence of God; but they, too, never denounced *Dharma*. The greatest unbelievers have espoused the cause of righteousness and respected the laws of morality even with a view to making the world happy. The conception of *Dharma* might have differed with the different people at different times, but the canons of *Dharma* have been followed in every country and by the people of every nationality.

This anti-religious movement is not progressing in Russia alone but the seeds of it have been sown even in other parts of Europe, as well as in America, Asia and Africa and among Christians, Buddhists and Mohammedans alike. What is to be regretted all the more is the fact that even in our own country, which has always regarded religion as its very life, some people, who are ignorant about the true nature of God and Religion, have begun to allege that "*Dharma* alone has brought about our ruin, that it is *Dharma* which

has robbed the country of its independence and made us a subject nation, and that *Dharma* and *Dharma* alone is the main obstacle on the path of our all-round progress." Those who profess and believe like that look upon all believers in God and Religion as deluded fools. They are not able to realize their own mistake and it is rather difficult for them to do so; for, when a man begins to look upon himself as the wisest and most learned of all, he does not appreciate even the best advice, offered to him by anyone else, which is conflicting with his own views. One cannot say what will be the result of this anti-religious movement, although scriptural evidence as well as inference and reasoning lead us to conclude that this will land the country into a great woe. A man who does not recognize any *Dharma* becomes licentious and as the number of such men increases the fire of hatred and animosity blazes forth, and the result is universal suffering.

Dharma alone makes a man self-controlled, couragious, forbearing, heroic, dutiful, and a master of his senses. *Dharma* alone teaches us the virtues of compassion, harmlessness, forgiveness, commiseration, service, truthfulness and continence.

Lord Manu has recognized ten essential characteristics of *Dharma*, viz., fortitude, forgiveness, self-control, abstaining from theft, purity of mind and body, mastery of the senses, a pure intellect, wisdom, truthfulness and absence of wrath.*

* धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

In the *Mahābhārata* it is said:—

"Absence of enmity with all creatures, in thought, language and deed, compassion on all, and charity—these constitute the eternal *Dharma* of the virtuous."*

The *Padmapurāṇa* has enumerated the following fundamental principles of *Dharma*, viz., continence, truthfulness, performance of the five daily sacrifices (पञ्च महायज्ञ),† charity, practice of self-restraint, forgiveness, harmlessness, tranquillity and non-thieving.‡

Now, is it possible for any nation or individual to be happy or progressive, who is a slave to mind and senses, lacking in intellect and wisdom, devoid of truth and forgiveness, impure in mind, speech, and body, given to bloody acts, lacking in peace of mind, not practising charity, and given to usurping other's property ? Is it not absolutely necessary for every nation or individual seeking advancement to possess these essential characteristics of *Dharma* ? Can a nation

* अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।
अनुग्रहश्च दानं च सतां धर्मः सनातनः ॥

† The five daily sacrifices are देवयज्ञ (oblations to gods), ऋषियज्ञ (worship of the ancient sages and seers), पितृयज्ञ (libations of food and water to the manes or departed souls), मनुष्ययज्ञ (offering food to human beings who are in need of it) and भूतयज्ञ (offering food to other creatures).

‡ ब्रह्मचर्येण सत्येन मखपञ्चकवर्तनैः ।
दानेन नियमैश्चापि क्षान्त्या शौचेन वल्लभ ॥
अहिंसया सुशान्त्या च अस्तेयेनापि वर्तनैः ।
एतैर्दशभिरङ्गैस्तु धर्ममेव प्रपूरयेत् ॥

lacking in these fundamentals of *Dharma* prosper in the world? Let those who seek to destroy all trace of religion, consider this question calmly as well as seriously and impartially only once and they will come to realize that *Dharma* is our sole companion and helpmate in this as well as the next world, that *Dharma* alone transports a man from the region of pain to the abode of bliss, from unreality to reality, and illumines our gloomy hearts. *Dharma* alone helps us in building character. *Dharma* alone can enable us to conquer the forces of unrighteousness. *Dharma* alone can eradicate wrongs and become instrumental in establishing a rule of righteousness. The celebrated Pāṇḍavas possessed more of righteousness than of man-power; that is why they came out victorious. It was repudiation of *Dharma*, which brought about the downfall of Rāvaṇa even though he was very powerful and owned a huge and finely equipped army. It was repudiation of *Dharma* again, which brought Kaṃsa into disrepute and precipitated his death.

The names of Maharana Pratap and Chhatrapati Sivaji have been immortalized in the history of this country simply for their upholding the banner of *Dharma*. It was for the sake of *Dharma* that the brave sons of Guru Gobind Singh cheerfully agreed to have themselves piled on a wall. It was to vindicate the cause of *Dharma* that Mira Bai quaffed poison. It was for *Dharma* alone that Jesus mounted the cross. It was for *Dharma* and *Dharma* alone that the Lord Buddha emaciated his body by penance. It was with a view to setting up a lofty ideal of *Dharma* that King Yudhiṣṭhira declined to visit the blissful heaven without taking his faithful dog with him. That is why their names are still remembered with reverence, although they cast off their mortal frames hundreds and thousands years ago. If *Dharma* is lost, everything is lost. If *Dharma* leaves us bag and baggage, it will become easier for evil-minded people to loot others' property and kidnap others' wives, to persecute the poor and to do whatever they like. The very idea of a world without *Dharma* is shocking to a thoughtful mind.

Hence those who have some regard for *Dharma* should gird up their loins to do all they can for the preservation of *Dharma*. They should apply themselves to the task of propagating religious literature, broadcasting pure ideas of *Dharma* and investigating and preaching the subtle truths of *Dharma*. At the same time they should gather such moral strength by practising *Dharma* that they may be able successfully to stem the tide of this anti-religious movement. Our Sanātana Dharma has no quarrel with other religions. The *Mahābhārata* says:—

"That *Dharma* which is in conflict with another is *Kudharma* (bad religion). True *Dharma* is that which does not oppose any other religion."*

We wonder how does the question arise of abandoning such a universal *Dharma*. In this connection we should

* धर्मं यो बाधते धर्मो न स धर्मः कुधर्मकः ।
अविरोधात् यो धर्मः स धर्मः सत्यविक्रम ॥

remember the following memorable words of Lord Manu:—

"Neither one's parents nor one's son, wife or other relations stand him in good stead in the life beyond death. *Dharma* alone stands by him there. One's relatives leave his dead body like a log of wood or a clod of earth on the ground and come away to their homes; *Dharma* alone accompanies him after death. One should therefore gradually accumulate merit day by day to serve him in the next world. With *Dharma* by his side one crosses over even the insurmountable barrier of darkness."*

The Vision of World-Spirit.

By K. C. Varadachari, M. A., Ph. D.

By far the most important concern of Mysticism is to inform the secret harmony of existence. Whether it concerns itself with the future of mankind, which is to be the Kingdom of God or Happiness, and the Utopia of Seers and Philosophers, or with the immediate Present with all its appalling contradictions and disconcerting diversity, it is none the less a harmony that it affirms. Mystic consciousness affirms a cosmic unity. In its highest flights as well as in its acutest descents into experience, it seeks to gain an insight into the relation between the apparently contradicting harmonies of the Eternal Duality.

The Form of Eternal, which comprises all things and is in a state of dynamic equilibrium, is something difficult to perceive. Especially hard it is to apprehend the Glorious form of harmony in the changing order. Mystics as a rule brush away the immediate and turn to the distant and the transcendental. It is only a Bruno that is able to affirm once in a while that the transcendental Form is also the dynamic form of Change.

Plato held the highest Form of Reality to be the Form of Beauty, that utterly transcendental Form whose pale and distorting reflection is this world of change and process. The Sachchidānanda Form of Brahma is beyond description. From it our minds recede frightened and baffled: our eyes recoil, unable to stand its flaming luminosity. Its very definiteness of Being leads to our nebulous apprehension. The Absolute of Vedānta includes everything in Its being. It is *sarva*, all. There is a sense in which Spinoza, the 'God-intoxicated Man', and certain philosophical idealists include every finite entity in the eternal Form of the Absolute or Substance.

* नामुत्र हि सहायार्थं पिता माता च तिष्ठतः । न पुत्रदारा न ज्ञातिर्धर्मस्तिष्ठति केवलः ॥
मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ । विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥
तस्माद्धर्मं सहायार्थं नित्यं सञ्चिनुयाच्छनैः । धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥

(*Manusmṛti IV.*)

The Idealists even seem to accept the Stoic paradox that imperfections go to make up perfection *sub specie eterni*. Tennyson, the mystic poet, is their master-representative. The 'flower in the crannied wall', the events, facts, and persons we meet every day, and even find disgusting and revolting to our moral sense and sense of beauty, are all included in this Final Form. In the context of the Eternal and Final Form they lose their revolting and disgusting nature. They are transformed by their relationship. They fit into the mosaic of the eternal, add to it excellence and even artistry. Not in this sense, however, does the mystic understand his vision or intuition. His vision is too powerful to permit this immediate and facile solution on the basis of a hope that *somehow* in the Eternal or else through the speculum of the Eternal, we shall find them in harmony. His view is not so easy as that. His soul is all ablaze with the final possibility of utter union. To stop short and contemplate that final destiny merely will not do for him. He alternates therefore from one experience of unity to another, soars and surrenders by turns.

There is only one description of the Vision of the Universal Spirit in the history of Revelation—the *Viśwarūpa-sandarśana* of Arjuna. Its meaning, its contextual reality, its purpose are unique even for a mystic's vision. It is the vision of the Process. It is not the Future and the Transcendental goal that is revealed here. In one grand and sweeping vision are gathered, as the various-coloured undulations of waves on the Oceanic bosom, as the manifold contours of valleys, lakes, and streams, blue mountains, waving trees and dancing grass into one broad landscape, the entire world of diverse and conflicting events. This indeed is a synthesis, a Form pulsating with vital force, beholding which the heart and mind reel and are oppressively gripped by the exuberance of excitement. All the previous associations of mind and the relations of heart and habits of conduct are shattered and laid down to ashes. Life, which laboriously and purposefully built up the order of existence, itself helps their destruction. This is the Vision of Life in Action. This vision is the culmination and the summit of our understanding that seeks to go beyond its speculative nature. It is understanding itself driving towards its transcendence. And it is one of the fundamental laws of evolution and existence to transcend itself at every stage. This is the most valuable reason for the law of infinite progress. Understanding transcending itself arrives at the Vision. Vision no less than understanding interprets the order of existence and its unity.

The vision of Arjuna is a supreme synopsis of the world as it existed then. The entire hierarchy of beings are within it. It may be claimed by zealous exponents of the *Gītā* to be a symbolic figure of the psychical and physical forces in the human body or field, *kṣetra*. But let us take it in its definiteness. It is not the utopian dream of philosophers and prophets, the vision of the harmoniously-knitted world of souls, nor is it the socialist's and anarchist's world of free individuals, unrestrained and yet peacefully living in one community of service,

On the other hand, it is the vision of the perpetual movement of forms and names: it is a revelation of Time and change. It is more, it is the unique present exposed in one awe-inspiring and wondrous fullness on a single canvass. Idealists and poets revelled in the Peace, and auspicious grandeur of their Absolute. Vāmdeva, Jesus, Moses, and Mohammed saw the glorious form of benevolence and splendid kindness of the Transcendent. Buddha saw the world as Kapila did,—as the furnace of existence, a terrible and sorrowful procession. The Vision of Arjuna is neither the former nor the latter. It is fearful, soul-quaking, and yet behind it all there is the touch of a compelling unity, the call of fascination that kindles love. It does not promise a future: it does not intimate the final order of the society at all on which man can peg his hopes and work for even now. It shows a present painful, sickening gloom, unfolding intimations of the impending doom of the present forms and names, in short, a *pralaya*. We witness an Armageddon, not the Kingdom of God. Yet the strange fact is that it too, is a synthesis, more truly a reality than the future. This, too, is a synoptic survey. It, too, follows the strict laws of harmony. Though this is hard to accept, it is at least most exalting to see it present the whole. It does not just reveal the unity of man and God as in the personal experiences of a Gouranga, Bijoy Goswami, or the South Indian Alwars, and Christian mystics; it is more. It takes altogether a vaster sweep.

In what sense can this inspiring and terrific vision be a synthesis? A synthesis is firstly a grouping into an order, a form. This ordering of manifold facts and generalizations should be governed by the principle of non-self-contradiction. The scientist aims at evolving into an order the chaotic mass of events by first defining the nature of the events or facts. If facts are not real, are not tested, and the generalizations unverified, any construction based on them would be from the very beginning vitiated. There is a necessity imposed on reason to distinguish between real facts, imaginations, superstitions and fictions. Ancient cosmogony suffers not a little from this initial non-distinction. Modern cosmogony is a synthesis based on proven facts and laws. Any one who reads the Mysterious Universe of Sir Jeans and the audacious speculations of Prof. Eddington regarding the nature of the world at once becomes conscious of a remarkable movement and the terrible destiny in store for Humanity and the Universe. The synthesis of facts has helped in establishing the truth of the Devouring order of the world. The "Free Man's" vision as Bertrand Russell has beautifully described is something that is not dissimilar to the vision of the *Gītā*. Some millions of years hence, the Sun would fade away, become a dark sphere, disintegration is bound to set in on the earth already cooled terribly, the entire solar system may even be pulverized into energy-particles The law of transcendence operates here also. Man is bound to be dazzled by such a future, and hang helplessly on to life here. In the interim he can only try to live to the best of his ability without conflict with his neighbours. Buddha's love of all peoples, peace and service is

our only refuge. Science, then, in its speculative adventure and theoretical affirmations based on proven facts, and the vision of Arjuna, that grimly presents the catastrophe even now in the process of being accomplished, are agreed about the Devouring order of nature. Everything is caught up in the process of Time. All the warriors, all the titans are in the act of being caught between the teeth of time. Faintly flickers the Sun, and pale, as if afraid of its life, is the Moon. Gods even are afraid, for no one is permanent. Seers pray for comfort and refuge. The symbology is different, is anthropomorphic, is mythological. All the same the truth intimated is only one. The difference between the scientific description and this lies in the one being intuition and the other a speculation. But both are fascinating.

Impinging with peculiar fierceness, dazzling the wit and the senses, the intuitive vision is made amenable to the meaning that the new grouping of facts grants. A copernical evolution in our mental organization, ending in a supreme realization and action, results. The order of the world does not change. It did not change for Arjuna. The components of the world are only regrouped by the percipient into a new harmony. A new significance emerges into clearer light leading to a new attitude. There is the vision of the struggle for tracendence. Every individual is in the birth throes of the future order. Even death is the way to life, greater life. Life is in itself the truth of trnsanscendence. The present is sacrificed for the sake of life which is the Future. But the Future is, in the vision of Arjuna, all along not prominent; in fact it is almost absent. It is just the destruction of the unwanted, and apparently of the sinful beings who upheld the past order that is shewn. There is not enclosed within the vision the least fold of the great future. That seems to be far ahead. It is only faintly suggested by Śrī Kṛṣṇa. The cinematograph does not reel off into the distance and to the end of time. It does not behave like the ingenious machine of H. G. Wells taking us in a split second into the far dim future of mankind. It is not a prophetic vision.

There is in this vision the overpowering and solid realization of the unity amidst the diversity of events and strife of men and gods. There is a towering perception of the organic relationship between the several things and beings leading to the recognition of value of all. There is a stupendous experience of radiation of power and purpose through the individuals who are called upon to assist the order of progressive harmony or, shall we say, the *Līlā*. The terror incident on the supreme vision is a terror that few could stand up to. Not until one ceases to fear can one be the instrument of divine power. It is not enough to love, it is necessary to be brave.

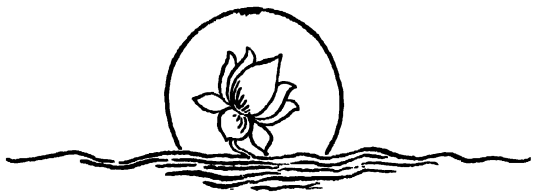
This indeed is the vision of the actual world situation. The future is not shewn as we said, lest it be a promise of the future blessedness that eggs on the present pursuit. The present ought to be sufficient to invite love and divine grace. The future is not a predestined goal, whose form could be now under-

stood and canvassed fully. It can at the most be considered to be a harmonious order, more harmonious and less displaying hatred and sorrow. The Vision of a definite Future would sanction a theory of predestination. But such a vision is not yet vouchsafed to mankind. Every such claim like the revelational cosmologies of Moses or the Bible, or of Mohammed, and the Mythologies of India and Plato is unfortunately belied by the investigations of science. A pre-established harmony to which the world is moving does not permit a creative order. Creation is restricted by fate. Therefore the revelations about the Future are most likely speculations and not really visions. The vision of the *Gītā*, on the other hand, does not hang on the future hope; there is no speculation about it. It does not draw into it the speculated future of Utopian seers. It is unaffected by speculation and seems even to despise it. In so far, then, as it lacks this speculative quality, it shows itself as a vision, as an immediate revelation of the present and its forebodings regarding the future. The absence of any Utopian ideal, the lack of any description of the future order so dear to philosophers and ethical theorists is not a fault of this vision. On the other hand, it is the most powerful evidence for its being most truly, what it claims to be, a vision.

The synthesis implicit in this is dynamic synthesis that is harmonious and therefore good. Because it is yet a devouring order, action on the basis of this vision is bound to be action that is synthetic and incapable of preserving a static equilibrium but of assisting the rebirth. For the true righteousness called for is the righteousness that works towards the harmony and beauty in the present and is capable of unfolding the richness of the present. This is true transcending morality that is an outcome of the vision of the World-Spirit.

There is no noble height that thou canst not climb. Be true to thine ownself, then thou canst not be false to any one. The Secret of highest power is simply the uniting of the outer agencies of expression with the Power that works from within. God's constant word is, "Acknowledge me in all your ways and in the degree that you do this then what is mine is yours."

—*R. W. Trine.*



Vedanta as a Universal Religion.

By Swami Aseshananda.

Most of the religions of the world are based on some personalities. Buddhism, Mahomedanism and Christianity have got the largest following. The votaries of these respective religions contend that their Messenger is the only messenger, their Prophet is the only prophet, and that they themselves are the most chosen people of the Lord. In their maddening zeal they have gone so far as to hold—"Our Teacher will be the World-teacher. All nations must come under his banner if they want to live. He alone can claim to be the redeemer of all souls." History will bear evidence to the fact that the persecution in the name of religion was most hideous, most terribly atrocious. Blood-stained earth, even to-day is grooming in deep agony and piteously wails for relief. If religion is a solace, a comforter, what religion will be capable of assuaging her mortal grief and disburdening her of her heavy load ?

Certainly, not those that cling to personalities and preach doctrine solely to swell up the number. Like the proverbial frog in the well they are known to be sectarian in their outlook and parochial in their views. The only religion that sounds a different note and teaches principles above personalities is the ancient religion of the Hindus—the all-embracing Vedanta. Its key-note is unbounded sympathy. Its doctrine is universal toleration. Most emphatically it denounces narrow-minded bigotry and protests against mean hatefulness. The fundamental tenet of its creed can be stated as follows:—"Whatever religion a man may profess the Lord will accept him. No matter whatever path he may follow, he will ultimately reach the goal. Of course the path must be followed in right earnest with one's eyes open. The Almighty never rejects anybody on account of his faith if he is sincere about it. None is doomed for ever. All are struggling in the paths laid out by one all-compassionate Power. Sooner or later the travellers will reach their destination, for there is not a single way that does not lead to Him." Such a sublime and ennobling religion of vast Catholicity alone can claim to become the Universal Religion of the world directed towards God who exists everywhere and on all sides. Vedānta says—"Call it God or Allah, the Father in Heaven or *Nirvāṇa*, the truth is one, the substance is the same. Jesus and Buddha are mere different names of that single principle which manifests itself at different epochs of history to guide the destiny of man." One incarnation cannot satisfy the needs of all people. One prophet may be sufficient for a single province. For a particular sect one teacher may be quite enough. But to solve the problems of another nation brought up in a different culture and nurtured in a different tradition is not an easy task, and it is sheer mockery to expect that the same teacher will meet the demands of all.

In these days of science and reason no rational soul will accept any creed simply on hearsay. On dogmatic grounds no principle can be established; no religion can be preached. Because a Christ has said so or a Buddha has preached this, therefore it must be obeyed, it must be swallowed without a grain of salt—modern mind will hardly contribute itself to such a dictum. The greatest harm done to human progress was by the fanatical religion of the dogmatic people. They would thrust their opinion on others by fair or foul means. By might alone they would seek to establish their right. They asserted their position and held it by sheer force. Without adducing any reason they wanted categorically to brush aside the logical arguments of the scientists and rational philosophers. Galilo was burnt. Bruno was poisoned to death. With fire and sword the doctrines were preached from one country to another. Like tidal waves the invaders swept over the land and ran massacre wherever they went. Before their tremendous onrush and frenzied fury innumerable lives were swept away. Many glorious monuments were buried under the earth. Under such violent animosities and bitter feelings ranging amongst the followers of different paths, nothing excepting the lofty teachings of Vedānta can serve as a cementing force, a great curative factor in bringing about mutual trust and goodwill. What other philosophy can venture to soften the turbulent hearts and evoke tolerant and sympathetic feeling towards the votaries of an alien faith? As rivers meet in the sea, as streams meandering their course through smooth or rugged ground fall into the ocean, just so various religions springing from different sources ultimately reach the selfsame goal of eternal peace and beatitude. How ennobling how unifying!! Is there any greater thing that India can offer to the progress of the world than her eternal religion? The priceless gift of Vedānta will be of inestimable value in reconciling all religious animosities and bringing all nations together under the banner of love and kinship. No quarrel, no fighting. It gives freedom to every man to follow his individual faith. It believes in expansion, not in conversion. It never asks a Christian to become a Hindu or a Mahomedan to become a Buddhist. The only thing it expects is that a Christian should be a better Christian, and a Mahomedan a better Mahomedan. Its fundamental teaching is that each soul is potentially divine. It is the birth-right of every man to be free. By transcending all limitations and sublimating his little self let each individual manifest his innate divinity. Man must go ahead and stop not till he reaches the highest perfection of undying felicity. If he can once pierce through the veil of ignorance, he is sure to get instinctive consciousness of the omnipotent power that lies embedded in his soul. He need not go to any church or worship in any temple; still he will attain the *Summum bonum* of life if he has faith in himself. Like a roaring lion let him break open the cage and be free. Let him believe that he is the immortal Spirit which no sword can pierce nor death can overtake. With these fiery words Vedānta inspires every human being, no matter what his sect or denomination may be.

Formerly, religion and science were at daggers drawn. They were poles asunder. Now through the co-ordinating link of Vedānta they will meet together in loving sympathy. Science is progressing towards unity. The end of Vedānta is also the same. The world is one cosmic whole. The universe is not divided into fragmentary parts separating one continent from the other, excluding one nation from the rest. An unbroken chain links them all together. Most of the thoughtful scientists of the day are owning allegiance to the Vedantic conception of the solidarity of the universe. Nature is uniform in its movements. There is rhythm and harmony everywhere in its functioning. If religion creates a medly of jarring notes by manufacturing dogmas and spinning out theologies in direct opposition to the developments of science, its fate will be doomed for ever. To bring about a co-ordination between these two rival parties—should not this be the end and aim of every school of thought? The merit of Vedānta consists in meeting the arguments of science on its own ground and satisfying all its reasonings in a most convincing manner. The glowing future is to usher in a new civilization which will knock out the head of all superstitious beliefs and crude unscientific theories. The monsters of bigotry and irrational fanaticism will be throttled into death and the god of rational wisdom will be installed on the throne.

Now-a-days we hear so much of the "League of Nations" and "Conventions of Religions" for creating a better understanding amongst different nations and propagating a cosmopolitan faith and culture. Whether it will remain a "pious wish" or enter the plane of actual realization is a matter for the future to judge. But if at all this beneficent ideal ever comes to fulfilment, it will be through the humane and rational teachings of Vedānta. The part played by the "crest-jewel of the Upaniṣads" will be in no way insignificant. In creating a universal brotherhood and harmony amongst different sects the role of a teacher will fall on its head. Of all the religions that have ever been preached on earth, this is the only religion that can embrace all from the lowest fetishism to the highest absolutism. It recognizes the value of each cult in the great "world-symphony", in the mighty and wise plan of the Divine Maker. Under the dispensation of providence it is India's privilege to unfurl the banner of true spirituality and spread the message of peace and good will to the whole world of human beings. As Swami Vivekananda most aptly remarks, "Every sect of every religion presents only one ideal of its own to mankind; but the eternal Vedantic religion opens an infinite number of doors, for ingress to the inner shrine of divinity and places before humanity an almost inexhaustible array of ideals, there being in each of them a manifestation of the Eternal One."

Let peace and happiness reign on this earth and the great God lead us kindly to light.

Creation.

By Jaiwant Ram, B. A., B. T.

It is a doctrine common to all religions that this world has been created by God. Some hold, it is an emanation; others, that it is a projection; others still, that it is a thought of God. Whatever the conception regarding the method and the order of creation, the belief that it has been brought into existence by God is shared by all denominations.

Now the doctrine is challenged by the modern thinkers—the scientists, the evolutionists, the philosophers, and even by some new-fangled religious or pseudo-religious sects. The theory of creation by a Divinity brooks therefore being carefully investigated in the light of modern discoveries and the claims of the modern theorists to be impartially examined.

Now the most vehement of the critics and detractors of the theory of creation by God are those who hold that this world is without beginning and without end, for the time, space and causality—the three constituents of the Universe—do not in their very nature admit of a beginning without making the whole thing look ludicrous and preposterous. The absurdity becomes manifest when the problem is set in the form of questions: When did the time begin? Where did the space first come into existence? etc.

If for the time being we exclude time and space from our calculations, we find that everything—organic and inorganic, animate and inanimate—has, with reference to its existence in the present form, a beginning and consequently an end; for, as we shall presently see, everything that has a beginning has an end also. Even the miniature universe, namely, the solar system has had, according to the famous nebular hypothesis, a beginning. Our earth had a beginning, the human race had a beginning; the moon had a beginning and the Sun had a beginning. It should, therefore, be considered as an undisputed fact that everything within this time and space has a beginning, *i. e.*, there was a time when in this present form it was non-existent. And it will have an end insomuch as it is bound to return to that primary condition from which it emanated.

Before anything could be postulated concerning the nature of this primary thing and the philosophic problems that its consideration involves, it is worth our while, nay, imperative that from the ontological viewpoint space and time themselves be dealt with. In this connection it behoves us once more to iterate that the question whether space and time have a beginning cannot be tackled in the same fashion as the question of the beginning of this earth and the solar system has been tackled and answered by the sciences of geology and geography.

All these material sciences eschew conciousness from the domain of cal-

culation as of no account for their purpose, but ontological considerations with regard to time and space go to demonstrate that failure to take cognizance of mind or conciousness into problems dealing with finality is likely to result in a miserable fiasco.

The mind has been found to exist in three states, which fact has now begun to be tardily recognized by the European savants, especially with the advent of Psycho-analysis. Prior to this, the European philosophers contented themselves with and built their philosophical superstructure on the insufficient psychological data, taking into consideration only one mental state, namely, the waking state. The other two, viz., the dream or the subconscious and the deep sleep or unconscious state were relegated to the limbo of oblivion. The Hindu philosophers, on the other hand, have from the very dawn of their history based their conclusions in regard to metaphysics on the comprehensive data comprising all the three aforesaid mental states, with the result that the problems which were hardly amenable to satisfactory solution by the unpsychological or partially psychological methods yielded solutions which stood out transparently clear without any tinge of vagueness.

This is, however, a digression. To revert to the problem propounded by us regarding the origin of space and time.

Of all the three states of consciousness, namely, the waking, the dreaming and the deep sleep states, that which throws a flood of light on the relationship that subsists between the cosciousness and the outer world of space and time is the dreaming (*swapna*) state. Here in this state and this only we can witness the beginning and absolute end of a world, as it is the intervening state between the waking and the deep sleep states. And towards what direction does the finger of this sign-post point ? The following corollaries can be safely deduced from it.

1. That the time and space of the dream world are not eternal.

2. That the birth of consciousness and the time-space world is simultaneous and parallel.

The dawn of mind is inextricably bound up with the existence of time and space. The existence and presence of consciousness is unthinkable without that of time and space and it is no wonder, it is rather quite natural that conciousness should regard time and space as eternal. Not only do time and space have a beginning but consciousness, too, has a beginning. It, therefore, needs no elaborate argument to point out that the source of both these entities must transcend them, *i. e.*, must be timeless, spaceless, and mindless—'अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः'—transcending energy, transcending mind, and transcending this nature of time and space.

From the above defined source have emanated energy, mind, all the senses, ether, intelligence, water and Earth. Thus declare the Vedas. Now the above might appear to be a very abrupt conclusion, and the most virulent

criticism that can be levelled at it would be: How can the conclusions derived from dreams, which are mere phantoms, be seriously applicable to the real, solid, stupendous world and what analogy can be possible between the dream-world, which perishes with the cessation of consciousness, and the work-a-day world, which the cessation of even a million individual minds would not affect in the least.

At the outset, it may be observed that the principle which is now widely accepted in scientific investigation, namely, that the study and investigation of individual things yields principles which with a few minor reservations are universally applicable, was fully recognized by the ancient seers and judiciously adapted with regard to things spiritual. The correspondence between the individual and the universal—microcosm and macrocosm, *vyaṣṭi* and *samaṣṭi*,—in fact, forms and rightly the corner-stone of Hindu philosophy.

The relation between the individual and the universal, though differing in duration, scale, magnitude and self-dependence is essentially very close.

For the study of the behaviour of a chemical element we have not to explore all the mines containing it, but we know that what is true of a microscopic part of that element holds good for a vast amount of it in whichsoever part of the Universe it may happen to exist.

From the states of individual consciousness and its relation with time and space we deduce a principle with the help of which the universal relationship of these might be comprehended in essence and which must be applicable to the universal causation in toto and not piecemeal. The dream may be a phantom, but the principle which it places in our hands cannot be a phantom. It must, therefore, be carefully born in mind that the cessation of individual mind will cause the cessation of the individual world, *i. e.*, the world dependent upon it and not of the whole world, which will cease to exist on the cessation of the Universal mind, of which individual mind is but a portion. The relation between the individual and the Universal can best be likened to the relation that obtains between a powerful fire and the sparks which it emits. The extinction of the fire will result into the extinction of all the sparks, but the annihilation of the sparks will not have a corresponding effect on the source which gave them birth.

The total destruction of the sun will deprive all living beings of their eyesight, but the loss of the individual eyes will have no effect on the sun. If the air is pumped out of the atmosphere, all beings will cease to breathe; but the total extinction of the breath of millions of individuals will leave the air entirely unaffected. The eye is the microcosm, the sun, the macrocosm; the breath, the microcosm, the air, the macrocosm. It is needless to multiply examples. On this analogy the annihilation of individual mind can have no effect on the world, which is simultaneous with the universal mind; but the cessation of the universal

mind will bring about the destruction of the Universe. The condition that immediately preceded the emergence of time and space, on the one hand, and mind, on the other (simultaneous, of course), has been likened to the state of deep sleep transcending all duality. Says Manu:—

'आसीदिदं तमोभूतमप्रज्ञातमलक्षणम्।'

Thus everything in space and time, and space and time themselves as well as the mind which cognizes them have a beginning, a source which is beginningless and endless and one; for *whatever* is beyond time and space is one and eternal. That one eternal is God, who as such transcends all states, even the one adumbrated above.

When the world is declared as the creation of God, some thinkers, basing their asseverations on the account of creation given in the Bible, have avowed that the idea of creation is antagonistic to that of evolution inasmuch as according to the theory of creation as understood by them, things were created in the very beginning as they are found to-day. From this point of view the theory of evolution, according to which all things—organic beings particularly—have developed from very simple structure to the present complex structure, undoubtedly runs counter to the doctrine of creation. But it is not necessary that the theory of creation should be made to imply the meaning which has been ascribed to it by these thinkers.

And, in fact, the Hindu seers have always maintained that evolution is the only way in which the state of *flux* in which matter always is can be rationally explained. So profoundly does this doctrine permeate the life of a Hindu that it is accepted without questioning by the rank and file of the people that this human birth has been attained after a series of graded incarnations beginning from the animal lowest in the *rung* of the ladder of life. The great Buddha, by the way, borrowed this doctrine wholesale from the Hindu. Nay, even animate beings are believed to have evolved from inanimate nature.

Evolution and creation do not, according to the Hindu seers, contradict each other, but are rather complimentary to each other. While commenting on the second aphorism of the *Brahma-Sūtras*, namely, that *Brahma* (God) exists because the beginning of the world cannot be accounted for without it, the great Śankarāchārya truly states that the function of Vedānta in this particular *respect* was to prove that the *world* has emanated from God and that it was not concerned with details of process of this creation. That question being disposed of, it was comparatively easier task to build on that solid foundation the further evolution of beings. In the short space of an article detailed discussion and elaborate description of the doctrine of evolution is out of the question, but it is worth mentioning that besides individual evolution the Hindus have a theory of cosmic evolution alongside of which the latest theories put forward by the Scientists seem quite lame inasmuch as they suffer from the same defect that has been pointed out in the foregoing lines, namely, that the psychical aspect of the matter has been entirely thrown overboard by them.

Yet the Scientists' theories instead of running counter to and contradicting the cosmic theories put forward by the Hindus, actually support them as far as the material aspect of the matter is concerned. One God is the source of time, space, matter, energy, intelligence and mind. He is the author of Creation and the substratum of the process of evolution.

In the words of a hymn by Brahmā in the *Viṣṇupurāṇa:*—

"May that Hari who is cause as well as effect, who is the cause, even of the cause, who again is the effect of the effect, prove propitious to me. We bow down unto Him who is the effect of this effect, and who also Himself is the effect of that effect, and who is the effect of the effect thereof."

The Disillusionment.

——By N. Subbaramaiya, B. A., B. L.

Padma's funeral pyre burned brightly in the dark stillness of the night. There was not a stir in the air. The stars above mourned, in dull silence, her early tragic fate. Sankaran sat motionless, his gaze fixed upon the flames as they rose far and high, consuming the frail and tender frame of his beloved. All traces of the human body were fast disappearing in smoke and ashes. Sankaran was companionless. He stole into the awful precincts of the pyre, all alone, after every one had retired. He looked more like a statue. There was no movement in his limbs. The eye-lids had forgotten their habitual twinkling. Tears rolled down his cheeks and fell to the ground.

The human frame of Sankaran was apparently fixed. It could not be so said of his mind. The fire that burnt his dear Padma into ashes was literally burning his inward self into an intolerable passion of grief. It was as if he was also burnt on the pyre along with his beloved. The dear and fragile form of Padma appeared to rise eloquently before him, dinning into his ears the Eternal Truth of the transient nature of all worldly things. To Sankaran the world itself appeared to have been consumed in fire and smoke. Before his gaze nothing could be seen except the flashing flames and the thinning spirit of Padma carrying along with it all his joys and hopes. He felt the world revolving around him in a dizzy circle. His feet were losing ground.

His beloved Padma was no more. The once tender and beautiful body of her whom he loved as his own self was now a prey to the cruel and merciless tongues of fire. Could all futurity afford one moment when his beloved would be spared to him again in flesh and blood? No, it was all beyond recovery. No longer could Sankaran think of meeting her in her original form—embracing her to his heart's content. That lovely face and bewitching looks,—could they return to him again and appease for once the anguish of his heart? Oh, where are the words of love then spoken? They have vanished in smoke

and dust even as the earthly embodiment of all his joy and happiness had disappeared in vapour. His imagination took him to the days when first he became wedded to Padma, the rich and luxurious ceremonials of the marriage, the rapturous and touching moments of his nuptials and the comforting delightful hours spent in the mutual company of each other. Life's panorama, as it spread itself before his view, was most pathetic. The pleasant past could never be repeated. Love had found its grave. He was thrown down from his heaven of bliss.

II

Sankaran fell into a reverie, sorely struck with grief. "Hard-hearted man", he said to himself, "can cruelty go further? With the very same hands that caressed and fondled your dear Padma you placed her in burning fire and red hot embers! If thou hast even an atom of mercy, could you prepare yourself for that heartless deed? If she suffered from the slightest pain, your heart ached with greater suffering. If she lay down with gloom and sorrow, you wept and sobbed to relieve her distress. How did you reconcile yourself to throw her sweet body into relentless fire? Of what use, the choicest food you gave her; of what use, the rich garments that you supplied to her; of what use, the costly jewels which you adorned her with? All of them do not stand by her in this time of need."

In an intense passion of grief Sankaran recalled to himself the yet lively and lovely form of his dear Padma. He beheld before him, night in the midst of the funeral pyre, the glorious form of his wife, thousandfold more beautiful than when she was in life, and bidding Sankaran not to grieve. Sankaran burst forth, "What was it that I loved in you? Is it your tender and elegant body that has now crumbled to ashes; is it your kind and endearing speech; is it your fond and caressing looks, what is it that I loved in you and that I am not capable of wrenching from you now? It is a bundle of everything, your person, speech and looks, all of which are now absent. Now that you are gone, can I love you still? Does love outlive the bonds of physical existence? What am I and what are you and how came we to attract each other even into the pain of death?"

Padma seemed to answer, even though she was forbidden by the laws of her new Domain to make any such replies to creatures of this earth. "My dear, do not be grieved. The ordeal I have passed to-day is the inevitable goal of all human life. At some certain future you will also cast off your human body into this smouldering fire and rise like myself a thousand times freer, lighter and more intelligent than when confined in this bodily prison. What is love? Your love to me is not born of the spirit. You loved my dainty face, my elegant looks, my sweet little hands and my voluptuous breast. All these pertain to the body. It is crude love you bore and such love burns to ashes, even as the objects which it loves are burnt to ashes on the funeral pyre. Now that I am gone, strong memory throws you into such distress that you will grieve for me for a day or two and

then time will throw a veil of sweet forgetfulness over my life and you will not then be able even to recall my form and appearance. But the Love that is born of the spirit is otherwise. It brings the souls close together, not through lust for appearances of the flesh but because they are drawn towards each other on account of some divine attraction. Such is true love and it is divine in its essence. My dear husband, your love has not been of that Divine type; if it were, you would not so sorely grieve for me now. Am I not still worthy of your Love? Am I not still in existence, capable of being loved by you? But you see me not with your physical eyes. You touch me not with your physical hands. You hear me not with your physical ears. It is there that you feel a world of difference. What you loved is but gross matter with false and deceptive appearances and I have burnt all the tinsel which cheated you into an unreal love. You are crying like a child, not knowing what you loved and what has left you in Death. My body is burnt, those exquisite limbs and their shining lustre are now in ashes. There is no longer the sweetness of the kiss or the animation of the touch or the rapture of our union. But the beauty of my soul is still there. The grandeur of my sterling character cannot be washed away. The divine affinity and the touch of our finer beings must last for ever. They cannot be wiped away in Death. You have not realized the strength of that Divine Love that exists between soul and soul. You have not tasted the bliss of that supreme union which cannot be broken either by fire, rain, thunder or lightning. Death may separate the bodies, but it owns its defeat where the souls are united in one and Love reigns supreme between them. Satyavān's body was taken away; but Death could not separate the soul of Satyavān from Sāvitrī, as True Divine Love, unbreakable and unconquerable, bound Sāvitrī to Satyavān."

III

Padma continued:—

"Dear Sankaran, if what I have said has not appealed to you, let me but ask you one more question and I shall depart to my place of abode. While I was in human body, we lived as husband and wife and we never felt we could live without each other even for a moment. What was there in that body of mine which was making it so pleasant and delightful to you in our mutual company? The very same hands and feet, the very same eyes and face and the very same bust, that once were the centre of the highest attraction became a spectacle of awe and distaste, the moment it was locked in Death. What sin did my body commit after death, that it should be so spurned and committed to fire? What did your love perch upon when I was in life and why did it fly away in Death? What was it that gave my body lustre and action and what is it that deserted my body in Death? Dear Sankaran, if I, the I that is now speaking to you from beyond Death, were not in that body, would it have lived, moved, grown, loved and be loved by you?

The body was still there even when I left it through the medium of Death. If the body itself was all powerful and was capable of Life without me, why should it not still live and move even when I am gone ? What is wrong with that body now which makes it devoid of motion ? What is commonly called Death is nothing but the passing away of the Inner Self from the trammels of the body. The body gets deteriorated because the Inner Self quits it. The body is not the final power, it is only the vehicle driven by a motor-power. What abandons it in Death is that motor-power, and the vehicle crumbles into dust. Even though my body was the same while I was in life or in Death, you chose to keep it in the house, feed it, adorn it, kiss it, love it and treat it as your goddess when I was living in it and threw it away as soon as I left it. Why ? Because some lustre, some activity, some growth, some life, some beauty, was present throughout the limbs so long as I was living within them and which forsook them immediately I deserted it. That is why you threw my body away. I ask you wherefrom did that lustre, activity, life and beauty, adorn my limbs which captivated your heart. It was all due to my dwelling in that body. You could not perceive me then even as you are not able to perceive me now. Still you were able to feel the life and joy that shone on my body and that life and joy is the result of my interaction on that body. I was manifesting myself in various phases. When I acted on the mouth, it gave birth to sweet and melodious tones; when I acted on the eyes, they gave birth to captivating looks; when I acted on the body, it thrilled you with its soft and delightful touch. I lend the rose its colour and smell. I give the food its sweetness and taste. I give the bed its softness and comfort. Without me there is no pleasure, no enjoyment and no happiness. The body is only the glass box and I am the jewel inside it. It was all my manifestation in various ways and you simply caught the external semblance without realizing the deeper and inward truth. You loved my speech, because the beauty of my soul manifested itself through my tongue. You loved my eyes, because the radiance of my soul shone through them. You loved my hand, because the softness of my soul exhibited itself through my hand. Thus, even though you did not see me or think of me or consciously love me, it was my Inner Self that you loved at all times, only committing the apparent mistake of describing me by my outward manifestation. It was the beauty of my soul that shone out in glorious radiance through my body and was the centre of your attraction and love. Through a little touch of short sight you were thinking that it was the body that was beautiful and that you are for ever deprived of the pleasure of that body. No matter if the body is gone, for it is only a vehicle; so long as I am here—the prime cause of that beauty and Love, you need not grieve at all. I can never die. I have passed through many bodies up till now, and I am the same fine spirit now as I was ever before. The power and the beauty that are inherent in me have never

gone and whatever body I enter I am sure to make it a centre of attraction and of love."

IV

Sankaran hung his head in shame. He had really loved Padma's body—not felt the attraction of her soul. The body perished in the fire, but the soul within it shone resplendent even like the gold that is purified by fire. He felt for his own ignorance, while his inner vision was enabled to see the form of his dear Padma speaking to him again. "So long as I was a prisoner in the body like yourself; I had not the knowledge or the vision to speak to you of things which I am now talking to you. These are things which are in the exclusive experience of beings in our position. You are circumscribed in your powers of vision and understanding by the trammels of the physical body and you can appreciate the value or the worth of my words only when you come off to my position. But I feel pity for your aggrieved soul and even out of that pity I have transgressed the laws of my realm and confided to you secrets to be known only when you equip yourself to enter our land.

I have passed through many such bodies and have come across various characters. Friends and relations I made many and I have helped lot of them while in life. When they left me even before my death, I wept for them even as you are now doing for me. But it is only when I came here that I realized the foolishness of my cry and felt determined not to repeat it again in any other birth. But God's *Māyā* is powerful. It draws a veil of Ignorance over one's birth and leads him through life, a prey to desire, lust, hatred, anger, pride and ever so many vices. The relationship of husband and wife, father and son, brother and sister are all of the flesh. It is foolish to talk of such relationship among souls. When you kick off your body and pass into our company, we do not still call ourselves husband and wife. For a name which lasts only unto Death, why do you weep so sorely.

While I was in the body, I felt pained if the body was even slightly injured. I have left it and did not care to burn it away in fire. Why are you crying so vehemently? Nobody need pity my body, because I myself determined to shun it and consigned it to the elements. Nobody need pity me, for I am not the worse for leaving my body and living freer. The prisoner need feel if he is discharged from the prison cell. I have kicked off the bondage of the flesh and I pray that I may not again enter that bondage at any time. What for, then, should you cry and weep for me?

In this Heaven of the free and untrammelled souls, life is much happier than among you, the beings of the flesh. You cannot enter this Better Land before you pass through this severe ordeal of Death. Your attachment to the fleshy abode is so strong that you fear to abandon it. But, thank God, He has appointed Death to effect a forced separation but for which the soul would have been condemned to eternal damnation in the bondage of the body. You feel pained to think of the moment of Death, and your body appears ghastly while you are preparing to leave it

finally. But think of the place you are entering. It is worth anything in exchange for life here. I have entered this heaven of bliss and, if you had any love for me during life, I ordain you on pain of that love not to shed one tear for my death."

So saying, the mystic form of Padma disappeared. Sankaran got out of his reverie. He saw before him only the red searching flames slowly dying out. Neither Padma nor her voice were within his sight and hearing. Still the words spoken by the spirit were ringing in his ears.

"My Padma has gone to a Better Land. I loved the soul of Padma, not her body. The time will come when I too will quit this body of mine and enter into the company of all those that have gone before me. I was a fool to bemoan her loss." He turned back and retreated to his home.

From that time onwards there was no greater practical philosopher than Sankaran. He knew what value was to be attached to the pleasures of the body and realized the spirit of True and Divine Love—Love towards all creatures—and not the love born of the beauty of the flesh.

Coleridge as a Religious Thinker.

By N. K. Chatterjee, M. A.

Coleridge had a religious soul. He was a man more of the spiritual plane than of this mundane earth. His yearning for the grand and the beautiful is very keen. His only desire in life was "to comprehend the absolute." De Quincey said of him that "he wanted better bread than can be made with wheat." Lamb added that from childhood he hungered for eternity. "In looking at objects of Nature," says he, "while I am thinking, as at yonder moon, dim glimmering through the window pane, I seemed to be rather seeking as it were asking in a symbolical language for something within me that already and forever exists, than observing any thing new." Herein he sounds a striking note of his passionate yearning for the absolute.

His '*Religious Musings*' contains much of his characteristic "religious thought, the diffusion of God throughout Creation, the identification of the omnipresent mind with love and the gradual attraction of the individual soul from hope and faith to love." Religion to him is synonymous with love. The basis of all worship is love. Where love is, God is. This is the gist of his philosophy of religion. Soul, according to him, can be purified only by love, which includes in its wider aspect not only human beings but all the created beings of the Universe "both great and small". God is the emblem of love and the whole Nature is nothing but the manifestation of His divine Self. He is the loving father of all created beings. In his philosophy of religion, therefore, there is no distinction between man and beast, each being equally an object of love and service. Thus we see that the term 'love' has a wider meaning

for Coleridge—it is divine, universal and all-embracing, without any tinge of passion in it. According to him a true devotee is he who loveth well both man and beast—

"He prayth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

—*Ancient Mariner.*

This spiritual aspect of love has been well expressed by Swami Vivekananda in a beautiful Bengali verse, the English rendering of which is given below:—

"That living embodiment of love permeates all material bodies from Brahmā to down insects and atoms. O, my dear dedicate your mind, body and soul to their service. He is present before you in His various forms: where else do you seek for Him ? He who loves God's creation, serves Him best."

Notice the beauty and sincerity of tone that these lines sound, as also the close parallelism that runs through the thought currents of both the great thinkers of the east and west.

The great Swami further says:—

"Bear in mind, the essence of religion consists in the love of created beings, self-sacrifice and devotion to God."

Compare also in this connection the following Sanskrit verse:—

'आत्मौपम्येन भूतानि सदा पश्यन्ति साधवः।'

"The wise look upon created beings as their own selves."

The one fundamental point in which Coleridge differs from the theological writers as also religious thinkers of the period lies in this that the former had shown deep sympathy for the animal world whereas the latter have not. His spiritual interpretation of the Universe coupled with a rich yet delicate appreciation of the physical world may be traced in the following poems:—

"Lives on an Autumnal Evening"; "Lewti"; "Religious Musings"; "The song of the Pixies."

ETHICAL ASPECT OF HIS RELIGION

Coleridge believes in the efficacy of prayer. Mighty things are wrought by it.

"The selfsame moment I could pray
And from my neck so free
The Albatross fell off and sank
Like lead into the sea."

The redemption of sin, according to him, is possible only by penance. If we commit sin, we must suffer for it.

"The man hath penance done
And penance more will do."

And if we resign ourselves to the will of God, He in His infinite mercy is sure to protect us from the manifold trials and tribulations of life. This robust spiritual optimism has been well illustrated in his *Ancient Mariner.*

Coleridge is a staunch Roman Catholic and so he believes in the idea of penance, the fateful cross-bow, the Vesper bell, the shriving hermit, and the invocation to Mary queen. Professor Ricket attributes all these to the influence of the religious thought of

the Middle Ages. But it should be remembered that in borrowing these things he has not lost his own individuality as a thinker. Here there is no slavish attempt to reproduce another age.

"True it is that he has culled blossoms from another garden, but the sweet smell that he has imparted to them is particularly his own creation."

NATURE IN RELATION TO GOD

Coleridge is a worshipper of the beautiful and grand in Nature.

"O dread and silent Mount, I gazed upon thee;
Still thou, still present to the bodily sense,
Didst vanish from my thought: entranced in prayer
I worshipped the Invisible alone in thee."

Nature, to him, in the words of Carlyle, is the living garment of God. She is just like a veil of the Almighty Spirit. Her beauty and grandeur is but the revelation of God, who is the greatest Universal Teacher of Love.

"So shalt thou see and hear
The bodily shapes intelligible
Of that eternal language, which by God
Utters, who from eternity doth touch
Himself in all and all things in Himself.
Great Universal Teacher, we shall mould
Thy spirit and by giving make it ask."

To him the beautiful and grand objects of nature are full of religious meanings.

"Earth with her thousand voices praises God."

He realizes God's existence in and through Nature.

"Entranced in prayer
I worshipped the invisible in Thee."

It is only the pure, and the wise who can appreciate the true beauty of God, as revealed in Nature. So long as the mind is stained with sin it is impossible to feel His divine existence and glory.

"Henceforth shall know
That Nature ne'er deserts the wise and pure."

The manifold troubles and miseries of life, according to him, are due to sins with which our natures are stained.

"Such punishments, I said, were due
To natures deepliest stained with sin."

HIS THEOLOGICAL SPECULATION

Coleridge is a philosophical disciple of Berkley and Kant.

In his *Aids to Reflection* he attempts to harmonize reason with spiritual experience. He adopts and elaborates the Kantian distinction between reason and understanding. Reason was defined as the inward vision, whereas understanding, being sensuous, varies with the individual. "On other hand his religion is not pure mysticism. It is, as to Arnold and Esskine, more a life Creed." While there can be no question as to the immense influence of Coleridge upon English thought, the extent of his originality as a thinker is debatable. That he learnt much and borrowed much from Schlegel and Kant is

admitted on all hands. But if he stole from them, he has certainly paid handsome tribute for his thefts. The two outstanding contributions that he made to the poetic thoughts of the period are his psychological analysis and intellectual interpretation. These are his legacies to posterity. Thus it is clear that he has made no slavish attempt to reproduce the thoughts and culture of another age.

Coleridge is an idealist. According to him God is present everywhere. He is the one life within us and abroad. He exists because we feel His existence. He is the mainspring of all motion—a light in sound, a soundlike power in Nature, rhythm in all thought. And it is impossible for man not to love a world so full of mysteries, wonder and beauty.

"The gods live through Prāṇa. So do men and beasts. Because Prāṇa is the life of creatures therefore it is called the life of all. Those who worship Prāṇa as *Brahma* obtain full life. Because Prāṇa is the life of creatures, therefore it is called the life of all." When the spiritual light dawns upon a man, darkness is dispelled. There prevails light everywhere. And this spiritual awakening is possible only when mind is purged of all impurities.

"Ah! from the soul itself must issue forth
A light, a glory, a fair luminous cloud
Enveloping the earth."

HIS SPIRITUAL OPTIMISM

Man is possessed of vast potentialities. Eternal strength and wisdom guide him at every step of his life. Divine power and strength is immanent in every creature. So it is useless to be given to disappointment. Coleridge sounds a note of this spiritual optimism in the following lines:—

"A sense o'er all my soul's imprest,
That I am weak yet not unblest.
Since in me, round me everywhere
Eternal strength and wisdom are."

From the above passages it is clear that the most profound influence exerted by Coleridge upon his generation as well as the generation that followed, lay in the domain of religious thought. He is a pantheist. The religion that he preaches much resemble what has been inculcated in the *Taittirīya Upaniṣad* and the *Gītā* and has a closer affinity with the doctrines of Vaiṣṇavaism and Jainism, which preach love of God's Creation as the highest form of spiritual worship. Thus we see that Coleridge, though essentially a poet of Nature and imagination, is much more worthy of our remembrance as a great religious thinker.





Thy Laughter!

—By Hanumanprasad Poddar.

O Delighter of my soul! Thou art very playful indeed. How marvellous and soul-enrapturing are Thy plays! Thou makest Thy creatures dance in tune to the entrancing music of Thy Flute and keepest watching from a distance with glee. This universe is nothing but an expression of Thy incessant mirth, but Thy laughter is ever presenting new vistas of joy. One phase of it brings the universe into existence, another sustains it and a third dissolves it. But Thou keepest on laughing all the time. So many scenes are enacted, but Thy laughter knows no abatement. They interpret it in so many ways and there is nothing wrong in their doing so, because it presents itself to their view in diverse forms. Herein lies the peculiarity of Thy laughter; herein do we witness the wonderful spectable of Thy merriment. A babe makes its appearance in a household and Thou laughest. The child grows into manhood, enjoys the pleasures of the world and indulges in luxuries; You still go on laughing. And, when he closes his eyes for ever, plunging the whole family in a sea of grief and sorrow, even then Thy laughter does not cease. In fact, this laughter of Thine knows no beginning or end.

They seek to unravel the mystery of Thy laughter by dint of their intellectual calibre, which is but limited, nay, warped by love of pleasure and infatuation. This shows that their intellect has, through a process of attenuation, become so subtle as to be on the verge of extinction! A minute particle of water seeks to gauge the fathomless ocean, which is full on all sides and has no limits! This is surely an impossibility. So long as the particle stands apart it will not be able to fathom the ocean. And if in its eagerness to measure the depth of the ocean it dives into it, it will lose its identity and become one with the ocean, so that there will be no one left to measure it. The seeker itself will have been lost. Therefore, O Charmer of Sages, to me it appears that no one in this world has got the capacity to know the secret of this laughter of Thine. No doubt, some extraordinary lovers of Thine may be able to know it through Thy grace; but to us it makes no difference, for such lovers no longer remain apart from Thee. Goswami Tulasidas has truly said:—

"He alone is able to know Thee, to whom Thou makest Thyself known. And as soon as he knows Thee he becomes one with Thee."*

He who feels the charm of Thy bewitching smile and, running towards Thee, catches hold of Thy lotus-like feet, him You never part from Thy lap; while those who are blinded by

* सो जानै जेहि देहु जनाई। जानत तुम्हहि तुम्हहि होइ जाई॥

love of worldly pleasures can have no knowledge of Thy secrets.

The wonder of it is that we nevertheless claim to have lifted the veil off Thy mysteries and pronounce what does not appeal to our common sense as impossible even for Thee. Surely Thou must be feeling pity for this puerility of ours, O Reservoir of Mercy.

Blessed indeed are sages like Maharṣi Vālmīki, and Maharṣi Vedavyāsa and saints like Goswami Tulasidas and Sūrdas through whose immortal compositions You mercifully made known some of Thy soul-enrapturing Līlās to the world at large. The divine lustre shed by these Līlās of Thine illuminated the gloomy path of attractive souls, who with the help of that light easily reached their destination and attained everlasting bliss. These Līlās of Thine are, however, exceedingly wonderful, extraordinary and attractive; even great intellectual giants are at their wit's end to understand their significance and get bewildered. Of course, those who shake off the false pride of wisdom and surrender themselves at Thy feet with unflinching faith and devotion, the impenetrable veil of *Māyā* (Illusion) is lifted off their eyes of discrimination.

Pray so ordain, my Lord, that in every circumstance and at every time, nay, in every object and in every movement, I may be able to behold living, perfect, and integral images of Thy sweet, eternal infinite Mercy and that perfect image of Thy grace may never disappear from my view. Then and then alone can the secret of Thy laughter be unravelled.

The God of Victory.

Subtle beyond all gauging,
Sudden as lightning-blade,
Unflawed by earthly aging,
The Woundless, the Undismayed

Back in the world's beginning
Wielded a three-pronged spear,
Unpierced by Falsehood's dinning,
Unswayed by soundless Fear.

Nor Maya-spell's devising
Nor seemings that divide
Dishevelled the assizing
Of the Wakeful Myriad-Eyed;

But many an eye-filled feather
Gathered in battle-dress
Betokened there together
Serene one-pointedness.

-- *Arjava.*

Saint Damodar.

In the town of Kanchi, there lived a Brahman, Damodar by name. He had a pious wife. They had no children. They lived by begging. There was none so poor as they.

Rising from bed early in the morning, Damodar used to take his bath, say his prayers and wearing a sandal-paste *tika* on his forehead, he went out of his thatched hut, chanting the Names, "Rāma-Kṛṣṇa-Hari," as he passed through the lanes and the streets of the town. If he got anything in alms from the townsmen he brought it to his wife; and if he got nothing, they made no murmur. In the latter case, the wife and the husband observed a fast, quite cheerfully. If the Brahman brought anything, the wife cooked meals and after offering what they had cooked to the Lord, they took their meals. If an *Atithi* (guest) turned up, they fed him first and if anything was left, they took that themselves. But, if what they had cooked was just enough for the *Atithi*, they fed him and did not mind fasting. The couple had, accordingly, to fast quite frequently and, consequently, they passed most of their time in worship of the Lord.

Worship of the Lord was their principal concern in life. This kept them busy, day and night. There was nothing that they could be considered to possess, but they never prayed to the Lord for giving them anything either.

Their hearts were full of tenderness for the creatures of the Lord; if they ever asked the Lord for anything, it was for the well-being of all His creation. In their daily worship, they prayed to the Lord, like this, "O Image of Mercy, the creatures of the world have never had a sight of Your Benevolent Image, therefore, they are hugging all malevolence to themselves, forgetting its true nature and mistaking it for benevolence. Lord, have pity on them, dispel their illusion; irrigate their hearts with a torrent of your benevolence, so that forgetting all violence and hatred, they may love each other. May Your most Benevolent Image reign always in their hearts."

The fame of Damodar as a great devotee of the Lord spread over the country. It reached the Lord Himself and the Lord appeared in the guise of a Sannyāsī. With a staff in his hand and feigning to be so weak as unfit to carry his frail body, the Sannyāsī slowly reached the door of Damodar.

As the Lord willed, Damodar had not got even a handful of rice from the townspeople, that day. The wife and the husband were chanting the name of the Lord, happy in the thought that they need not incur the useless waste of time and energy for cooking their meals. Damodar was praying to the Lord, thus, "Lord, You are the Lord of all. You are the only shelter. You are our only friend. This humblest of Thy humble slaves begs to approach You with a prayer. Lord, save me to-day from one thing that I fear most, do save me. Lord this humble slave is not afraid of

anything, he is not afraid, even, of death. What he is afraid of is that if an *Atithi* turns up to-day, how will he be able to feed him."

Damodar and his wife were thinking of this difficulty when they heard a pitiful voice at the door, saying "Who is there inside the house. I, an *Atithi*, am waiting at the door." Damodar was restless and forthwith ran towards the door. He saw that a worn-out aged Sadhu was sitting at the door. Damodar prostrated himself at his feet and with folded hands and in all humility said, "Sire, may I know what your commands are ?"

The Sadhu replied, "My brother, I have heard lots about you. I am told that you entertain Atithis with great respect and love and feed them very sumptuously. I do not so much as look at one who does not care to feed Atithis with proper respect. I do not respond even to the entreaties of such people, but I go to the house of a faithful *Bhakta* myself and do not hesitate in asking him for meals. Your name has been mentioned to me as one of the top people on the said list, therefore I have felt a very great desire for partaking of what your reputed hospitality can offer to me. I could not resist this temptation and so I am here to-day. I am weak and old and not fit to move about. It is with great difficulty that I have reached your house. Now, let me know if you would be able to feed me."

This is what Damodar was mortally afraid of. He felt very much puzzled, but, depending on the will of the Lord, Damodar offered his hearty welcome to the Sadhu, washed his feet with cold water and softly said, "Sir, I see that you are very tired and weary. You have taken so much trouble for blessing me with your presence. Kindly take your seat on the *Kuśāsana*. I shall be with you presently."

Damodar went to his wife and said, "Pious woman, there is an *Atithi* waiting at the door. He wants food, but we have got nothing with us. What shall we do, now ?"

The wife replied, "My lord, what shall I suggest ? You know that there is nothing with us, not even a rag to be sold for getting the money to purchase things. There is a broken piece of pitcher over there and a torn rag that you cover yourself up with. Who is there who would let us have anything in exchange, for this ?" The wife said so and was in tears at her inability to entertain the *Atithi*.

Damodar, too, felt very much moved at this miserable plight of theirs and, heaving a long sigh, said "Pious woman, what is then to be done ? Shall we not serve the *Atithi* ? If he has to go away unappeased, then what is the use of our keeping alive? O Lord, wherefore all this hard test ?"

The wife also began to cry, but the very next moment she surprised Damodar with her hearty laugh and said, "My lord, why are you so disconsolate ? Our Merciful Lord, Śrī Jagannathji must provide us with the wherewithal for feeding the *Atithi*; so banish all anxiety from your mind. Do one thing. Go to the barber and fetch a pair of scissors from him. Then I will let you know what has to be done further."

Damodar, without caring to enquire what possible purpose could a pair of scissors serve on the occasion, at once hurried forth to the barber's house and immediately returned with a pair of scissors and then asked his wife as to what was to be done next.

The wife now wore a dainty smile on her face and pointing to her beautiful, long hair, said, "Now, remove these hair and then let us make them into a string. You will go and sell it in the bazar and with the proceeds purchase necessary things for feeding the Sadhu."

Damodar felt rather amused with this extraordinary and yet so simple a suggestion and, feeling exceedingly happy over the rare spirit of renunciation displayed by his wife, began to cut the hair. He cut off all the hair in the middle, leaving those on the sides intact. Both of them twisted the hair into a beautiful string and Damodar took it to the bazar to sell it.

Luckily, a purchaser came forward to purchase the hair and Damodar parted with the braid in exchange for a few pice. He purchased rice, pulse, ghee, curd and vegetables and hurried back to his place. The wife, an intrepid and skilful cook as she was, prepared meals speedily. Damodar went to request the Sadhu to bless his cottage with his sacred feet and take his meals.

On the *Atithi* entering the house, both Damodar and his wife washed the Sadhu's feet, drank the water and sprinkled it on their heads. The couple were beside themselves with joy. A half-broken chowki, carefully cleaned and washed, was offered for a seat. The food was served on a beautiful plaintain leaf and reverently placed before the *Atithi*. He began to take it with great gusto as if he had been hungry for many a day.

The wife, thinking that the Sadhu was an old man and that he would not be able to eat much, served things sparingly. But the illusory Sadhu finished off the whole thing in no time and began to admire the great skill of the lady in cooking, giving a word of praise suitable to every dish that she had served, and then said, "Oh, how delicious are the things! I am feeling inclined to take a little more of everything. Please let me have more, if you can spare."

The wife brought all the things one by one, leaving nothing behind. The Sadhu, perceiving that the whole thing cooked had been served, expressed contentment. He cleaned off the leaf plates also, so that there were no leavings even to be taken by the couple. Then he washed his hands and feet and began to chew a betel-leaf, saying within himself, "Blessed is the couple. A broken bowl and a rag torn into tatters is all that they possess and what a grand entertainment they have provided me with. All that they had cooked they have fed me with, so that they will themselves have to go fasting; but not a trace of anxiety or discontent is there on their faces. The beautiful hair of the head, which are the most valued wealth of ladies and for the preservation and growth of which they exert so much, have been given away by the lady as so much trash. And for what all this? Just to serve an *Atithi*. Their self-

sacrifice and their renunciation shall ever remain unsurpassed in the world."

After a little while, the Sadhu addressed Damodar and said, "Devotee, I am very much gratified with your devoted service. Night is about to set in, it is already getting dark. As you see, I am an old man and fear that I will not be able to reach my place. I will spend the night with you, and, in the morning, I will leave for my place. You need not take so much pains for my supper. Just that earthen bowl of boiled rice will do."

"As it pleases you, Sir," said Damodar, and, with a heart palpitating with fear and anxiety, he ran to his wife and said, "Pious woman, the Sadhu does not possess the strength to move out in this dark night. He will stay with us, but I shudder to think if it will at all be possible for us to give him supper."

The devoted wife had got a handy solution of the problem. She smiled and said, "My lord, do not worry. Cut off the hair that is still left, and let us prepare another braid of hair. There is no cause for anxiety, knowing as we do that there is a thing that can be parted with and that can fetch a small price, sufficient for our present needs." This filled Damodar with rare joy. He forthwith set to shearing off the hair. This was sooner done than said. A string was prepared and, as usual Damodar sold it in the bazar and brought the things required.

The woman wrapped her head with a rag to hide her hairlessness from view and began to cook with alacrity. Damodar was immensely delighted to see his wife doing the thing so cheerfully, but he could not control his tears when he looked at the shorn head of his wife.

The food was ready and the Sadhu sat down to take it. Asking for a little and a little more of everything, he again finished off all that had been cooked. Nothing was left, not even just little to feed an ant with. The Sadhu washed his hands and feet and Damodar spread for him a bed of leaves and grass. The Sadhu laid himself on the bed as if greatly gorged and unable to move.

The Lord, who slept on the back of Śeṣa, (the thousand-headed Serpent God,) rode the Garuḍa, and took His repose in the heart of His devotees, to-day had, because of His love for the devotee, to lie down on a bed of grass and leaves provided by the *Bhakta*.

Damodar began to massage the feet of the Sadhu and his wife began to fan him with an end of his tattered Dhoti. The Lord, forgetful of Himself and His heaven, seemed to be enjoying a pleasant nap.

Finding that the Sadhu was fast asleep, Damodar's wife said, "Lord, the Sadhu is rather weak and old. He may not be able to go even in the morning. So you had better go into the town rather early to fetch something for the Sadhu at least. Mind that you bring enough for him; it will not matter if we have to fast."

The Lord is ever awake and always asleep. With His eyes closed, and obviously in a nap, He was hearing all. The sweet talk of the couple pleased the Lord much. A little streamlet of

tears began stealthily to flow from one corner of the Sadhu's eyes. The Lord of Love was welling forth with love for His loving devotees.

Damodar and his wife fell asleep and the Lord awoke and got up. The two devotees were lying at His feet. The Lord placed His hands on the shaven head of the woman and, rubbing it all over, said, "O chaste Mother, O Mother dear, let thy head be full of luxurious silken hair curling on your forehead; may the whole of thy body be adorned with jewelled ornaments of all sorts and descriptions; Mother, may all the limbs of thy body be endowed with the most exquisite beauty and proportion."

Damodar's wife was transformed according to the blessings. The Lord stood up, looked around and said, "Let this thatched cottage become a beautiful palace." And it was so, the same instant.

The Lord again said, "Let there be wealth and gold and precious stones in the treasure-room of the palace." And finally, the Lord, placing His hands on the foreheads of both of them, said, "May you both be happy all the time that you have to live in the world, and, when you have finished your earthly existence, may you go to the heaven and be my constant companion."

Blessing the devotees in that manner, the Lord disappeared. In the morning, the Brahman woman woke up first. As she opened her eyes, she wondered on looking at herself and said, "Am I the same woman as I was yesterday? Where is that tattered rag of a Dhoti gone to? Whence all these valuable clothes that I seem to be wearing? Oh, how is it that the whole of my body is bedecked with all sorts of ornaments, pearls and jewels?"

While thus reflecting, she placed her hand on her head. The touch of soft, silken hair curling on her forehead and of the luxurious well-dressed growth on the head perplexed her and, again, she said, "O, how is it that such a big crop of hair has grown over-night? How and wherefrom all this beauty and proportion of limbs? Is it that I am dreaming? Where is the old Sadhu gone to?"

The woman now got up with a spring, and, looking all around and finding that the thatched cottage, the broken bowl, the torn rag and the leaf-bed were nowhere, she felt all the more amazed and said, "O, what a big palace and what big halls and rooms full of wealth of all sorts, ornaments and clothes and draperies of all descriptions! O, what a great change, what a complete metamorphosis in the appearance of my husband! He looks like an incarnation of Beauty itself! O wonderful!"

At this point, she gave a mild shake to Damodar in order to rouse him from his sleep, and, in a vigorous voice resounding with life and energy, she said, "Lord, just look around and see what a great wonder is there for us." He got up and, still rubbing his eyes, said "How strange!" and began to see all around.

The pious woman could not stand further delay. She took hold of the

hand of her lord and leading him outside the palace, said, "Lord, you may see all this later on. First let us find out where the Sadhu is. Oh, where is he gone ? He did not look like an ordinary Sadhu."

Damodar saw that there was none of his erstwhile penury, poverty and misery. The whole thing had changed, and changed beyond recognition. He saw that the clouds of tribulation had all been rent asunder and the bright, luminous light of power and prosperity was illuminating the whole atmosphere round and about him. The Brahman, dazed as it were, stood where he was. He could not go a step further. The whole of his body was in raptures and tears were flowing down his cheeks; with a voice choked in the throat he said, "Dear one, wait a-while. That *Atithi* was not a man so that I could go about in search of him and be able to find him out. When, out of His great Mercy, He wishes to give a *Darśan,* He gives it in the innermost of our inner shrines. But when He does not will it, you may search Him every nook and corner and still He would not be found.

"Now tell me, where shall we go to trace that Most Ancient and All-pervading Lord. He is everywhere; He is nowhere. He, the chanting of whose Name made stones float on water, He the touch of whose feet transformed a slab of stone into a beautiful lady, the wife of the Sage Gautama, He who turned Kubjā into a most beautiful woman, it is He who has done all this for us. Just have a look at your own face. The Lord who is the Creator, Preserver and Destroyer of all the Universe, it is that Lord who came to our cottage in the guise of a *Sannyāsī-Atithi.*

"O Pious good woman, let us sit down and pray to Him. Let us most humbly offer our apologies for our omissions and commissions. Oh, we took Him for an ordinary Sadhu. Oh, we lost a jewel that was well within our grasp,—yea, in our very palms."

And then they began to pray, "O Lord, Ocean of Mercy, forgive us. Surely we are seriously to blame for not having recognized you; but there we are in good company. Even the most devoted of your Bhaktas, the gods and the deities and the sages have been taken by you unawares. So we most humbly pray and beseech You to forgive our fault." Damodar and his wife prayed to the Lord like that for many a day; they rolled on the ground, they wept and they cried, for their failure to recognize the Lord appeared to them unpardonable. The Lord then gave them consolation by advising them to perform a *Mahā-yajña* for the poor and the needy, for the maimed and the miserable and for feeding the cows and the Brahmans with the wealth that had been bestowed upon them. Damodar and his wife carried out this behest of the Lord, in letter as well as in spirit.*

* Translated from the 'Kalyan' by Balmukund Verma.

Unto Bliss.

Remember you have to die one day positively and no one knows when that fateful hour will come. You are hale and hearty just now and the very next moment your life may come to a close. Whenever the call comes you will have to depart from here, leaving all your works unfinished. Now you don't find even a moment's leisure from your work; but, when the time comes, you will automatically get full leisure from that work for good. Now, in order to give comfort to your body, you reside in finely decorated and richly furnished palaces and repose on soft velvet cushions and couches, but a time will come when this handsome and delicate body of yours, which you have so fondly nurtured, will lie on bare ground at a burning ghat surrounded by jackals, dogs and vultures and will be reduced to ashes in a few hours. All your ambitions and fond hopes will remain unrealized, all your pride will be humbled, all your vanity will vanish and your haughty, proud and arrogant eyes will be closed for ever.

How is it that you have no anxiety for the future and are knocking about in search of ever-new enjoyments? Awake! Arise! It will be no use repenting afterwards. When you leave this world and go to the next and are confronted there with the terrible consequences of your actions committed in this life, you will tremble and quake out of fear. You will be shocked to hear of the severe punishment you will have to undergo for each of the pleasures now enjoyed by you. But in no case will you be able to escape those punishments. You must reap the consequences of the pleasures enjoyed by you. You should therefore wake up before it is too late. Never harm any of God's creatures through your body, speech or mind; do not wound the feelings of any one; wish well of all; do good offices to all; serve others' interests even by compromising your own. Rest assured, no harm will ever come to you thereby. What appears to you at first-sight as prejudicial to your interests, will ultimately prove highly beneficial to you. Look upon all as so many images of the Lord and serve them in a disinterested way. Worship the All-merciful Lord with your mind, speech and body: meditate on Him with your mind, sing His glories with your speech and serve Him with your body, with love, respect and zeal, visualizing Him in all.

Withdraw your mind from worldly enjoyments and fix it on God. Look upon sensual pleasures as deadly poison and the Lord as the life-giving nectar. There is no objection in partaking of worldly enjoyments for the sake of the Lord and as a means of worshipping Him; but never seek pleasures nor enjoy them nor love them as objects of enjoyments. Of all the means of God-realization, dispassion and remembrance of God are the foremost. He who has dispassion in his heart can easily renounce one's dearest object. Renunciation is the precursor of all

other virtues. But remembrance of God must accompany dispassion. Efforts must be made to apply one's mind to God once it has been withdrawn from worldly enjoyments.

Try to curb the attraction for wealth, woman and honour. Drive away from your mind all sense of importance of money. Do not endeavour to amass wealth even with a view to giving it away in charity or devoting it to some noble purpose. Nor should you attach importance to money by asking for it from some wealthy man in order to start therewith some noble work. You should undertake noble works with the help of money earned by your own lawful efforts without greed. Look upon Mother Lakṣmī (Goddess of wealth) as a consort of the Lord. Never look upon Mother Lakṣmī as an object of enjoyment. You should accept only what she bestows on you as a token of Her favour. If you are engaged in some noble work you should conduct it with what funds you are able to get unasked for. Look upon money as trash and go on reducing your wants as far as possible, so that you may not have to ask for anything from others.

Do not insult the fair sex. Never hate woman. But at the same time do not look upon her as an object of enjoyment, nor should you associate with her beyond proper limits. If you say you look upon her as a goddess, well and good. But remember, our minds are very wicked. Even great ascetics and self-controlled men are led astray by undesirable association. Hence you should give up false pride. Realizing your weaknesses keep at a respectable distance from women. Lust is more difficult to control than greed, and desire for honour is even more difficult to control than lust. Control of lust does not consist merely in remaining aloof from women. Even thought of a woman as an object of enjoyment, nay, her very sight, even the sight of her picture as something worth enjoying is liable to excite your passion. The sense of her being an object of enjoyment lies hidden in your mind. Search your heart carefully, have recourse to keen introspection with a view to detecting your own faults, and you will discover that there is attachment lurking in your heart for the outward appearance of a woman, her wearing apparel and ornaments, her accents and her gestures and posture. Likewise a woman should not see a man other than her own husband in privacy even with the attitude of a disciple. Our senses are very powerful. Even while one is engaged in self-discipline they get out of control. Such being the case, there is no knowing what mischief may be wrought by them if they are left to themselves.

Honour and praise are sweets mixed with poison. They have been likened to a gold jar filled with poison. You should therefore be particularly careful to avoid these. Very often one gives up honour to get more of it. One sometimes courts ignominy with a view to raising himself in the estimation of others. Beware of the wrong lead given

by the mind in such cases. Try to cultivate true humility. It is easy to give up wealth and woman, but it is not so easy to give up honour. One easily barters the greatest acts of virtue for name and fame. Do not covet fame. Covet God alone. Rest assured, if your life is pure, if your conduct is beyond reproach, if the Lord perpetually resides in the temple of your heart and if you always lovingly serve the Lord with your body, speech and mind and without any ulterior motive,—the Lord who is All-pervading and All-powerful and who is the Supporter and Controller of all,—you have nothing to lose, even if you are not known to anybody in this world. Even though your own people may refuse to honour you, and even though those who are given to the enjoyment of worldly pleasures and appraise everything in terms of worldy pleasures may insult you and regard you poor and indigent, you have no cause for complaint as you will attain the highest abode of God and the supreme, eternal, pure and everlasting bliss for all time to come. Contrary to this, if you have plenty of money and a large family, if you are a king, a feudatory chief or an officer, if you are a great teacher or apostle, if you are a world-renowned figure, but if your heart is impure, and you are given to the enjoyment of sensual pleasures, if you get no time to remember the Lord, all this is of no use to you, all this honour and respect that you enjoy here is of no avail and will prove a source of misery hereafter. Remember if such is the case, you are not only wasting yourlife but you are preparing also to fall headlong into dark infernal regions. Hence, give up honouring yourself and bestow it on others and remember the Lord with true humility.

Life is very short. If you are convinced that God-realization is the sole object of human existence, you should exert yourself with great resolution and assiduity for attaining Him. (If not, you should try to convince yourself by studying the utterances and lives of saints and holy men.) You should invoke strength from the Almighty so that no worldly temptation may stand in the way of your reaching the goal. Remember, you are an eternal fragment of the Almighty Lord, a chip from the same block. You do possess such strength, but you have forgotten it. You will be able to recognize it through Divine grace, by force of prayer, and as soon as you come to know of it you will find yourself armed with it. The first test of the awakening of this power is absence of taste in sense-enjoyments and unswerving belief in the Almighty Lord. On your attaining this state no temptation will be able to hinder your progress. You will conquer the whole world and become one with the Universal self.

"Siva"

Divine Love.

By Vidyanand, M. A., L. T.

Not one but two is the beginning,
Not two but one is the end.

Friendship is no relation, it is the externalization of heart. When the heart is too full of love, it creates another vessel like itself. It is here that the Law of Affinity works. Like attracts like. By direct way or zigzag paths, heart meets heart, one flows into the other. It is mental communion—by far superior to the physical one, as it adds to the strength, gives fresh energy and knows of no wrinkles. It is ever satisfied and yet never satisfied. It marks no boundary and it knows of rise alone. As in the universal circle every point is the centre, here too every point is a climax; and the beauty is that it is not followed by a fall. It ever goes on increasing even when the limit is reached. Each is the beloved and each the lover. Thus the various contradictions find their reconciliation here. This is the alphabet of "Unity in diversity". This is the beginning of the ultimate realization—to forget one in the other. The more one can merge one's identity, the more is the joy reserved for him. Thus he gets when he forgets. This may be said gain in loss or victory in defeat. It is a lesson full of the message of peace—peace, not of annihilation but of all-embracing absorption. The basis of this kingdom is renunciation, due not to indifference but to love. Love possesses all, for it renunciates all. This is the key to the vast treasure of love. As soon as selfishness creeps in, we become poor and a time comes when we are bankrupt. Love spurns desire for fame, it attaches no importance to victory; that is why it becomes immortal and is the greatest victor.

They say love is silent. Yes, it does not make noise, but it cannot remain without expression. It flows and it ever flows. It has an everlasting source and the flow is so continuous that nothing can congeal it. It is not like rain-fed rivers which flow in a season and are again dried. It is not the whim of a mood, no passing phase of the mind, but like a tree, firmly rooted in the soil, it is immovable. It is constant but it is never monotonous. It is above the normal rules which govern our mundane world. Even God has to yield to it.

To love and to be loved is the greatest happiness of existence. It was the call of this canon of love which compelled one *Brahma* to assume many forms, for without that it is not possible to love and to be loved. Even *Brahma* could not deny this demand of love. Really speaking there is only one, but love divides so that there may be re-union. The idea of real difference creates the tragedy of love, for there is no difference in reality. All difference is mis-understanding, for it is false. It is only an apparent device which has

some purpose to serve. When we think of difference, we are miserable: when we emphasize difference we make means an end. Love is too commanding to allow that and if it ever comes to pass, either it exterminates 'difference' or leaves the place itself. When 'difference' makes itself the master of the situation, love begins to retreat, as it treats it then as an untouchable. Let us be at a respectable distance from this difference and take it in its right perspective and then in place of thinking that we meet to part we shall think we part to meet.

When shall 'I' be free ?
When I shall cease to be.

The Vision.

At dead of night, when stars in the sky
Gleam, and the world below is calm,
Darkness rules o'er the nature's sway,
And the mortals lose their wisdom all,

Stealthily comes in the cautelous Chief,
Free from the worldly ties and knots,
Antihysteric injection administers to all
Then lo ! lovely theatric wonders display.

The sagacious employ such moments best,
Sacrificing pleasures, however great.
Open-hearted, they speak their thoughts
And the Anointer anon His sympathies books.

When lucky deservers applause for His peep
Merrily, He throws off His covers and veils.
But such is the charm of His bewitching look
That those who see Him forget themselves.

—*B. R. Sharma*



At Brindaban.

By Samananda.

The obscurity of twilight is still clinging to the slumbering scenes of Brindaban. The stars of heaven are dimmed by the haze of an uncertain light. The Jumna, the Queen of terrestrial streams, is rippling down the eastern sands of the Eden. The whole hemisphere is in a state of deep *Samādhi*!

A radiant figure stands bathing at a distance, the figure of a nymph on earth. Her charming face, sweet appearance, and the celestial calmness reigning in her eyes bespeak her glorious future. She is as pretty and perfect as the Soul!

There, she returns with the water vessel by her side, singing a tune in concord with the cuckoos! Lo! Her blush! The pot slips from her grips to pieces! She looks in vacancy in extreme eagerness! Why?

Ah! don't you see that, the mischief of the Flute-Player? It is his music that meddled with her mental mechanism! She was pining for that strain. But now, she longs for the vision.

There she has caught it, the picture of the yonder youth! What beauty and joy radiate through his visage! Are you not thrilled by the magnet of His smile and song? How can Rādhā resist! She flashes like lightning through the wilderness of *Karil* bushes and flings her fairy form into the outstretched arms of her Lover!

Behold! There is neither Rādhā nor Kṛṣṇa, the Beloved nor the Lover, beneath that vernal *Kadamba* tree but all a flood of light, a *Jyoti*, a dazzling Effulgence !!!

A Peep into the Illustrations.

1. Sri Chaitanya in ecstasy.

Sri Chaitanya Mahaprabhu is held to be an apostle of love, sacrifice and surrender. Once a great scholar, he left all his possessions for the love of Sri Hari and became a Sannyāsī. The picture shows him dancing and singing with devotees the glorious names of Hari in divine ecstasy.

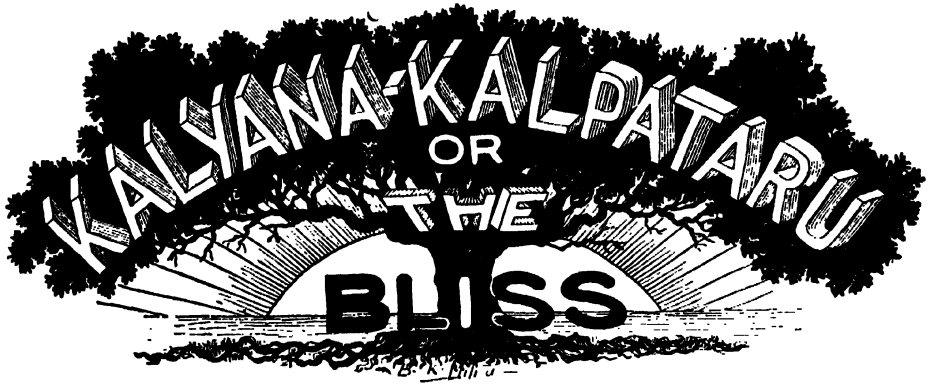
2. Matsyavatar.

Of the ten principal incarnations, the incarnation of the Lord in form of a fish is the first. When after the great Dissolution Brahmā was in His Yogic sleep all of a sudden the Vedas were breathed out from His mouth and were stolen away by Hayagrīva—a demon. In order to save the Vedas from destruction, Bhagavān took the form of a fish and brought the Vedas back.



The meeting of Guha and Bharata

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of Spiritual ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā VI. 30.*

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स तन्मयो ह्यमृत ईशसंस्थो
ज्ञः सर्वगो भुवनस्यास्य गोप्ता ।
य ईशेऽस्य जगतो नित्यमेव
नान्यो हेतुर्विद्यते ईशनाय ॥

HE being such a One, abides the deathless Lord, He, the conscious, omnipresent guardian of our world, who rules this world for ever—there is no other principle for the ruling of it.

(*Śwetāśwataropaniṣad* VI. 17)

Sri Krishna is the Brahma Propounded by Vedanta.

By a Lover of Vedanta.

THERE is a great stir among the inmates of the Āśrama. The sun has crossed the meridian, but the usual mid-day performances are not yet over. From the very dawn Śrī Gurudeva is in a sublime ecstasy. At times he weeps and cries in anguish of love and at another time he bursts into laughter. Now he sings the glory of Śrī Bhagavān and now he falls at His feet in a spirit of profound devotion and utter dedication. Here he lovingly taunts the Lord and there he sinks in rapt meditation. Never before had Gurudeva been seen in such a condition. The usual daily lessons have remained untouched. A lot of imagination and speculation has set afloat and students are at a loss what to do.

Mohana, Madhava and Mukunda—the three seniormost alumni of the Āśrama who are the very incarnation of *Brahmacharya*, *Tapasyā* (askesis) and *Ātmavidyā*, approach Śrī Gurudeva and prostrate at his feet, and thereby awake him from his trance. Śrī Gurudeva is rather touched to learn that the students have not yet had their *Bhikṣā* (food obtained as alms). He hastens to get it done.

As soon as they finish their afternoon duties and Śrī Gurudeva returns to his usual mood and assumes the posture known as *Padmāsana*, Mukunda addresses him with due reverence.

Mukunda: Never before did we see you in such an ecstatic mood. We are rather curious to know something about it.

Śrī Gurudeva (*in an indistinct voice*):

सखि शृणु कौतुकमेकं नन्दनिकेताङ्गणे मया दृष्टम्।
गोधूलिधूसराङ्गो नृत्यति वेदान्तसिद्धान्तः॥

"Oh dear! I saw a wondrous phenomenon this morning; I found the abstract truth of Vedānta with a dust-covered body dancing in the courtyard of Śrī Nanda."

Madhava (*Aside, with wonder*): How is it that Gurudeva is addressing Mukunda as *Sakhi*—a mode of address prevailing among females.

Mukunda (*to himself*): Well, this is the most opportune time to know the real secret at the feet of Śrī Gurudeva. (*Aloud*) How can it be that the secret of Vedānta dances in the courtyard of Śrī Nanda? In the *Bṛhadāraṇyaka Upaniṣad* Maharṣī Yajñavalkya has spoken about *Brahma* to Gārgī as follows:—

'एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूल-मनण्वह्रस्वमदीर्घम्' इत्यादि।

(III. viii. 8)

"Thus, O Gārgī, the wise speak of the Indestructible (*Brahma*) as not-gross, not-atomic, not-short, not-long,

and so on." Surely Śrī Kṛṣṇa does not possess these attributes. He, on the contrary, is endowed with a form and has a swarthy complexion.

Gurudeva: We, embodied creatures, see God with a form, but like the sky. He has no form as such. The transparent waters of the ocean are also blue. We call Him Śyāmasundara, but His hue is not something belonging to this world. Have you heard of anything dark and yet beautiful? The colour of Śrī Bhagavān is incomparable; still, poets call him 'सजलजलदनीलम्'—blue as the clouds laden with moisture. We are naturally attracted towards the blue clouds and they give us immense joy. Similarly Bhagavān is showering bliss on every creature on this globe. As the peacock dances in joy at the sight of the clouds, even so are the devotees transported with joy to see Him. This blue colour is wonderful in many respects. No one can say how charming is that. The blue in the eyes gives light to see; had it not been there we would have been perfectly blind. The diamond is prized all the more due to its bluish hue. In order to fulfil the desires of His devotees Śrī Bhagavān takes various forms, although He is quite formless. He appears different to different persons:

मल्लानामशनिर्नृणां नरवरः स्त्रीणां स्मरो मूर्तिमान्
गोपानां स्वजनोऽसतां क्षितिभुजां शास्ता स्वपित्रोः शिशुः।
मृत्युर्भोजपतेर्विराडविदुषां तत्त्वं परं योगिनां
वृष्णीनां परदेवतेति विदितो रङ्गं गतः साग्रजः॥

(*Śrīmad Bhāgavata* X. xliii. 17)

"When Śrī Kṛṣṇa along with His elder brother Baladeva entered the arena in the court of Kaṃsa, He looked like a thunderbolt to wrestlers, appeared as a superman to ordinary human beings, as God of Love to women, a kinsman to the Gopas (cowherds), a ruler to the wicked kings, a child to Devaki and Vasudeva, as death itself to Kaṃsa, an ordinary human being to those unacquainted with Him, as the Highest Truth to Yogis and the Supreme Deity to Yādavas."

Mukunda: Gurudeva, in the *Bṛhadāraṇyaka Upaniṣad*, the *Śruti*, while discussing the qualities of *Brahma*, has clearly mentioned that He is above all pain, grief, infatuation, decay and death:—

योऽशनाया पिपासे शोकं मोहं जरां मृत्युमत्येति।

(III. v. 1.)

Bhagavān Śrī Kṛṣṇa, however, used to dine with his cowherd friends and He enjoyed such dinners very much. Not only that; once He sent His friends to beg food of certain Brahman ladies at a sacrifice which was being performed by their husbands.

गाश्चारयन् स गोपालैः सरामो दूरमागतः।
बुभुक्षितस्य तस्यान्नं सानुगस्य प्रदीयताम्॥

(*Bhāgavata* X. xxiii. 17)

"The cowherd boys addressed the priests' wives thus: Śrī Kṛṣṇa with his brother Balarām has come far away from his home and is feeling hungry. Be pleased therefore, to give us food for him and for ourselves, his comrades."

How is this to be explained?

Gurudeva: The Lord appeared as though dining to those of His devotees who wanted to dine with Him. But in

essence He is perfect in every way. Anyone who has a desire to eat is no doubt imperfect, and that is why he satisfies himself with a hearty dinner. Śrī Bhagavān, however, does not stand in need of anything, as He is self-sufficient. This is what Śrī Kṛṣṇa said to His mother when His friends told her that He had eaten clay. He said:—

नाहं भक्षितवानम्ब सर्वे मिथ्याभिशंसिनः ।
यदि सत्यगिरस्तर्हि समक्षं पश्य मे मुखम् ॥

"All these boys, O Mother, tell a lie. I never have eaten clay. If you believe me not, you can see my mouth."

Having said so the Lord opened His mouth, showed to His mother the whole universe in His mouth.

सा तत्र ददृशे विश्वं जगत्स्थास्नु च खं दिशः ।
साद्रिद्वीपाब्धिभूगोलं सवाय्वग्नीन्दुतारकम् ॥
ज्योतिश्चक्रं जलं तेजो नभस्वान् वियदेव च ।
वैकारिकाणीन्द्रियाणि मनोमात्रा गुणास्त्रयः ॥

एतद्विचित्रं सहजीवकाल
स्वभावकर्माशयलिङ्गभेदम् ।
सूनोस्तनौ वीक्ष्य विदारितास्ये
व्रजं सहात्मानमवाप शङ्काम् ॥

(*Bhāgavata* X. viii. 37—39)

"When Śrī Kṛṣṇa opened His mouth Yaśodā was bewildered to see therein the whole creation, moving as well as motionless, heaven and earth including mountains, oceans and islands, the ten directions, the five gross elements, five subtle elements, all heavenly bodies including the sun and the moon, the senses and the mind, the three Guṇas; Time, Space, disposition, the impressions of actions and so on and in a corner of it she saw Gokula with herself therein."

In the *Chhāndogya Upaniṣad* the same has been said of the *Brahma*:—

यावान् वायमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन् समाहितमिति ।

"The whole of the sky including the sky in the core of the heart, nay, both earth and heavens, fire and air, sun and moon, stars and thunderbolt—all that is or is not—is inherent in Him."

Mukunda: But the Upaniṣads describe Him thus:

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥

(*Kaṭha* I. ii. 24)

"Whose very food is the Brahman and the Kṣatriya, death to whom is a vegetable; who can know the where and how of Him?"

Gurudeva: Quite so; that is why Śrī Bhagavān showed that all-consuming form of His to Arjuna.

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥
लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णोः ॥

(*Gītā* XI. 29-30)

"As moths with quickened speed will headlong fly
Into a flaming light, to fall destroyed,
So also these, in haste precipitate,

Enter within Thy mouths destroyed to fall.
"On every side all-swallowing, fiery-tongued,
Thou lickest up mankind, devouring all;
Thy glory filleth space: the universe
Is burning, Viṣṇu, with Thy blazing rays."

Mukunda: It is quite all right so far as hunger and thirst are concerned. But we also find Śrī Kṛṣṇa in the grip of sorrow, infatuation, old age and death just as we mortals are.

Gurudeva: No, you are quite mistaken in thinking so. Who says that Śrī Kṛṣṇa was ever under the sway of sorrow and infatuation? He did not mourn the loss even of His own kinsmen. How passionately He indulged in His boyish sports at Gokula and Brindaban, but He did not care even to look at these favourite resorts of His after He left for Mathura. Will you call this infatuation? Miraculous is the story of His birth and exit from this world. He is not born nor does He die like an ordinary mortal. He manifests Himself and disappears. If you want to dive deep into the mystery you may go over the third chapter of Book X and chapter XXXII of Book XI of *Śrīmad Bhāgavata.*

Mukunda: Brahma, we are told, is all-pervading. The *Śruti* says:—

समो मशकेन समो नागेन सम एभिस्त्रिभिर्लोकैः ।

(*Bṛhadāraṇyaka* I. iii. 32)

He (*Brahma*) pervades all alike a gnat as well as an elephant; He is equally present in all the three worlds. Such was not the case with Śri Kṛṣṇa. He used to kill demons and protect His devotees.

Gurudeva: Mukunda, you are mistaken. Bhagavān Śrī Kṛṣṇa, too, is equal to all:—

न चास्य कश्चिद्दयितः सुहृत्तमो
न चाप्रियो द्वेष्य उपेक्ष्य एव वा ।
तथापि भक्तान् भजते यथातथा
सुरद्रुमो यद्वदुपाश्रितोऽर्थदः ॥

(*Bhāgavata* III. xxix. 40)

"He has no favourite, no friend, no enemy. No one is repulsive or contemptible in His eyes. Like a *Kalpataru* (wish-yielding tree) He fulfills the wishes of those who come under His protection. Bhagavān Śrī Kṛṣṇa has Himself said:—

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

(*Gītā* IX. 29)

"The same am I to all beings; there is none hateful to Me or dear. They verily who worship Me with devotion, are in Me, and I also in them."

Brahmā saw all the Gopas in one and the same form:—

तावत्सर्वे वत्सपालाः पश्यतोऽजस्य तत्क्षणात् ।
व्यदृश्यन्त घनश्यामाः पीतकौशेयवाससः ॥
चतुर्भुजाः शंखचक्रगदाराजीवपाणयः ।
किरीटिनः कुण्डलिनो हारिणो वनमालिनः ॥

(*Bhāgavata* X. xiii. 46-47)

"While Brahmā was contemplating which of the calves and the cowherds

were real and which illusory, all of a sudden they all turned into so many replicas of Śrī Kṛṣṇa Himself. Every one of them bore the colour of clouds, was clad in yellow silk, had four hands, bearing a conch, discus, mace and lotus respectively, was adorned with a diadem, ear-rings, wearing a wreath of sylvan flowers and a necklace of pearls."

King Parīkṣita put the same question to Śrī Śukadeva in the first chapter of Book VII of *Śrīmad Bhāgavata*. He says:—

समः प्रियः सुहृद्ब्रह्मन् भूतानां भगवान्स्वयम् ।
इन्द्रस्यार्थे कथं दैत्यानवधीद् विषमो यथा ॥

"Śrī Bhagavān is impartial, dear, and friendly to all the creatures of the world. How then is it that He killed the demons for the sake of Indra ?"

If you go over the chapter carefully you can easily understand the mystery of this apparent inconsistency. Śrī Bhagavān grants boons to His devotees according to their desires. He bore no ill-will to Bhṛgu when the latter kicked Him; on the contrary He began to shampoo his feet, saying:—

आह ते स्वागतं ब्रह्मन् निषीदात्रासने क्षणम् ।
अजानतामागतान् वः क्षन्तुमर्हथ नः प्रभो ॥
अतीव कोमलौ तात चरणौ ते महामुने ।
वज्रकर्कशमद्राक्षःस्पर्शेन परिपीडितौ ॥

(*Śrīmad Bhāgavata* X. 89. 9-10)

"Hail ! Holy Brahman ! pray take your seat here. We did not know of your arrival and beg your forgiveness for our negligence. We know your feet are very tender, whereas our breast is as hard as adamant. Surely they must have been hurt by the impact."

How charming is the divine Līlā !

Mukunda: Brahma is all-pervading and there is no place devoid of Him. The Śruti says:—

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्माद्ब्रह्म दक्षिणश्चोत्तरेण अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ।

(*Mundaka* II. ii. 21)

"It is verily the Eternal *Brahma* that is before us as well as behind, North, South, above and below. The whole universe is nothing but *Brahma*."

Śrī Kṛṣṇa, however, is confined to one place only at a time. How can he be *Brahma* ?

Gurudeva: As the sun appears at a particular spot even though it is present in all parts of the world, similarly Śrī Kṛṣṇa is pervading the whole animate and inanimate world though He seems to be fixed at one place. He met Śrutadeva and Janaka simultaneously in the same form; (see *Bhāgavata*: Bk. X. chap. 86.). Duryodhana saw the whole of his army in the form of Śrī Kṛṣṇa.

अथवा कृष्णाकारां स्वचमूं दुर्योधनोऽपश्यत् ।
तस्माद्व्यापक आत्मा भगवान्हरिरीश्वरः कृष्णः ॥

(*Prabodha Sudhakar* 202)

Mukunda: Brahma stands supreme over the earth and the sky, holding the sun and the moon under His law.

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठत एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः ।

How can this be affirmed about Śrī Kṛṣṇa ?

Gurudeva: Yes, you are right. You can easily understand the inner significance of the *Śruti* if you just go through the *Brahma-Saṃvada* (*Bhāgavata* X. 14), *Yama-Saṃvada* (X. 45), *Indra-Saṃvada* (X. 27), *and Varuṇa-Saṃvada* (X. 28).

Mukunda: The *Śruti* thus describes the origin of the universe from *Brahma:*—

यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः
सहस्रशः प्रभवन्ते सरूपाः ।
तथाक्षराद्विविधाः सौम्य भावाः
प्रजायन्ते तत्र चैवापियन्ति ॥

(*Muṇḍaka* II. i. 1)

"As thousands of sparks alike in appearance come from the burning fire, so do various entities spring up from the Indestructible (*Brahma*) and are again merged into the same."

Gurudeva: You can quite clearly understand the real significance of this statement when you study the incident of the calves and cowherd boys being stolen by Brahmā.

यावद्वत्सपवत्सकाल्पकवपुर्यावत्कराङ्घ्र्यादिकं
यावद् यष्टिविषाणवेणुदलशिग् यावद्विभूषाम्बरम् ।
यावच्छीलगुणाभिधाकृतिवयो यावद्विहारादिकं
सर्वं विष्णुमयं गिरोऽङ्गवदजः सर्वस्वरूपो बभौ ॥
स्वयमात्मात्मगोवत्सान् प्रतिवार्यात्मवत्सपैः ।
क्रीडन्नात्मविहारैश्च सर्वात्मा प्राविशद्व्रजम् ॥

(*Bhāgavata* X. xiii. 19-20)

The words of the *Śruti* 'सर्वं विष्णुमयं जगत्' the world is verily filled with Viṣṇu—were proved to the hilt when Śrī Kṛṣṇa Himself took the form of countless calves and cowherd boys and afterwards all of them immerged in Śrī Bhagavān just as they had sprung from Him. To speak nothing of others even demons like Aghāsura and Bakāsura entered into Him (*Bhāgavata, Skandha* X.Chap. 12 and 74). How can you see Bhagavān Śrī Kṛṣṇa with these physical eyes? This is against *Śruti*, which says:—

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो न विजानीमो ।

(*Kenopaniṣad* I. 3)

"Eyes cannot see Him, nor can the tongue sing His praises; He is beyond the ken of mind and intellect, we do not know Him, we cannot fully comprehend Him."

Bhagavān Śrī Kṛṣṇa has Himself said in the *Gītā:*

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥

(XI. 8)

"But verily thou art not able to behold Me with these thine eyes: the divine eye I give unto thee. Behold My Soverign Yoga."

Śrī Bhagavān showed His universal form to Arjuna by giving him divine eyes.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥

(*Gītā* XI. 13)

"There Arjuna beheld the whole universe, divided into manifold parts, standing in one in the body of the God of gods."

Śruti has thus described the form of God—

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ
दिशः श्रोत्रे वाग्विवृताश्च वेदाः

वायुः प्राणो हृदयं विश्वमस्य
पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥

"Fire is His head, the moon and the sun are His eyes, the ten directions are His ears, the Vedas are His speech, air is His breath, the universe is His heart, earth is His feet, He is the indwelling soul of every creature."

This very universal form did Śrī Bhagavān show to Nārada.

Mukunda: But, O Gurudeva, when Nārada saw His universal form, Śrī Bhagavān told Him thus—

माया ह्येषा मया सृष्टा यन्मां पश्यसि नारद ।
सर्वभूतगुणैर्युक्तं नैवं मां ज्ञातुमर्हसि ॥

(*Mahābhārata*)

"This illusion that thou seest has been created by Me. I am endowed with all the qualities of all the creatures and you cannot therefore know Me."

How is it so?

Gurudeva: It is quite true. Nobody can see Him unless endowed with the eyes of *Jñāna* (wisdom)—

यत्साक्षादपरोक्षाद्ब्रह्म ।

This very Divine Sight has Śrī Bhagavān described in the first chapters of the *Gītā*.

Mukunda: Has anybody seen Him with this Divine Sight?

Gurudeva: Not one or two, but many have seen Him in His essential form and they are those on whom He has showered His mercy. Mother Devaki saw Him in His true form in the jail and said:—

रूपं यत्तत्प्राहुरव्यक्तमाद्यं
ब्रह्मज्योतिर्निर्गुणं निर्विकारम् ।
सत्तामात्रं निर्विशेषं निरीहं
स त्वं साक्षाद्विष्णुरध्यात्मदीपः ॥
नष्टे लोके द्विपरार्धावसाने
महाभूतेष्वादिभूतं गतेषु ।
व्यक्तेऽव्यक्तं कालवेगेन याते
भवानेकः शिष्यते शेषसंज्ञः ॥

(*Bhāgavata* X. iii. 24-25)

"You are verily the unmanifest primal entity known as the *Brahma*, All-effulgence beyond the three Guṇas and changeless, Absolute, All-existence, unqualified and motionless. You are Viṣṇu Himself, the Revealer of spiritual truths. You alone remain at the time of final dissolution, when the whole universe has disappeared, when the five elements have merged into the primal Being, when this visible world has merged into the Unmanifest.

Kunti also saw His universal form and addressed Him thus:—

मन्ये त्वां कालमीशानमनादिनिधनं विभुम् ।
समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः ॥
न वेद कश्चिद्भगवंश्चिकीर्षितं
तवेहमानस्य नृणां विडम्बनम् ।
न यस्य कश्चिद्दयितोऽस्ति कर्हिचिद्
द्वेष्यश्च यस्मिन्विषमा मतिर्नृणाम् ॥
जन्म कर्म च विश्वात्मन्नजस्याकर्तुरात्मनः ।
तिर्यङ्नृषिषु यादस्सु तदत्यन्तविडम्बनम् ॥

(*Bhāgavata* I. viii. 28—30)

"O Kṛṣṇa, You are the Supreme Lord above birth and death, equally pervading all, destroyer of all. You come and remain with men—Your children—and behave like a human being. Nobody can know what Thou intendest doing. You favour the virtuous and punish the wicked—such

is the opinion of the people. But You have neither favourites nor foes. O Kṛṣṇa, You are verily the soul of the universe above the shackles of birth and death. Your actions vary according to Your incarnations in the form of a Boar amongst animals, Rāma amongst men and Vāmana amongst Ṛṣis and Matsya (Fish) amongst aquatic animals. But you are one in all these different forms."

The Gopīs also saw Him and spoke to Him thus:—

मैवं विभोऽर्हति भवान् गदितुं नृशंसं
सन्त्यज्य सर्वविषयांस्तव पादमूलम् ।
भक्ता भजस्व दुरवग्रह मा त्यजास्मान्
देवो यथादिपुरुषो भजते मुमुक्षून् ॥
न खलु गोपिकानन्दनो भवा-
नखिलदेहिनामन्तरात्मदृक् ।
विखनसार्थितो विश्वगुप्तये
सख उदेयिवान् सात्वतां कुले ॥
(*Bhāgavata* X. xxix. 31; xxxi. 4)

"You should not thus address cruel words to us. The Primal Being accepts those who fling away everything in quest of liberation and fulfils all their desires; even so You should accept us who have come under the shelter of Thy lotus feet."

"You are not only the child of Yaśodā. You are verily the supreme Lord of all creatures, the indwelling witness of the whole universe. You have incarnated Yourself at the request of Brahmā to protect the world. It does not therefore become Thee to kick away Thy devotees."

Mukunda: You give so much importance to Gopīs even as compared to the self-realized Munis like Śukadeva and Nārada. Those Gopīs did not study the scriptures, nor did they receive schooling with their preceptors, nor did they undergo the Dwijāti-Saṃskāras or purificatory rites. How could they see Bhagavān Śrī Kṛṣṇa? Pray tell me who these Gopīs were, what *Sādhanā* did they perform and how could they become the recipients of Divine Love.

Gurudeva: Well, you still have in your mind the egoistic sense of 'I am a Brahman', 'I am a God-man,' 'I am a scholar, and so on and so forth. This is egotism pure and simple. You think yourself to be a religious and spiritually-minded person, but you must remember that it is difficult to define sin and virtue. The learned keep mum, saying

"धर्मस्य तत्त्वं निहितं गुहायाम्"

—the secret of religion is hidden in the cavity of the heart. What you call virtue here may bring undesirable results hereafter. What appears as a sin to us may turn out to be virtue in reality. It is difficult to say what goes to purify the mind. Śrī Bhagavān has Himself said:—

अहं सर्वेषु भूतेषु भूतात्मावस्थितः सदा ।
तमवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम् ॥
यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम् ।
हित्वार्चां भजते मौढ्याद् भस्मन्येव जुहोति सः ॥
द्विषतः परकाये मां मानिनो भिन्नदर्शिनः ।
भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति ॥
अहमुच्चावचैर्द्रव्यैः क्रिययोत्पन्नयानघे ।
नैव तुष्येऽर्चितोऽर्चायां भूतग्रामावमानिनः ॥
अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत् ।
यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम् ॥
आत्मनश्च परस्यापि यः करोत्यन्तरोदरम् ।
तस्य भिन्नदृशो मृत्युर्विदधे भयमुल्बणम् ॥

अथ मां सर्वभूतेषु भूतात्मानं कृतालयम्।
अर्हयेद्दानमानाभ्यां मैत्र्याभिन्नेन चक्षुषा॥

(*Bhāgavata* III. xxix. 21-27)

"They only make a travesty of worship who take to worshipping the image only, disregarding the fact that I reside in the hearts of all creatures as their very soul. He can never get peace of mind who bears ill-will to any creature on earth, because it is verily Myself who have manifested in the form of this world. One should therefore worship Me as pervading the whole universe and residing in every creature, respect his elders, befriend his equals and help the poor."

However virtuous an action may be, it will surely prove a source of bondage if it is not performed in a spirit of dedication. While one is enjoying the fruits of virtuous acts, sins may creep in, which in their turn will bring forth the inevitable fall. What outwardly appears to be a sin may be a veritable home of virtue and bring about liberation. Thus says the *Bhāgavata.*

कर्माकर्म विकर्मेति वेदवादो न लौकिकः।
वेदस्य चेश्वरात्मत्वात्तत्र मुह्यन्ति सूरयः॥
किं वर्णितेन बहुना लक्षणं गुणदोषयोः।
गुणदोषदृषिर्दोषो गुणस्तूभयवर्जितः॥
परस्वभावकर्माणि न प्रशंसेन्न गर्हयेत्।
विश्वमेकात्मकं पश्यन् प्रकृत्या पुरुषेण च॥
बद्धो मुक्त इति व्याख्या गुणतो मे न वस्तुतः।
गुणस्य मायामूलत्वान्न मे मोक्षो न बन्धनम्॥
शब्दब्रह्माणि निष्णातो न निष्णायात्परे यदि।
श्रमस्तस्य श्रमफलो ह्यधेनुमिव रक्षतः॥

निष्किञ्चना मय्यनुरक्तचेतसः
शान्ता महान्तोऽखिलजीववत्सलाः।
कामैरनालब्धधियो जुषन्ति यत्
तन्नैरपेक्ष्यं न विदुः सुखं मम॥
निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शनम्।
अनुव्रजाम्यहं नित्यं पूयेयेत्यङ्घ्रिरेणुभिः॥

"It is difficult to know the mystery of *Karma.* One should never praise or condemn the actions of others, the only criterion of an action is its potentiality to bring forth bondage or liberation. The labour of one who has not realized the Supreme Reality, though well-versed in the scriptures, is fruitless like that of one who rears a barren cow. They alone enjoy that supreme and absolute bliss who are without possessions, who are deeply in love with all men, are always serene and kind to all, and who are free from desires. Such a man I follow to sanctify My body with the dust of his feet, who is free from desires, given to contemplation, who is always serene and free from animosity and looks on the whole world with an equal eye."

The Upaniṣads say:—

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनूं स्वाम्॥

(*Kaṭha* I. ii. 22.)

"The Self is not to be realized by any amount of dissertation, nor by intellect nor by vast learning. He whom the *Ātmā* Itself chooses, to him alone the Self reveals Its real nature."

Even Nārada acknowledges the Gopīs of Brindaban as ideal Bhaktas—"यथा व्रजगोपिकानाम्" (love should be as keen

and selfless as those of the Gopīs). Śrī Śukadeva also says:—

नेमं विरिञ्चो न भवो न श्रीरप्यङ्गसंश्रया ।
प्रसादं लेभिरे गोपी यत्तत्प्राप विमुक्तिदात् ॥

"Neither Brahmā, nor Śiva, nor Lakṣmī, who has her abode on the body of Viṣṇu, obtained that favour which the Gopīs received at the hands of the Dispensator of Liberation."

The love of Gopīs can be understood only when the heart has been perfectly cleared of the impurities of the world by the mercy of Śrī Hari and when it has been fixed in utter devotion and dedication on His blessed feet. The whole body, the whole being, then, is perfectly saturated with the effulgence of Love and then alone one can understand a little bit of the Gopīs' love to Kṛṣṇa.

All the three disciples were dumbfounded to listen to the discourse of Śrī Gurudeva and were rather in rapt *Samādhi*. After a while, when Mādhava rose from the ecstasy, he thus prayed with folded hands to Śrī Gurudeva.

Madhava: I could not follow one thing and that was the term 'सखि' (used for a female friend) employed by you in addressing us.

Gurudeva: Yes, it is a profound mystery, but a *Guru* should hide nothing from a loving disciple—'ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत'

The *Gītā* says:

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥
(VII. 5)

"This is the lower. Know My other nature, the Higher, the life-element, O mighty-armed, by which the universe is upheld."

Śrī Kṛṣṇa alone is the enjoyer. The whole universe is the object to be enjoyed by Him. A faithful wife serves her beloved husband day and night. Her sole objective is the happiness of her husband. Similarly a devotee thus united with the Lord serves Him and Him alone all his life. His very existence is for the service of the Lord, His only desire is to please Śrī Bhagavān alone.

* * * *

This proved a miracle to the pupils. All their doubts about Śrī Kṛṣṇa were dispelled for good. The Līlās of Śrī Kṛṣṇa—the embodiment of *Ānanda*, were now quite visible to them. Sometimes they would see Śrī Kṛṣṇa, a child of six, playing in the lap of Mother Yaśodā; sometimes they would behold in Him a terrible god killing fierce monsters like Aghāsura, Bakāsura, Pralambāsura, Kāliya, Keśī, Kaṃsa, and so on. Now they would find Him playing wantonly in Gokula on the banks of the Jamuna with His cow-mates and then they would see Him liberating Yamalārjuna. Here they would see Him stealing butter from the houses of cow-maids and there He would save the chastity of Draupadī and run to her rescue. He would sometimes be seen discussing perplexing problems of politics, giving supreme divine light to Ṛṣis and sages, and sometimes He would be found removing the burden of Mother Earth by killing tyrant Kings. The pupils themselves were almost immerged in

the Divine ecstasy of Śrī Gurudeva and had nothing now to ask him. They were now so much plunged in meditation, so deeply immersed in joy that it was difficult to make out whether they were statues or living figures. Their whole being was as if drinking deep at the fountainhead of Divine Love and Beauty.

After a long while Mukunda rose to say—Śrī Kṛṣṇa is the *Brahma* propounded by Vedānta

Hari Om Tatsat.

Sannyasis, Wake Up.

By Swami Sivananda.

HARI OM. Mere study of *Vichārasāgara* or *Pañchadaśī* cannot bring in the experience of pure Adwaitic Consciousness. Vedantic gossipping and idle, dry talk on the *Brahma-Sūtras* and Upaniṣads cannot help a man in feeling the unity or oneness of life. One cannot hope to feel the Adwaitic unity of consciousness—'सर्वं खल्विदं ब्रह्म' (ALL INDEED IS BRAHMA OR ĀTMĀ), unless the aspirant ruthlessly destroys all sorts of *ghṛṇā* (scorn), hatred, petty-mindedness, jealousy, envy, idea of superiority and all barriers that separate man from man, by incessant and protracted service of humanity with the right mental attitude or Divine *Bhāva*. Practical Vedānta is rare in these days. There are only dry discussions and Vedantic gossipping.

People study a few books on Vedānta and style themselves as Jīvanmuktas. This is a serious mistake. Even if there is one real *Jivanmukta*, he is a great dynamic force to guide the whole world. Some Sannyāsīs of the old orthodox school of thought think that a *Jivanmukta* is without powers. No, a *Jivanmukta* can change or alter the destiny of the whole world. The *sankalpa* of a *Jivanmukta* can work wonders inasmuch as he has no *sankalpa* other than the Divine *Sankalpa*. It is more powerful than the *Samyama* of a *Yogī*.

Just as a medical student cannot understand Pathology, diagnosis and medicine if he neglects physiology and morphology in the beginning, so also the aspirant cannot understand and realize the spirit and object of Vedānta if he neglects to practise *Karmayoga* to eradicate the impurities of the mind. Practice of *Karmayoga* eventually culminates in the realization of Vedantic unity of Self. There is not even an iota of hope of realizing the Self without self-purification by *Niṣkāma Karmayoga*.

Utilize this body-machine in selfless works for fulfilment of purpose Divine without having regard to their fruit. Have no attachment to place, person or thing. Keep up self-poise amidst the changes of the world without considerations of success or failure, gain or loss, victory or defeat, respect or disrespect, pleasure or pain. Have always a balanced mind. Have the mind firmly established in the Self amidst activities. Then you will become a true *Karmayogī*. This demands constant practice, steadfastness, patience, perseverance and endurance.

Practice of *Karma* combined with *Jñāna* in the world is far more difficult than the practice of pure *Jñāna* in a cave in the Himalayan retreats. A *Karmayogī* will have no *vikṣepa* or tossing of mind, while a pure *Jñānayogī* will be easily disturbed by a little sound or bustle of the city. To keep up meditation while performing action is a different kind of difficult *Sādhana*. That *yogī* who keeps up the meditation while performing actions is a powerful *yogī* indeed. A long stay in caves makes a man Tamasic and unfit for energetic active service of humanity. A recluse is afraid when he sees a big crowd or a bevy of ladies. A little sound throws him out of balance. A recluse living in forests will have to test his real inner strength by occasional visits to the towns and occasional services to humanity. Proper understanding of Māyāvāda is very necessary. The present deplorable condition of India is due to lack of right understanding of Māyāvāda. If batches of Sannyāsīs come out of their retreats and work in the world vigorously and in a systematic way according to their capacity, temperament and taste, we will have indeed a new and glorious India full of new religious life, spiritual and moral upheaval.

This is a dire need of the present hour. There is a hue and cry amongst the householders. They bring a serious charge against Sannyāsīs that they are great idlers and a burden on society. They have no faith on Sannyāsīs on this score. A thorough overhauling of the organization of this fourth order of life is an imperative necessity. Mere social service in some form or other and a little *kathā* or preaching here and there will not bring about satisfactory results. A drastic form of organized service is indispensably requisite. How active was Śrī Śankara himself, the propounder of Māyāvāda! Look at the magnanimous work turned out by him! He preached against selfish Karmas only. He was not against selfless actions. He himself was a wonderful *Karmayogī*. At a time when there was no railway communication, he established four mutts in four different corners of India. What tremendous activities he did! How many precious books he wrote within a short period of his life of 32 years! He did *Digvijaya* also.

Let us all follow his footsteps and his ideal and remove the wrong impressions that are formed in the minds of our countrymen. It is only Sannyāsīs bold who have worked wonders in the past. They can do wonders even now. They are whole-time free men. They are full of energy, concentration, strength, purity and capacity. They have spiritual and ethical powers. They can undoubtedly thrill and electrify the whole world in the twinkling of an eye. Glory, glory to such exalted Sannyāsīs, children of Śrī Śankara and Śrī Dattātreya, the real spiritual Kings and spiritual Teachers of the three worlds. May their blessings be upon you all. May the Sannyāsīs guide and enlighten the people who are sunk in the mire of *Saṃsāra* hopelessly and deplorably. May the householders receive their spiritual instructions with full *bhāva* and *śraddhā* and serve them with great care and profound sincerity.

OM! OM! OM!

Unto Bliss.

BE firm in your conviction that you are not the body, that you are not what they call you. That name and form are superimposed on you and you have no real connection with them. That you lose nothing by losing the body, you lose not your reality by having your fair name tarnished. That you are beyond death and old age, stainless, immaculate, eternal, equable and immutable. That you are not born with the body nor do you perish with the body. That you are perpetual, free from worldly ties, undecaying and unborn. That your being never undergoes transformation.

Whatever changes take place, take place in name and form only. The Self or *Ātmā*, however, is altogether distinct from name and form. When the *Jīvātmā* (individual soul) entered the mother's womb, it did not have the gross body which it now possesses. Death, again, will destroy this body, but the *Jīvātmā* will persist. Hence it is proved that body is not the *Jīvātmā*. Similarly, the *Jīva* had no name when it existed in the mother's womb. People said that a child was going to be born. They did not even know whether it was a male or a female child. When the child saw the light of the day, it was announced that a son was born. The boy was christened after some time. The name, however, was not quite to the parents' liking; hence they gave him another beautiful name. When the child grew up, the name was further changed. Thus it is proved that the name, too, does not constitute the *Jīvātmā*.

Both name and form are assumed—superimposed. The *Jīva*, however, regards these as its very being and, taking their gain and loss as its own, is engaged day and night in taking care of these. That our body may remain comfortable and our name may spread far and wide—that is the ambition of every one of us, whether big or small. This is stark madness, blind ignorance, sheer delusion and rank infatuation. Rid yourself of this and realize your true being. Remember: the joys and sorrows of the world harass you only so long as you regard name and form as your very being. The moment you realize them as false, as something pertaining to Matter (*Prakṛti*), and yourself as beyond them both, you will be rid of the joys and sorrows born of *Prakṛti*. All that is happening in the world is happening in *Prakṛti*: the *Ātmā* is altogether detached. The *Ātmā* is your true being.

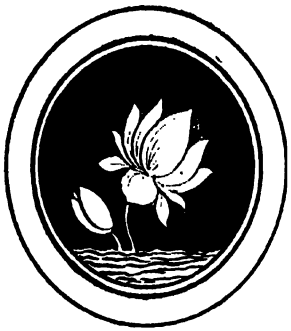
Remember: the indisposition of your body does not make you indisposed and the healthy condition of your body does not make you healthy; the stoutness of your body does not make you stout and the emaciation of your body does not emaciate you. You are free from worldly ties, you are always equable.

All these pairs of opposites do not exist in you. All these dualities exist in Matter. Of course, so long as you are established in *Prakṛti*, all the modifications of *Prakṛti* are reflected in you—nay, you are fully affected by the modes of *Prakṛti*; though having a stout and perfectly healthy body, you are altogether unhealthy. Your real health consists in your being established in your real Self. He alone is healthy who is established in the Self; while he who is established in *Prakṛti* is unhealthy.

Similarly, the spreading of your name far and wide does not enhance your worth and the odium resting on your name does not bring disrepute to your real being. Even so indignity offered to your name does not bring disgrace to you, nor does honour done to your name bring honour to you. You are something separate from your name. But so long as you regard the name as your very being, obloquy attaching to your name will continue to give you pain and the honour to your name will continue to gratify you. Thus you are frittering away your precious life in earning reputation for your name. Even if you succeed in securing honour to your name far and wide, of what avail will it be to you? How long will that reputation last and what real gain will you derive therefrom? The reputation of your name will tighten your bonds even further and will render it more difficult for you to acquire real bliss by at-onement with the Self.

Hence what you should do is to overcome this charm for name and form—to give up all longing for bodily comforts and reputation and realize your true being. You are ever free: bondage can never touch you. The duality of happiness and misery can never exist even in your imagination. You are all-blissful, eternally existing and ever-conscious. You are a fount of peace; you are perfect, indivisible, infinite, absolute, constant and eternal.

"Siva"



The Only Being.

By Arthur E. Massey.

Path, Motive, Guide, Original and End

IF man were not more than he seems—the mere creature of a day inhabiting an infinitesimal point in the flux and flow of cosmic change, he would not be able even to aspire to know anything of the ultimate nature of things. It is the Divine within—that spark of immortal intelligence which constitutes his Higher Self, that never lets him cease from seeking for the truth which must ultimately make him free. We speak of Eternity, Space, Time, the Infinite; but the Infinite need not be thought of as necessarily big, for the invisible universe has no relation to size, and might conceivably be shut up in a cell under a microscope. As a matter of fact, all time, past and future, as we define it, is actually an *Eternal Now.* What we understand as 'the future' exists just as much as the past exists, and when we say we have not reached it yet, all we mean is that it has not yet impinged on our senses. There is evidence already that the mind in the dream state can become connected with future events that we have not yet reached. If we could only break away from our limitations, how gloriously conscious we should be of an ever-present Eternal Being, Power, Intelligence, Beauty, Purpose or Will, Goodness, LIFE! "The Source Divine and life of all". "The Only Being" out of whom the infinite world of things emerges. How strange it is that we each seem to cling to that specimen of elemental stuff which marks us out as something separate from, and independent of our fellow-mortals! What is this form to which my parents gave a distinctive name? It is just a mass of millions of whirling atoms, controlled by a central power, and every corner of it is in constant flux and change, yet possessing a sort of unity of its own which distinguishes it for the time being from every other assemblage of atoms in the universe. But this body is not "I", it is not myself. I never think of it as "me". *I* control and direct its activities. *I* am the self, into whose mysterious consciousness 'the world' of people and events constantly breaks through, sometimes with blows and pain and hurts, but also with all sorts of precious harmonies and wonderful suggestions, which awaken within me new feelings, guesses, questionings, desires and hopes. Although imprisoned in form, I am everywhere, wherever my voice or my influence goes. Sights, sounds, pains, pleasures, recurring memories, new sensations, are all strung together like so many beads. In hours of withdrawal—of meditation—of deep repose, only the string remains. This string is my real self—my ideal self—my soul or spirit. This is the unifying kernel or nucleus of the man, as distinguished from a mere

body. It takes up and incorporates the energy item of experience, all is necessary—the bad as well as the good—and, if we only wait a little, we never can tell what item, even of sorrow or pain, we could have afforded to omit. The thought of man at his best should fill us with wonder and awe; if he cannot adequately comprehend the idea of infinity, he cannot get along without it. His mind mirrors the universe. He actually weighs the stars, and measures the waves of light. He wrests nature into his service. In his integrity he is indestructible. He will suffer and die, but his spiritual life goes straight on, fearless of death. The best that is in him is ever growing, but has never attained his growth. The ideal, the true is ever beckoning him forward. As a matter of fact, the ideal self is more beautiful and complete in detail through each decade of any normal man's life. It is impossible, limited as we are, to see the wholeness and beauty of it at once. The time will come, however, when the accumulated experiences of the soul's pilgrimage through matter will disclose the divine meaning as they merge into the perfect whole—a glorious contribution to the One Life. The purposefulness of manifestation will then be seen in its true perspective and "We shall know as we are known".

If there is none other than God, "the Only Being", there must be an explanation of what is known as 'evil'—other than the existence of a rival deity called Satan. The personality and permanence of evil are unthinkable in the light of an Omnipotent, Omniscient and Omnipresent God. That such an illogical hypothesis should ever have obsessed the mind of intelligent, thinking men and women, is baffling in the extreme. We have long ceased to admit such a duality in the phenomenal world. The storm sweeps over the continent in unison with the heat-waves of the beneficent sun. No one dreams of seeking to abolish fire from the world because it will burn a finger or a city. The very thing which we call bad by itself ceases to be bad when seen in its relation to the whole. It is like the daub of paint on the picture, ugly when taken out of its place, but necessary to the painter's work.

Archdeacon Wilberforce rightly defines 'evil' as 'the friction created by the All-Father to stimulate the growth of Good, and excite the exercise of human volition, in the absence of which man would be an automaton. Evil has no existence *per se*; it is a form of inverted good.'

What a strange world this would be, without any contrasts, no pricks of pain or hunger or other urgency, no splendid risks or ventures; just one continuous flow of mild and futile breath? Nothing would progress, nothing would grow without the urgency of at least some measure of contrast and so-called 'evil'. Why is moral evil so different from any other kind of contrast—such as partialness, imperfection, immaturity, and incidental disease—that we should have to invent a bogey to explain it? What is sin? Perhaps the analogy of good and bad art may help us here. We admit of no rift in the universe because the world is full of bad art work, for behind it all there rise the everlasting standards

of real beauty, which actually constitute a sort of tribute to the reality of good art. Its faults and its ugliness bring the simple laws of beauty into relief. Ought we to expect a different order in human conduct? From childhood we have, every mother's son of us, been growing up out of animalism. Sin, non-existent among animals, comes to view by virtue of the conception of an ideal and spiritual universe, in which we vision perfect social relations, each man just true, modest, faithful, exercising good-will towards every other man. Now, moral evil, like the bad art, is wherever this ideal fails of realization. Wherever sin is, the underlying condition is the back of good-will, that is, of social or spiritual life. There is actually no rift in the universe, because this high form of life *comes by growth.* We could all probably cite cases of moral evil so malicious and cruel as to seem at first to lend themselves to the theory of diabolical agency. Browning's Guide in *The Ring and the Book* is such an instance. If, however, we study, with due pity, the origin and growth of this kind of character, we find it always goes back for its root to the crude animal nature which we all share. The brute power, and even the intellect, left to act by themselves are dreadful. This is to say that an everlasting urgency exists to add love and make a complete man, an image of "The Only Being".

Deep down in the heart of man there is that which is ever seeking oneness with the All-Father or, in other words, complete realization of its divinity. There are some who couple free-will with license; but, as a matter of fact, *good-will is the only free-will,* as ill-will or self-will is constrained will, subject to frustration. God's will is the free-will, "*Whose service is perfect freedom.*" The presence of moral evil in the universe, therefore, no more breaks its integrity than the presence of green apples or blight in an orchard breaks the unity of the science of agriculture. We cannot even have ripe apples without first having green ones, and we can get rid of the blight. Alas, we all too readily settle down to our limitations, taking a too restricted view of life.

"For, what we call this life of men on earth,
This sequence of the soul's achievements here
Being, as I find much reason to conceive,
Intended to be viewed eventually
As a great whole, not analysed to parts,
But each part having reference to all,—
How shall a certain part, pronounced complete,
Endure effacement by another part?"

It matters little by what name we call our thought of the Divine Unity, "the Only Being". Some may call it "pantheism". God in all. All things exist in Him. "In Him we live and move and have our being." The only senseless kind of pantheism is the idea of a "fortuitous concourse of atoms" without a guiding principle. We cannot do otherwise than believe in a real universe dominated by good-will. To me this impression is the most enduring; in fact, other impressions seem to be flitting shadows of this one, all others are faint

in comparison. Life in the very lowest physical forms is everywhere pressing upwards into higher forms of life. Good-will animates all phenomena. We are only children of the universe; we do not make the power but only draw on it; we see moral standards, but do not invent them any more than we invent the patterns of the crystals; so we do not make good-will, but only use it. We are children of the good-will of the universe as we are children of its beauty or its power. We perceive in the Universe as well as in ourselves a principle of spiritual unity under the great names of Energy, Mind, Beauty, Goodness and Love. The universe thus appears to us in the terms of Person or God; but, in the case of God, as in the case of man, we do not mean limitation when we say 'person'. We mean the infinite and spiritual element in the Universe. Men say we see no sign of God. He is not in outward nature. He is not in the latest horrible tragedy reported in the morning paper. But do they ever pause to think that some tiny atom or corpuscle in their body might fail to find *them*—the presiding geniuses, and do deny their very existence, especially their integrity and good-will?

My good-will, while using every part and each corpuscle, and working in an actual harmony of all the parts, nevertheless, cannot reveal its whole self in every part. My nature is disclosed in the wholeness of my action. In like manner, if God is in each moment of time and each point of space, yet all of God is not comprehended in every point and every moment.

God is the life of every living thing, He is "the Only Being"; for nothing exists apart from Him. He builds up the life man, half animal and half child with gleams of the light of Deity in the faces of mothers and infants. And by and by there stand out heroes, singers, teachers, true-hearted, modest and fearless, Messiahs, Mahatmas, sons of God. There can be no difficulty in our recognizing the reality of God as soon as the wholeness and perfectness of the divine nature shines forth. We need must love the Highest when we see it. The most sceptical corpuscle in me would be satisfied, I trust, if I could make him see what I am about whenever the best self in me rules my life. I have dealt with no abstract God, no mere mind or thought. "The Only Being". includes all energy, consciousness, joy and beauty and, most important of all, good-will; for justice and truth are only forms or bye-products of good-will. I believe that there is both sympathy and sorrow with the Eternal. "Perfect through suffering" is the most profound of philosophies. God could not be God in the nature of Good-will and not suffer in and with His growing and travailing creation. It may be a mystery, but is none the less true. So far from this being a limitation upon perfect love, it is the fulfilment of love in God or man. Truly, it is glorious to be alive! to realize that we are "Workers together with God," and to contemplate the glory that awaits us in the final consummation of the Divine Good-will.

"Therefore to whom turn I but to
Thee, the ineffable name?
Builder and maker, Thou, of houses
not made with hands!
What? have fear of change from
Thee, who art ever the same?
Doubt that Thy power can fill the
heart that Thy power expands?
There shall never be one lost good!
What was shall live as before;
The evil is null, is nought, is silence
implying sound;
What was good shall be good with
for evil, so much good more;
On the earth the broken arcs; in the
heaven, a perfect round."

The Problem of Life.

By Vishnuprasad V. Baxi, M. A.

THINKERS and Philosophers in every age have tried to find an answer to the mysterious problem presented by that one word 'Life' and most of them have been able, if not to solve the eternal riddle it presents in its entirety, to arrive at a partial solution. Partial, because in its finality the term Life connotes an indefinable and everlasting Cosmos, which baffles all description. For Life and the Infinite are one, the life here being a sportive gesture of the Infinite manifesting itself in various ways. It is therefore that where thinkers and philosophers have failed, the Seer succeeds. For the Seer does not attempt to comprehend intellectually the sublime mysteries of the Life Infinite like the thinker and the philosopher, but tries to identify himself with this Eternal source of all things, whence emanates all that is commonly termed 'Life' in this finite world.

What is life, therefore, has been a question often asked and has more often remained unanswered for most of the human beings. The Seers of the glorious past have, however, answered this question definitely and unequivocally and asked the enquirer literate or illiterate, to seek for an answer, not in book or theories but in himself; for no book or theory, however great and grand in its teaching, can provide for the enquirer a complete solution. It certainly chalks out a line and opens up a path for the human traveller on life's journey to tread along; but the journey will be unending until the traveller stops his eternal enquiry at every wayside inn and finds out from within the end of his journey. Till this is done the search for the end remains a journey in a circle.

This eternal question was put by Rāma to Vaśiṣṭha and the result was an answer in 32,000 illuminating verses of high philosophical instruction contained in the 'Yogavāśiṣṭha Rāmāyaṇa'. The problem of life as it seemed to him was placed by bewildered Arjuna before Lord Kṛṣṇa and is answered in unequivocal terms in the grand synthesis of teachings in the *Bhagavadgītā*. And yet Vaśiṣṭha and Lord Kṛṣṇa, though illuminating the path of their enquirers in all directions by the powerful torch of their divine experiences, have each asked him to find out the solution for himself from within. Vaśiṣṭha tells Rāma that what is commonly called Life in this world is nothing but a projection of the mind, which creates a chimera of false experiences and, believing them to be real, entangles itself in their meshes; that it is the mind which is dressed in ignorance that raises the problems of life which are as unreal as bubbles in the waters of a mirage. For mind, which is the Life, is the Self. It cannot be differentiated from Self. Only through ignorance it creates problems which like so many waves in the ocean are nothing but the changing unreal forms

of the same unchanging unreal water. Except Self, therefore, nothing exists. Self is Life; Self is God; Self is the highest Truth.

Lord Kṛṣṇa similarly tells Arjuna that the unreal described by ignorant men as life does not exist. "The real Self is never non-existent. The Seers have arrived at these conclusions. The appearances of the world are a huge delusion created by ignorant persons from themselves, men who have not realized Me, who am the Self, the life of all life, in whom everything in the whole Universe, animate or inanimate, lives and moves and has its being. Seek thyself, therefore, and resort in Me who am that Self and thou shalt surely get over all the seeming problems raised by the illusory life in this world."

The Upaniṣads have also the same tale to tell and in all the various philosophical teachings the essence is the same, though the method employed might be different.

The world consists of pairs of opposites, Life and Death, Happiness and Misery, Joy and Sorrow, etc. and, when one is tossed to and fro between these pairs of opposites and is lost in the maze of contradictory experiences, he cries out for a solution of the eternal problem presented by his life here. He does not understand Death and is anxious to avoid this inevitable Destiny. He wants to reach a stage where there is no life or death, but where there is Life Infinite; but in the whirlpool of contradictory experiences he seeks what he wants, not from within but from without. His attempt is as futile as a child's to drive out the demon of imagination conjured by his mind's eye in front of him. These pairs of opposites, the Vedāntīs have time and again said, are nothing but the different attitudes of self transforming itself into the mind through ignorance. Physical objects have in themselves no power to create either happiness or misery and it is only when the mind of man forms a particular attitude towards them, that it feels through the senses the different states and gives its changing experiences equally changing names of pain, pleasure, etc.

Viewed in this light, the problem of life ceases to be a problem at all. For the term 'problem' signifies a state of uncertainty, doubt and difficulty, which are the outcome of ignorance. That which is real and unchanging offers no problem. It is the changing and unreal that raises a storm of questions. The Infinite is beyond mind, speech or intellect. The search for an answer, therefore, to this self-created enigma from outside sources is as futile as a deer's search for water from the proverbial mirage or the fool's search for a hare's horns. Since all life emanates from the Self that is within—Self which is the centre of all objects, which is the central pivot round which the whole creation revolves, which is the Life Infinite—its mysteries can be fathomed by shedding the light of intellect in the inner chambers of one's self and seeing light in apparent darkness, which is unreal, instead of using it to find light in the outward life, which is a false reflection of the Life Infinite.

One whose intellect has been thus occupied is therefore regarded as a Seer,

a *sthitaprajña* and every attempt, however small, at becoming a Seer—a Seer of the Life Infinite—is a noble and sublime pursuit, which, while it gradually minimizes the seeming problem of Life here, ultimately dissolves it and reveals to the aspirant that in its final analysis all life is Life Infinite.

Message from Within.

(From a Sannyasi living on the holy Banks of the Ganges.)

Dear Soul,

WHY so meek and sad? Cheer up. Cheer up. Know thyself. Shun these temporary connections with this mortal coil. Why do you run after these imitations and shadowlike things in this so-called fleeting universe? Do not get yourself intoxicated with the so-called glory of birth, pomp, dignity and so-called worldly elevation. Dear, don't you know the Real Source of this temporary happiness or the joyful reflective light which falls on the things in this transient and fleeting universe? It all comes from the Ever-shining *Ātmā*. So, dear, stop running after these imitations and shadows, but, instead, put forward all your exertions and energies in securing the Main Source of Light and Happiness, which is *Ātmā* and *Ātmā* alone. Beware and bear in mind that without merging yourself in the Main Fountain of Light and Happiness, which is *Ātmā*, no end will come to these worldly miseries. So, better gird up your loins, exercise all your might and force to remove away all these so-called thorns and hindrances put before you. But remember one thing. Every bit of effort which is undertaken to realize, must accompany patience, perseverance, strong will, boldness, discrimination, holiness, renunciation, righteousness and unswerving faith in *Ātmā* and Guide. Remember: "To seek happiness is to lose happiness." So first give up worldly happiness and then seek for the Eternal One. If you once happen to drink the *Amṛta* or the Supreme Nectar, your hunger and thirst are quenched for ever. Then you will be master of all you survey. Emperor of the emperors you will be. Everything will obey your command. The whole universe will dance to your tune. You will find yourself seated in every heart. You will be yourself OM. But the chief thing is, first dive deep into the Main Fountain of Nectar and, to achieve this object, put forward all your efforts, go to secluded places, perform penances and austerities, take the help of those who are God-realized, read the lives of great men to make your life sublime, and lastly, work with profound faith and strong will until you reach your goal. Never mind if you are unable to achieve the object in this life; you are bound to achieve it in the next. Seed once sowed must grow into a tree bearing flowers and fruits. The same fact Science strongly proves: "Energy is never lost." Wait patiently; bear manfully. Battle of Liberty, once begun, never ends

till it is won. So, be up and doing, with heart for any fate, and "still achieving, still pursuing, learn to labour and to wait."

In connection with the above Realization let me tell you one thing which is of great importance on the above subject. Suppose there is a vessel which you wish to fill with water up to the brim, but there is a hole at the bottom of the very pot. Now you go on pouring water in the pot for a good number of days continuously, but the result will come to nought; for the water that you will pour will absolutely, run out of the pot. Similarly, if there is any slight attachment to the worldly things, all the efforts to realize yourself will prove fruitless. This very fact Science strongly and boldly asserts as follows. "Two things cannot occupy the same space at the same time." So work, work with complete renunciation and non-attachment to the worldly objects. And, if you follow the above instructions and work accordingly, you are sure to gain the object and be ever happy and joyous till Eternity.

"Arise, awake and stop not till thy goal is reached."

Saint Nilambar Das.

SAINT Nilambar Das belonged to a high class Brahman family of Northern India. He was blessed with all that one should like to possess in the world,—a pious, graceful wife, well-behaved children, loving relations and friends and enough of the wherewithal for a worldly life, *i. e.*, wealth. Over and above all this, Nilambar Das and his family enjoyed a very good reputation.

From his very childhood Nilambar Das was religious-minded, pious, charitable and generous. On account of his constant association with Sadhus and Mahatmas, he had also picked up something of the realization of the great Self. With his daily worship of the Lord, he had gradually learnt to detach himself from the world and its enjoyments. He was confirmed in the belief that sense-objects were a great illusion, that the world-enjoyments were brief, transitory and fleeting.

Nilambar Das had slowly loosened all ties that bound him to the world. He began to think that his life was a useless thing if it concerned itself merely with wife, sons, wealth and fame. As this thought obsessed him off and on, he began to feel the necessity of renouncing the world and, one day, he made up his mind and during night stealthily left his house.

Nilambar Das forthwith directed his foot-steps towards Jagannath (Puri); but he took great care to avoid the usual route, so that his people may not overtake him.

In the morning, when he was not to be found at his place, his people thought that he might have gone out for a bath. They did not mind much till it was time to take the morning meals. Finding that he had not returned even then, they felt disconsolate. Having done all that they could to search him

out, the family after all had to take the event more or less philosophically. In course of time they became reconciled to their lot, giving up Das as having proceeded to some place of pilgrimage, as he was since long intending to do.

Nilambar Das was running for his destination. He knew no fatigue. He was like a child snatched from the lap of the mother, proceeding with all possible speed towards the mother. And on the way he cried and wept like unto a babe. He chanted the name of the Lord and went on and on. He had no knowledge as to where and in what direction he was proceeding. He was content only in the thought that he was longing for a *Darśana* of the Lord at Puri, and for the rest he was sure that the Lord Himself would direct his feet.

Jagannath (Puri) was no small distance from the village of Nilambar Das. The saint, unmindful of hunger or thirst or fatigue or sleep, was pressing on and on without a stoppage.

After journeying for a number of days and after crossing many a desolate forest, nullahs and hills and dales, Nilambar Das arrived at the banks of the Ganges. It was the rainy season. The Ganges was in full flood. The other bank was not at all visible. The surging waves were frightful even to look at from a distance.

Nilambar Das had to cross the river. It was not possible to do so without a boat. But for water on all sides and the sky above, even a bird was not to be seen. After the forced marches that Nilambar Das had performed, he was very tired. The sun was about to set. Far from a habitation being visible, so far as the eye could see, no trace of a living being was forthcoming. Accordingly, it was not possible for him to enquire or know as to how far away was the ghat.

In sheer despair Nilambar Das began to chant the name of the Lord. Before he had been long at it, he saw a fisherman spreading his net for catching fish and slowly coming over to and approaching Nilambar Das. He was immensely pleased to catch sight of the fisherman and his boat. He thanked the Lord and began to shout for the fisherman, saying "O brother, row up the boat towards me and save me, a distressed Brahman, by taking me across. I will pay you whatever you ask for."

The fisherman rowed the boat towards him and took Nilambar Das into it. Both were beside themselves for joy and thanked the Lord, each for his own reason. Nilambar Das was pining for a *Darśana* of the Lord and wanted to be at Puri as soon as possible. He thanked God for having been provided with a boat so soon. The fisherman thanked the Lord for having got a weak, helpless man into his clutches. He had made up his mind to take him as far as the mid-stream and there to kill him, so that he might rob him of what he might have got on his person. The poor fisherman did not know that, however cleverly he might propose, the power to dispose of things was not with him. It was quite distinct and very much above and beyond his ken.

Nilambar Das on seeing that the fisherman, instead of carrying him



Guha falling at the feet of Vasiṣṭha

across, was taking him along the river, said, "Brother, you look to be a very bold and intrepid fellow. Very few can dare take the boat into the river when it is in flood. But, my brother, the sun is about to set. It is better to cross the river while still there is light; so you had better row across rather than along the river."

The fisherman had something different in his mind. So he did not deign to hear. He continued rowing on midstream. Instead of giving a reply to what Nilambar Das had said, he smiled and turned his face away from him. From this behaviour of the fisherman Nilambar Das began to smell mischief. He felt confused; but then, mustering courage, he said in a full voice, "Well, fellow, what do you mean? Have you any designs upon me? I have to see how you bring the fulfilment thereof about." At this feigned bravado of Nilambar Das the fisherman laughed outright and in a deep frightful tone said, "Oh, what a brave soldier you are! Know that death is coming to you in no time. Now prepare, remember whomsoever you wish; I will make you reach Jagannath Puri presently."

On hearing this, Nilambar Das felt frightened. He had no fear of death. What he was afraid of was death before he had had a *Darśana* of the Lord. He began to think of the Lord, who is the shelter of all and who is the only prop and support of the weak. He said, "O Lord, O Merciful Lord, protect me. You have saved so many. I am at Thy feet and am face to face with a danger in the boat which none else but Thou hast provided me with. Lord, save me till I have had a *Darśana* of Thy gracious form and thereafter do with me and my body as Thou choosest."

The Lord, the protector of His Bhaktas, at once heard the call. He forthwith appeared in the guise of a stalwart Rajput on the bank and began to shout, "O fisherman, row the boat at once towards the bank, otherwise beware of the peril to thy own life."

The full, valorous voice coming out of the throat of Śrī Hari made the fisherman tremble; but, pretending not to have heard the call, he continued rowing midstream as before.

The Lord gave another shout; but, finding that the fisherman would not mind, he discharged an arrow from his bow, which struck the boat. The sound of the arrow on its being released from the bow confounded the fisherman and the divine fire that the arrow seemed to shed on all sides frightened him. He began to think within himself, "Oh, how shall I fare if the Brahman relates the whole story to him? He will surely kill me; but I cannot be saved by not going to the bank either."

After much cogitation he turned towards the bank and, on reaching it, fell prostrate at the feet of the Rajput. Nilambar Das felt dazed. He did not know whether all that he saw was a fact or a dream.

The illusory Rajput cursed the fisherman and said, "O foul being, don't you know that I am continually on the watch and am always catching robbers like yourself. Tell me who is there to save you if I chop off your head this very instant."

The fisherman was totally confounded. He lay there at the feet of the Rajput like a dead man and would not stir at all. Then the Lord, addressing Nilambar Das in a soft tone, said, "Brahman, you may get out of the boat. Perhaps you do not know that I am a servant of the Raja of this country and it is my duty to guard this bank and the forest near by. I am here to punish those people who cause suffering to travellers or who rob them. That is why I have on my person the bow and the arrows."

Nilambar Das said, "Brother, I am blessed in having had your *Darśana*. You have saved me from the jaws of death and for this I cannot be sufficiently grateful to you. I am intensely longing for a *Darśana* of the Lord. I have given up all for that. Therefore, pray let me know the way to Puri, so that I may have a *Darśana* of the Lord of Nīlāchala."

The Rajput replied, "Brahman, since you have given up your hearth and home for getting a *Darśan* of the Lord you must needs have it. Your desire cannot remain unfulfilled. The Lord of the Universe must help you. This is a poor little stream for you to go across; you seem to have acquired the right and privilege of crossing the Great Ocean of Transmigration."

After thus consoling the Brahman, the Rajput addressed the fisherman, "Look here, it will serve you no purpose to be lying like a dead body at my feet. Rise up and take this Brahman across the river. Take him to the other bank immediately, within my sight, and mind well that I have an arrow in my hands."

Hearing this from the lips of the Rajput, the fisherman seemed to have come back to life. He bowed before the Rajput and apologized for what he had been thinking of doing. He made Nilambar Das sit comfortably in the boat and began to row across. The mind of the fisherman was entirely metamorphosed. Instead of harbouring the ideas of 'kill and loot' in his mind, he was now chanting the Name of the Lord as he rowed the boat.

The boat reached the other bank. Nilambar Das got out of it and the Lord, in the guise of the Rajput at the other bank, disappeared. The mind of the fisherman was full of penitence. He fell at the feet of Nilambar Das and asked for pardon. Nilambar Das blessed him and proceeded. After crossing several hills and forests and passing through several towns and cities, Das reached Jagannath Puri.

As it happened, it was the day of the Ratha-Yātrā. The sky was resounding with the cries of "Hari-Hari" and "Jai-Jai". The whole town was full of the melody of sweet songs sung to the Lord by ladies and by the harmony produced by playing on numberless musical instruments. Dancing and Kirtan was being performed by thousands of devotees. There was this melody to meet the ears wherever they turned, and the eyes, whichever side they looked, they met with those sights of devotional ecstasy.

Śrī Balarāma, Śrī Subhadrā and Śrī Jagannathji were carried in separate chariots. The devotees were pulling on the chariot with great zeal. The attendants with their hands uplifted

were dancing and singing. Others were clapping and frisking to tune. If there were some who were shedding little streamlets of tears of joy, there were others who stood quite dazed and motionless. Nilambar Das also approached the chariots. His joy at the *Darśana* was unbounded. The pangs of hunger and thirst and the pain caused by exposure to heat and cold and other petty mishaps on the way were all forgotten.

Nilambar Das and the Lord were face to face, eyes met with eyes. The Saint, lost in the Lord, said what he had to say. And, in another instant, Nilambar Das came down with a thud at the feet of the Lord. The attendants wanted to lift him up; but, on approaching Nilambar Das, they found that life had flown away. The Saint who was chanting the blessed Name of the Lord only an instant before was no longer in the land of the living. He had become one with the Lord. *

My Beloved.

My Friend, my Beloved,
Dear to me in life and death,
What's the world to me
Bereft of Thee ?
Void, darkness, all dead.

The wind whispers Thy praise to me,
The brook "babbles over the pebbles"—Glory unto Thee
In the autumn distance I see
The blue of Thy eyes.
The sun reminds me Thy greatness
As it does.

Peace ? Happiness ?
I want them not;
And Heaven without Thee
I loath.
Shelter in Thy lotus feet
That's all I want, Beloved, all I seek.

—Makhan Prasad Dowera.



Translated by Balmukund Verma.

Head or Heart ?

By Vidyanand, M. A., L. T.

'Render unto Cæsar what belongs to Cæsar and unto God what belongs to God."

HEAD is the greatest statesman; heart, the greatest poet. Both have their own part to play: one in the world of matter, and the other in the world of spirit. Head walks cautiously, it thinks twice, it reasons coolly; heart soars, it is swayed by feelings, it is most uncautious. Head believes in second thought, it polishes and repolishes; heart believes in first thought, it is ever spontaneous and fresh. Head is a gentleman of society; heart, a recluse of the forest. Head puts on fashionable dress, heart appears naked. Head governs, heart conquers. Head is a scholar, it is a critic, it is ambitious, it is pushing. Heart is practical, it is original, it is earnest, it is quiet. Head shouts but absorbs nothing. Heart is quiet, but it absorbs all. Head is fearless, for it cares little for others; heart is full of feelings and melts for others. Head is a scientist; heart, an artist. Head lives on reason; heart, on feelings. Head is suspicious and full of doubts, heart assures and believes. Head fights in the battle-field, heart looks after the fallen and the wounded. Head faces difficulties with an iron will, heart welcomes them smilingly. World is the manifestation of head; God, of heart. Let us render unto Cæsar what belongs to Cæsar and unto God what belongs to God. This is the way to be happy. If we turn the tables, we are doomed to everlasting agony.

World wants etiquette, it cares for decency, it believes in hypocrisy. God wants to meet us naked, as we are; He wants simplicity and sincerity both. World wants show, it likes empty talk, it wants to make a fool of others. God wants real love, He likes silent expression, He wants mutual absorption. Let us not be a slave to reason in the subtle regions of the woods of Realization. Let us also not lose our heart in the gross desert of material world, otherwise both will die of starvation and suffocation. Their end will be tragic. Both will find desolation and destruction. There will be misunderstanding, there will be collision. Such a man is a misfit everywhere. We cannot afford to act as a child and yet be a man of the world, just as we cannot be a diplomat and yet a devotee of God. Swami Vivekanand must bid good-bye to his logic before he can be a disciple of Ramakrishna Paramhansa. And later on he can use logic, not as a master but as a servant. World has its glory in logic, but God, in pure heart. The two are poles asunder. They are like the opposite currents of the ocean.

Now the question is as to which is superior. Head is lofty no doubt, but heart occupies the central place. As such it has a greater influence and can work wonders. It can pervade head. It can wield an unfathomable influence in the whole of the human kingdom.

It is difficult to withstand its strong current. Even head cannot refuse its call. Its force is the force of love. Poor head may feel proud of his lofty pedestal, but it is impotent unless it has heart by its side. It gives life to head. It is the salt of life. It gives a charm to the work of head. It can awaken the dormant potentialities of the head and develop it to such an extent as to make intuition the source of all knowledge. Head must be connected with heart if it wants a healthy development. Left to itself it turns crafty and takes the way to hell. It requires the constant guidance of heart. We cannot afford to neglect the education of heart. To neglect that is to neglect life—a great blunder indeed.

And what is the education of heart? It is to keep alive the living flame in it, to pump in the idea of God-consciousness. It is good to sympathize with all, but we should be careful that our heart does not go astray in the wilderness and lose its way. It is the temple of God and is meant for Him alone. It should not be turned into an inn where all and sundry can take shelter. Only the chosen few are to have their access in that temple—God or His lovers.

Worship the Lord in your own house.

By Jayadayal Goyandka.

ALTHOUGH I find myself unable to say anything in regard to the question whether the Lord ever appeared in person before me, I can assure my readers with all the emphasis at my command that the Lord is certainly pledged to appear in person before him who surrenders himself to the Lord and worships Him with disinterested love. The Lord Himself says:—

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥

(*Gītā* XI. 54)

"But by devotion to Me alone I may thus be perceived, Arjuna, and known and seen in essence, and entered into, O vanquisher of foes."

Thus it is proved that through exclusive devotion to the Lord it is possible to perceive Him with one's own eyes. Of course, some *Sādhanā* is necessary for acquiring such undivided devotion. It is possible to acquire such single-minded devotion for one who performs all his worldly duties for His sake, chanting His name and thinking of Him in his mind all the while. A man endowed with such devotion not only acquires sanctity himself but he can sanctify the whole world by his devotional feelings. One single member of a household who succeeds in obtaining a vision of the Lord through exclusive devotion sanctifies the whole family. The scripture says:—

कुलं पवित्रं जननी कृतार्था
वसुन्धरा पुण्यवती च तेन ।
अपारसंवित्सुखसागरेऽस्मिन्
लीनं परे ब्रह्मणि यस्य चेतः ॥

"He sanctifies his family, blesses his own mother and renders the land in which he is born meritorious, whose mind has merged in the Supreme *Brahma*, the ocean of boundless knowledge and bliss."

The sage Nārada says:—

कण्ठावरोधरोमाञ्चाश्रुभिः परस्परं लपमानाः पावयन्ति कुलानि पृथिवीं च ।

तीर्थीकुर्वन्ति तीर्थानि सुकर्मीकुर्वन्ति कर्माणि सच्छास्त्रीकुर्वन्ति शास्त्राणि ।

(*Bhakti-Sūtras* 68, 69)

"These blessed ones ever converse with each other of their love with a choking voice, with tears in their eyes, and with a thrill in their bodies. Purified are the families of such men, and purified is their land. They make the holy places holier, righteous actions more righteous, and sacred books more sacred."

Sage Nārada further says:—

मोदन्ते पितरो नृत्यन्ते देवताः सनाथा चेयं भूर्भवति ।

"At the advent of such devotees the spirits of their forefathers rejoice, the gods dance and the earth feels secure."

The *Padmapurāṇa*, too, contains a similar statement. It says:—

आस्फोटयन्ति पितरो नृत्यन्ति च पितामहाः ।
मद्वंशे वैष्णवो जातः स नस्त्राता भविष्यति ॥

"The parents of such devotees rejoice by striking on their arms, while their grandparents dance out of joy at the thought that a *Vaiṣṇava* (a devotee of Viṣṇu) has been born in their family, who will prove their redeemer."

Such is the evidence of the scriptures, quotations from which can be multiplied. In fact, the heart of such a devotee becomes a veritable shrine, while his house is converted into a place of pilgrimage. Hence it behoves all of us to do our level best to acquire such exclusive devotion to the Lord. For this one has to fix his mind on the Lord and to spend his time in serving Him. As a means to this end, if every one of us instals in his house an image or picture of the Lord according to his liking and worships the Lord through that image or picture regularly every day, one can easily develop the habit of applying his mind and devoting his time to the service of the Lord.

Fortunately for us we have in this country a number of temples containing an image of one or other of the various manifestations of the Lord, and it is highly beneficial to visit these shrines. But, in the first place, we do not have such temples in every locality and, moreover, due to Shastraic injunctions the doors of these temples are not open to all and even those who can enter their portals cannot worship the Deity with their own hands and according to their own will except in a few cases. Thirdly, the management of all these temples is not satisfactory and, lastly, all the members of a family including ladies, children and old folk cannot visit them regularly every day. In our houses, however, all of us can afford to have a metal or stone image or a picture of any of the various manifestations of the Lord and worship the Lord through that image or picture according to our own belief. If one starts worshipping

the Lord in his house every day, he has necessarily to devote a good deal of his time in remembrance of the Lord while collecting materials of worship, stringing wreaths of flowers, and so on. Even children take great delight in all this and are trained in this work. From their very infancy they develop Samskāras (impressions) of devotion to God. They forget their idle pursuits and their mind begins to take delight in this noble work. Impressions created in one's mind at an early age prove very useful at a later stage of one's life. The Samskāras of image-worship imprinted on the young and facile mind of Mira Bai and other devotees were mainly responsible for the development of *Bhakti* in their life at a mature age. Those who have started this work in their houses have gradually developed faith in and devotion to God.

I, therefore, humbly request all of my readers, even those who do not believe in the Hindu scriptures, to start this work immediately in their houses. Along with such worship all the inmates of the house, including ladies and children, should take to the repetition of the Divine Name individually as well as collectively. The duty of conducting the worship may be entrusted to one individual only, but all other members, too, should be allowed the privilege of worshipping the Deity. In the absence of the husband, for instance, the wife should conduct the worship and *vice versa*. The long and short of it is that a part of the time should be devoted to this work daily. This will surely tend to develop faith in and devotion to God in the whole family. Those who like to and can do so should also undertake mental worship of the Lord along with this external worship, as the former is even more efficacious. I once more request the readers to start this work in their houses and see for themselves what results it brings to them. I have no other means of bringing home to them the great efficacy of such worship.

(*Kalyan*)

Scholars versed in politics, Vedic lore, Scriptural Knowledge and the science of astrology, can be had in large numbers; those who have acquired knowledge of the Supreme (*Brahma*) can also be found; but those who have discovered their own ignorance are rarely to be found.

—*Appayya Dīkṣita.*

If you do not succeed in laying your hands on a pearl in one dive do not think that the bottom of the sea does not contain pearls. God on striving with patience and you will surely be able to win the grace of the Lord when the time comes for it.

—*Paramahaṃsa Rāmakrishnadeva.*

God, The Great Reality.

(*The All-pervading motive Power.*)

By H. Shrinivas.

IS it possible in these days of outward refinement and growing materialism to realize the living God of the Universe? This is a question of questions, the fact of existence of God is a sacred mystery. We can no more banish God from our minds than we can banish our own eye and the objects around us. God is an omnipotent spirit. How many of us, alas, turn away from Him! It is because of the worldly habits and carnal propensities. The vision of God is a priceless thing, to be attained at the cost of life itself.

In the human and animal creatures we see around us, in the earth below and the heavens above, in the light and in the air, in the sea and in the ocean, in the hill and in the mountain, in the world without and within, in history and in biography, what is the single force that pervades all, supports and quickens all, and which gives to both mind and matter all their vitality and energy? What is it that lies at the root of all the movements of matter and thought in the world? What occult force is that which nourishes and quickens all the known and undiscovered forces? This is God-force. To the pure in heart the *Sanctum Sanctorum*, the Holy of Holies, reveals itself and they see how Divinity, far away in the solemn stillness and solitude of that inmost Sanctuary, is secretly working out His end. His wise and benevolent scheme works out His Great Purpose and moves the vast Universe. The pure in heart perceive that a sacred halo encircles the face of creation—that a Heavenly Hand upholds all things. The same celestial force shines everywhere, acting and interacting through the various forces in the world. Oh, the mystery of the measured beat of the pulse in the right arm! What is it that lies concealed within the fold of the arteries, that causes this strange thing called pulsation? Is it a dead physical force and nothing more? There is within the human body a living force emanating from God, which sustains the entire system. This is a fact and an undeniable reality. What is this mysterious propulsion of vital fluid through the arteries to the remotest parts of the body? Is it forcible propulsion of blood and is it blood-force? This is undoubtedly the mysterious work of the Living God plying the machinery of the blood-system within. And whence comes the breath so essential to life? Who moves this curious respiratory apparatus within? Is it mere physical force that causes this breathing? Can matter breathe? It is nothing but the Higher Power which makes the lungs give out noxious air and take in fresh air, which gives life and vitality to the human body. Beneath

the respiratory agency is the muscular force, which is nothing but the living force of God that supports the ceaseless activity of inhalation and exhalation. Though dead and dark, the human body becomes, when lighted with the light of God-force, a very Temple of the Living God. It does not creep on earth, but stands erect and moves and speaks—it is a Sanctuary of the Living God.

Similarly with regard to the whole Universe. The secret springs of Divine Machinery are keeping up the Universe in working order. Each wheel has its own function to perform; the Primary Force guides, quickens and regulates the movements of all the wheels, giving them Law and Method, Force and Harmony. The Hidden Force is there, but it is not the privilege of all of us to understand the Divine Purpose.

Look at a mighty tree—how it grows; its branches and leaves multiply month after month, year after year. Have many of us often wondered how it grows? It pines and sinks in winter, but with the approach of spring it is again clothed with life and beauty. If the roots of the tree are unearthed, the hidden cause that keeps the branches and the leaves in freshness and continued growth is revealed. The roots explain the uprising and growth of the splendid tree. The roots send up vital juice to the branches and leaves and keep them fresh. As the roots explain the tree, the root-force upholds this Universe and explains it.

It is a mistaken notion that man sustains and nourishes himself. The blood in the human system cannot go forth without the Divine Will; neither can the human hand rise—the Lord is in the muscles and in the arms, and indeed in all the muscular force. Beneath the muscular force there is that Immanent Force—that Living Force, the source of heat and light, of wisdom and power, sustaining things and keeping up this vast Universe. The world is full of God, full of the Fire of Divine Force. If the Central Force is withdrawn, in a moment the whole creation disappears. From morning till night the All-Merciful God is with us, in our uprising and downsitting, feeding and nourishing us, and leading us by the Unseen Hand through the path of life. Not only in contemplation and prayer but in all the secular details of our life, nay, in all our activities Divinity pervades—in short, 'we live and move and have our being in Him.' But unbelievers have ascribed to human agency things which belong to God. In God-force they live; yet they boast of their independence and their self-sufficiency.

It is the men of faith—those simple folks, those virtuous saints that perpetually live in God-vision. The eye of faith sees the Divine Hand in all things good and beautiful, in all things great and small. Friends, let Faith and Hope fill our hearts and souls. Let us rejoice in the thought of God and may millions in one united chorus sing His Glory!

The Marvellous Powers of a Yogi.

By S. Bradbury Flint, "Resurgam."

PREVIOUS to this series of incidents, during the whole ten years of my stay in India as a district representative of a British commercial firm, I had no time to spare, nor any inclination to do so, on religious mendicants or "Yogis" of Hindustan.

I had, of course, seen many of them in the streets, had emphatically pronounced them as "Bunkum", until one day I met Swami Raju Krishna, and learned that there are more powers at work in man than the practical Occidental mind thinks possible.

It was during the summer of 1930. I had left broiling Lahore and embarked on a shikaring and fishing trip into the Kulu and Kangra Valleys. It had been my intention to shikar in the southern slopes of the Dhaula Dhar Range and then to wend my way down the upper reaches of the Beas River seeking the "mighty mahseer".

At the end of the leisurely first day's trek, from the rail-head at Jogindar Nagar, through glorious scenery, I arrived within a mile of a few scattered huts. Here I decided to make camp. Leaving the old hunter and my servant to arrange things, I made my way towards the huts with hopes of purchasing such fresh supplies as were obtainable and also to hire a couple of men to act as carriers of the camp equipment. As I strolled along the narrow track, smoking my beloved pipe and thinking of the unlucky devils still on the plains, I was arrested by a movement in the path about four yards in front of me. I stopped abruptly as I saw the swaying and darting head of an angry cobra with hood extended.

Whilst I was considering whether to retire gracefully and wish the cobra the best of luck, for there was not much space on that narrow path running round the hillside, or to risk a blow with my walking stick, I heard a voice speaking in Hindustani which said, "Walk on, Sahib, do not hesitate or the snake will know that you are afraid." I walked straight ahead, though my heart appeared to be in the vicinity of my mouth. As I started walking, however, the snake slid to the ground and remained motionless, so much so that, when I reached it, it was lying rigid.

I looked up from the snake to where, seated on the hillside, was a Yogi with the clean-cut, serene face of a true ascetic and raven black hair resting on his shoulders. His vermilion caste-marks stood out in high contrast with his dusky complexion and striking saffron robes, but the most striking features of this personage were his eyes; these were large even for an Indian, black, and can only be described as piercing.

I called out to him, climbed up to where he was, and found him seated on a flat stone at the mouth of a small cave in the hillside. For what he had

done I thanked him and asked if there was anything that I could do for him. To this he replied, "There is nothing I require at present." I stayed for a short time and conversed with him of things in general in India.

As I was about to depart, I asked him how the snake had dropped dead at that precise moment. He answered that the snake was not dead, for it was against his caste to kill anything except in self-defence; it had only been rendered harmless. But the ways of doing that would not be understood by the "Sahib Log." To this I replied that, although I was an Occidental, I was quite willing to hear and learn. So, with a promise that he would explain it at some other time, I departed.

That was my introduction to Swami Raju Krishna, and I found his speech so interesting and enlightening that I not only stayed in that camp more than two or three days, as I had proposed, but for the remainder of my leave, much to the disgust of the Shikari, and was even then sorry when it terminated.

Our conversations were not always of things in general, sometimes he would tell me of his early life; how, as a disciple to a priest of his sect in a temple, and later as a disciple to a wandering Yogi, he had learned the mysteries of life; and how he had enlarged his knowledge whilst serving his period of "penance" in the bare hills to the North, with only the wild beasts for companions.

How, in his theory of the transmigration of souls, he believed that human beings inherited some of the characteristic marks of their former animal lives, in their faces and hands, in their mode of living and their minds, and that these composed the factors of a person's character and the reason for many of his or her actions.

He gave me an exposition:—The lion would kill and eat the flesh of its kill, but would rather die of starvation than eat the flesh of a carcass that had been killed by some other animal or that had died. Whereas the jackal would not kill but feed entirely on the dead flesh left by other animals or of those that had died or even thrown away as garbage. So it was with human beings: some would battle royally against great odds and overcome them but would disdain to war with odds that they knew they could easily overpower. Whereas others, not willing to stand even a chance of defeat, would pick as their opponents only people who they knew could not put up any stout resistance.

I asked him if he could delineate my character from the little he knew and could see of me. He replied that I was as an open book. He portrayed my character, telling me my strong points and my weak ones. How, because of the former, I had succeeded in some business ventures, and how, because of the latter, I had lost on others. Here was a very knotty problem indeed. How in the name of all that is wonderful could a man who had undoubtedly never been inside a business office tell these things.

He then turned to my past, and his version was most startingly accurate. He told me of my birth, not only the year, the date and the time, but also mentioned the fact that I was born

whilst a blizzard was in progress. This was quite enough to convince me—or anyone, I think, who had previously been sceptic of these strange powers—that I had been "barking up the wrong tree."

He then continued by telling me how I had at the age of three undergone a minor operation and, pointing to the place, told me that I still carried the scar made by the doctor's knife; on to many half-forgotten incidents of my school days, and how I had lost my father in the Great War in Europe; how I came to be in India and also that I was contemplating marriage in the not too distant future, but that circumstances would necessitate the marriage taking place six months previous to the time arranged.

Showing a photograph of my fiancee I asked him if he thought that we would make a happy pair. He looked at the picture for some minutes and then passed it back to me, saying that he would do as I asked on the last day of my stay there which, he said would be the sixth of the next month. As the last day I could remain and report back to the office in time was the ninth, I was rather puzzled to know why this should be; for it was not my intention to leave until the last minute. Seeing the look of perplexity on my face, he said, "Do not worry, Sahib, you will hear all about it on the sixth day."

Up to that time and although I had asked him several times, he would only answer, "Patience, Sahib, patience."

I showed him other photographs, of my sister, friends and business acquaintances, and he gave me full details of the life of each. Whilst I was taking out one of the photographs from my wallet, I accidentally dropped a letter on to the ground. Before I could replace it, my friend had picked it up and was staring at the few lines of writing that were visible.

I thought this was very strange, but did not say anything; for I could see that the writing was not that of my fiancee. After a few minutes he handed it back to me, saying, "Sahib, the man who wrote that has the character of a jackal. The less you have to do with him, the better for yourself."

To my amazement, on opening the letter I found that it was the written sanction for my leave, typewritten except for the signature and a small foot-note in the handwriting of my "Boss" in Calcutta. Still amazed, I asked my friend, the Yogi, if he was sure that he had not made a mistake, as how could he, not knowing a word of the written English, tell me what kind of a man had written those few lines.

He answered that it was not necessary to know the jackal's tongue to be able to follow his foot-marks in the snow, and although he did not know one word of what was written he could tell by the way it had been written that the writer was not a man to be trusted. Still thinking that he had made some mistake—for, although I had not met the "Boss" many times, he had impressed me as being a "straight-dealer"—I took out a group-photograph on which the person in question was the central figure. Pointing this out to the Yogi, I asked what

he thought of that man. At once he replied, "This is the same man, Sahib; and, if you are willing to listen, I can now tell you more about him."

This is the story he told:—

This man cannot be a true friend to anyone, not even to himself. Although, at present, he has everything he wishes in the way of money and position, he is not happy and the future is dark for him. He is now spending money which is not his own. It will cause his death. His wife, whom he married many years ago, and son, now a grown man, left him because of his brutal actions, and both stay in the home of the mother across the seas. The woman who is living with him and is known as his wife has reaped the crop of the seeds she sowed, for he is now tired of her affections and takes his pleasures with the street-girls. He is fast sinking into the mud of disgrace and despair and will not be able to stand and fight his way back. He will make a coward's retreat and die by his own hand.

That did not sound very good; but I can at least vouch for the truth of the latter part becoming authentic; for, within a year of hearing this story, the "Boss" had blown out his brains on being asked to account for certain deficiencies with regard to the firm's accounts.

The sixth day of the month arrived and by that time I had so much faith in the words of my Yogi friend that I ordered my servant to strike camp and to get all the kit ready, so that we could move within a few minutes of my return. I then made my way to the Yogi's cave in the hillside.

He greeted me with words, "I have been expecting you, Sahib, for I know that you are anxious to hear what I have to say to-day. I know that whatever I tell you you will recognize to be the truth, for you have shown your faith in the words I speak by ordering your servant to break camp. Sahib, it is now nearly the hour of one. If I talk with you until the hour of four, you will still have time to take your refreshment and walk the nine miles to the railway station to board the train leaving at the hour of eight; so will you make yourself as comfortable as possible and take interest in what I have to say.

"Our paths have met on this lonely hillside. We have conversed on many subjects, some of which, although you recognize the words as the truth, are a matter of great mystery to you. To me, who have spent many years delving into the mysteries of life, these things are no longer mysteries. I will endeavour to tell you about these things, but I am afraid that you will know just as much after I have finished as when I started; not because you have a dense mind but because you are an Occidental and cannot understand our ways. Both races think rightly according to their own ways; but those ways do not, and never will, run parallel.

"Sahib, every man shall be known by the marks bestowed upon him by Nature. The leopard cannot change his spots for the tiger's stripes, no more can a bad man change his Nature's markings for those of a good man. Nature still continues with its work of marking every person, but under the veneer of civilization many persons

have forgotten how and where to look for these marks. The eyes have been too busy watching civilization's progress to trouble about the markings on the bodies of their fellow-creatures. Yet all these markings are Nature's way of pointing out the paths of life, and many pitfalls would be avoided if they, the markings, were recognized in the way intended and interpreted for the good of mankind.

"But all these things I learned as a disciple. These were merely the ground for me to stand upon so that I might reach to higher things. Often when I was alone with the wild animals in the hills to the North, I was afraid of these creatures and also the snakes, until I learned how to wrap my thoughts around me like a wide-spreading mantle and put my absolute faith in the ability of that mantle to keep me safe.

"It is far easier to influence human beings, for in that way the sick are healed, than to influence animals. With human beings their inner thoughts can be influenced by the pacification of the conscious or outer thoughts, though even then they cannot be made to do things they would ordinarily refuse to do. An honest man cannot be influenced to steal or to murder, but a man who thinks he is dying can be influenced to think that he is not, and in many cases can be made fit and well again; this because human nature is bent on living.

"With regard to animals the position is reversed; for it is instinctive and natural that most of them should be "Killers", so they have to be influenced contrary to their natural bent.

"Strange as it may seem, the snake, which has been the symbol of wickedness for countless years, is the most sensitive to these influences. Even the influence radiated by an unborn child renders it harmless. The snake will lie asleep in the path of a pregnant woman. This influence over the snake is also evident amongst animals; for the snake will not kill an animal in young, except when attacked.

"Sahib, all these things and more have become known to me and I have adapted them to the good of man. The blind man is made to see because he is influenced to have supreme faith that he can see. By the same means the sick man is made well, the cripple to walk, and so on. All these things may not be clear to you—nevertheless they are true.

"I will now speak of the things that have been troubling you for many days past. Will you let me again see the picture of the lady you are going to marry, also one of the person of written script, that I know is in your little leather pocket? I wish to be able to tell you all there is to tell at the present, as for many years your path will be my path and mine yours. I have known for long that we should meet and that we are ruled by some unseen and unknown power for the good of each other, though the first act of goodness must be done by me.

"I will now meditate and send my thoughts to see the lady of your choice, so that I may read from the original all that you wish to know.....I see her in a hospital bed-room, in the City of the Moghul Emperor's Delight and

Sorrow (Agra). She is sitting at the bedside of her mother, whose neck is covered with bandages. She is whispering brave words to her mother, which her heart does not feel, telling her that the doctors will soon make her well.

"That is the reason, Sahib, why you will be leaving here this evening. It is also the reason why you will be married six months earlier than you or your bride anticipated; for your future mother-in-law, who has always been a good woman, thinking that she is going to die shortly, wishes to see her daughter safely married to you. But she will not die; she has many years yet to live, and the doctors are making a great mistake. They are treating her for a disease which does not exist in her body. If you will take her away from that place and the doctors give her plenty of the fruit of the lime tree and put bandages soaked in water around her neck, she will soon become well again.

"Your future wife will make you happy. She will deliver to you a son which will be the pride of both your hearts—and mine also. Soon after you are married you will move to Simla and, as I know that you will require my help, I too shall not be far away.

"It is now time for your departure, Sahib, whom I will now call Brother. Although you leave me, I shall always be with you to guide your footsteps in the paths where snakes and pitfalls are many. Before you go away, however, go to the Post Office in the village. There is a letter which has come quickly for you."

I left Swami Raju Krishna after a few words of thanks and many of hope that I might see him again, and made my way to the Post Office. Here I found, as I had been told, a telegram from my fiancee, which read, "Mother very ill. Can you come at once." On the return journey, as I was passing the Yogi's cave, I waved the telegram and told him that he had been quite right.

Boarding the small train, which appeared positively to crawl down the hills to Pathan Kot, I arrived at Agra, where I learned the whole truth of what I had been told by the Yogi.

Her mother, who, the doctors said, was suffering from a cancer in the throat, thought that she was dying and wanted us to be married as soon as possible. Knowing that it was necessary to get her away from the doctors and the hospital, I hit upon a plan. I approached the mother and said that I would marry her daughter as soon as possible but I wanted her, the mother, to holiday with us whilst we were on our honeymoon. She, of course, raised all manner of objections. But I said that her daughter refused to go on a honeymoon and I refused to take her if the mother did not come with us. At last I got her to agree with us.

We were quietly married and the three of us proceeded to Mussoorie four days later. Soon after we boarded the train I had the opportunity to start the treatment as prescribed by my Yogi friend. Having ordered plenty of limes and ice, I proceeded to make iced lime drinks. These at first the mother declined but later decided to drink in

preference to the doubtful milk obtainable at the railway stations.

Eventually my mother-in-law, Mrs. Field, came to the conclusion that the drinks made from the fresh limes were ideal. I made sure that there was always a good supply of limes on hand.

The next part of the treatment also became easy; for the neck is not a very convenient part of the body for a patient to bandage, so I volunteered to do it for her. When I had gained her confidence, I moved the lotion and bandages to her bathroom, saying that the smell of the lotion was not a good perfume for the bedroom. By dressing the pad in the bathroom, I was able to substitute water for the lotion but was very careful, so that she would still get the smell of the stuff, to dip the edge of the bandage into it.

By that time she had forgotten all about dying, for my wife and I could drag her out of the house to all and every function in the place. She always enjoyed herself and arrived home too tired to think of anything but of going to bed.

On reporting back to the office after the honeymoon I was told that I had been transferred to another district and my headquarters would be at Simla.

It was not long before my mother-in-law came to stay with us there, for my wife had written and told her that a baby was coming. It was good to see the mother, who, about three months previous, had been quite convinced by the doctors that she was dying, fussing about her daughter and arguing whether the trimmings should be "blue" or "pink".

I still carried on with the treatment, although I knew that she had reverted to the use of the lotion during the time she had been away from us. She was still as much in love with the lime drinks, though as the weather got cool they had to be made with warm water, and so the treatment was carried on uninterrupted throughout the autumn and winter until the baby arrived. A bonny baby boy!

Three months later, my wife most untactfully brought up the subject one night at dinner, when she exclaimed, "Oh, Mother, the swelling has vanished from your neck!" Up went the old lady's hand to feel for it, and then a smile spread over her face and she said, "Why, so it has! It must be God's way of repaying me for forgetting my own troubles when you and the baby required my help."

I did not question that but said that I would call in a doctor to pronounce her fit. This I did, first having had a private talk with the practitioner, and he was convinced and also convinced the old lady that the other doctors had mistaken a small tumour for a cancer and that tumour had in some way become dissolved and had vanished and that she was as fit as a fiddle.

When my son was nine months old, he caught a chill, which developed into bronchial pneumonia. He was nearing the crisis when I was told by a servant that Holy Man was asking to see me, and I went out to find that it was Swami Raju Krishna. I asked him if he would come inside and wait or call upon the morrow, as my son was very ill and I wanted to stay with him. He answered:—

All this is known to me, Sahib, and that is why I am here; for did I not say that this self-same son of yours would also be the pride of my heart? I will with your help make him well again, as I did the mother of his mother.

Take these small leaves and, after boiling them in water, give a small spoonful of the juice to your son every hour. First of all undress him in front of a fire and rub the oil of mustard plant on to his chest and back, dress him again and then give him the juice and put him back to bed. Do this every hour throghout the night. If the baby is sick from the mouth, the juice is doing its work well, and, Brother Sahib, do not rub the oil on with a strong hand or you will cause your son great pain. Farewell, I now go to pray for your son.

He then departed into the night.

I asked my wife to go and rest; I would call her, if necessary. As soon as she was out of the room, I lit a spirit stove and put a sauce-pan of water and the leaves upon it. I then rang for a servant and got a bottle of mustard oil.

When I had everything ready, I took my son from his bed and undressed him on a blanket in front of the fire, praying all the time that the treatment would be successful, and, after rubbing him gently with the warm oil, dressed him again and gave him a spoonful of the juice.

The poor little fellow did not make a sound, for he was breathing with great difficulty. I had no sooner finished and was carrying him back to his bed than he started vomiting. I was then convinced that the cure would be successful.

All through the night I stayed with him, my wife having fallen into the deep sleep of the exhausted, and treated him every hour. I noticed that after the first few doses the secretion of his vomiting was not so thick and, when I gave him a dose just before dawn, his stomach instantly returned the juice and it was devoid of phlegm. He had no difficulty in breathing.

I went along to his mother's room and, gently waking her, asked if she would come to the nursery as I thought our son had had a turn for the better. When we returned to the child, my wife agreed with me and proceeded to give him something to drink.

By the time the doctor arrived I had removed all evidence of my activities in the nursery and what I could not remove I eliminated with the aid of some perfume.

The result of the doctor's examination was most favourable and he, in a most pompous and self-satisfied tone, assured me that my son would be his own bright self again within a fortnight.

How I would have loved at that moment to have told him the things I thought and to have done the things I wanted to do. But I refrained, politely showed him out and paid his bill as soon as possible after I received it. *

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My Darling !

By Hanumanprasad Poddar.

KṚṢṆA ! my darling ! it is to the dulcet tune of Thy bewitching flute that this actress of *Māyā* is dancing her soul-enthralling dance. It is at Thy prompting that the great Rudra, the terrible God of Destruction, is incessantly carrying on His violent Tāṇḍava dance. It is to please Thee that the ever-jubilant Nārada is dancing his ecstatic dance, with his fingers dexterously moving on the strings of his celestial lute. It is to win Thy favour that great sages like Vyāsa, Vālmīki, Śukadeva and Sanaka brothers sing Thy praises, moving from one place to another, mad in Thy love. Thy beauty is indeed marvellous. It maddens Thine own self, so that there is no wonder that sages and seers, saints and holy men and devotees and God-intoxicated men should stake their all (whatever they own in this world and whatever they hope to get hereafter) for Thy sake. Thou art an endless and unfathomable ocean of bliss, obtaining a small particle of which great scholars and ascetics regard their life fulfilled. Thy very being is an inexhaustible store-house of ineffable love. A small particle of Thy unbounded love has found its way into the oozing breasts of all mothers, the heaving bosom of all sighing lovers, and the hearts of all loving friends, nay, into all that we love in this world, and made the whole world sweet and savoury. A perennial and endless stream of wisdom flows from the particles of dust clinging to Thy lotus feet: that is why great sages and holy men yearn for the dust of Thy blessed feet.

Is there anyone who can count the infinite divine qualities of Thy quality-less being ? No one is potent enough to fathom Thy unfathomable wisdom, which is Thy very being and which is beyond the pale of *Prakṛti* (Nature). No one has got the power to get a full vision of Thy eternal and world-enchanting beauty and correctly describe it, formless as Thou art. What true lover is there who on entering Thy being, which is a boundless ocean of divine love, can remain without merging himself in its unfathomable depths ? Tell me, then, as to who can describe or discuss Thy beauty, Thy virtues, Thy wisdom and Thy love, and how ? Thou and Thou alone art, O beloved Kṛṣṇa. Whatever is said about Thee is insufficient. Even a glimpse of Thy beauty, virtues, wisdom and love, obtained through meditation and knowledge, cannot touch, much less truly describe even a shadow or imaginary picture of Thy real being, which is beyond the conception of time and space, and which is an inexhaustible store-house of blessedness. Such being the case, mere flights of imagination, devoid of experience, are of no value. As a matter of fact, the loftiest conception of Thy being and qualities reached by human mind and expressed by human tongue does not correctly describe them.

Nay, it is derogatory to Thee just like the effort of one who describes a great emperor as a small Zamindar. Thou art All-merciful. Thy lovers say that You are never displeased with the boyish pranks of Thy beloved children but are pleased like a loving mother with those who think of Thee or sing Thy name in any way. I, too, take liberties with Thee, relying on this indulgent disposition of Thine. But who am I to take liberties with Thee? It is Thou who makest us dance like so many puppets. Who am I to indulge in wanton frolics, a base and wily creature as I am? Do as Thou deemest fit. Who can say 'no' to what Thou willest? Of course, I ask one boon of Thee. Pray drop in my ears occasionally the sweet melody of Thy bewitching flute and, if You so like, also kindly allow me to taste a few drops of Thy nectar-like beauty, which enchants the whole universe.

Buddha and the Holy Night.

By Swami Ashesananda.

THE month of Vaiśākha is auspicious on many grounds. It has produced three great incarnations. Śankara and Rāmānuja of revered memory were born in the earlier part of that very month. Hinduism was revived, purified and consolidated by the unstinted zeal of the two Ächāryas. Even to-day we feel the touch of their hands in all our philosophy and religious practices. Our temples bear the signs of their footprints. The chanting of Vedas at the time of procession of our gods reminds us of their hallowed names. They gave their life-blood for the sake of our religion. Our Motherland has seen many dramas enacted on her stage. All have been forgotten. But the all-powerful time could not efface the memory of these mighty souls. They are stars of the highest magnitude that never set. Blessed are they that remember, adore and transform their lives according to the teachings of, the master-minds who thought, lived and died for our country's sake, nay for the sake of the whole world, which they regarded as their own family (वसुधैव कुटुम्बकम्). Through many vicissitudes India had to pass. She had to suffer great calamities. But nothing could kill her. She is still fresh, still young; for she has not forsaken her religion. If she did, her name, too, would have been a thing of the past—to be sought in the pages of worm-eaten books.

Again we see on the horizon another bright luminary of the greatest effulgence. Again comes into our mind the thought of another man-god, Bhagavān Buddhadeva, whose birthday fell on the full-moon day of the month of Vaiśākha. The day is thrice holy. It not only ushered in the existence of the Great Seer, but shaped the turning-point of all the momentous events of his life. This was the day on which he was not only born but also renounced the world for the

good of suffering humanity. He married a beautiful girl named Yaśodharā. The holy couple lived happily for some years. A child was born unto them—a pretty boy, the very darling of their heart. But destiny turned the course otherwise! One day, with his attendant, Chandaka, he went for a drive to see how his people were faring. First he came across an old man, then a sick man, then a corpse, and lastly a peaceful and dignified *Sannyasī*. The sight of extreme old age, sickness and death told heavily on his mind. He became grave and pensive. Is this the destiny of all living creatures? Is life with all its luxuries and comforts a mere bubble, a passing shadow? Can there be no solution of this problem of suffering and death? All these thoughts struck a deep note into his heart. He was full of pathetic feelings for the misery of mankind. He renounced his dear wife and beautiful child in search of truth, to bring peace and glad tidings to the world of agony and pain. He roamed from place to place, sat under the feet of many learned scholars. But the desire of his heart remained unsatisfied. For six long years he passed through all the austerities of self-mortification. His body became thin and emaciated to a skeleton by these hard and arduous penances. At last he sat himself down under the famous 'Bo' tree near Buddha-Gaya with this firm resolve—"Let the body wither away and the bones crumble into dust. Until realization of truth comes, this frame of mine will not move an inch from its appointed seat." There he remained immersed in deep contemplation from early morning to sunset. The day rolled away on its onward march to eternity. Suddenly the curtain was drawn. The great hunger of his soul seemed gradually to be satisfied. At last he fathomed the deep mystery of life. He found out the way to *Nirvāṇa*—to the extinction of sorrow and death. He became Buddha, the Enlightened One. Hallowed is the night, blessed is the day that made Siddhārtha a Buddha.

Eighty long winters passed away in teaching mankind the new gospel of strength and peace in sweet *Nirvāṇa*. The same full-moon night appeared on the scene again—but now in a different colour, in a different setting. The 'Tathāgata' was resting in a grove, talking long and earnestly with Ānanda, the most favourite and chosen of his disciples. Ānanda was disconsolate with grief. He was weeping, for the Master was soon going to take leave of them for ever. The dying teacher, before he had his final exit from the stage, made a stirring speech to all humanity, making Ānanda his mouthpiece. The words are never to be forgotten,—so magnetic, so telling. "Oh Ānanda!" said the Master, "do not weep. Shed no tears. This is not the time for grief. Whatever is born must die. Everything is uncertain except death. Do not let yourself be troubled. Have I not told you that we must be separated from those we most fondly love; we must part from all we hold most dear and pleasant? Be a lamp unto yourself. Depend on nobody—even on me. Work out your salvation by your own perseverance; free yourself from this thirst of life, this chain of *Saṃsāra*." Slowly and steadily the eventful night was wearing away. The disciples watched their teacher in heavy anxiety.

One by one, all paid their homage, offered their salutations to his lotus feet, carrying the last words of the Teacher: "Work out your own salvation with diligence."

Thus went away Siddhārtha Gautama, once the Prince of Kapilavastu, but ultimately Buddha, the Enlightened One. The world has never seen such a compassionate soul, such an enormously loving heart!

Buddha did not preach a new religion. All his ideas can be found in our great Scriptures—the Upaniṣads. We Hindus worship him as an incarnation of the Lord. An eminent writer says:—

"Gautama was born and brought up, lived and died a Hindu. Many of his chief disciples, many of the distinguished members of his order were Brahmans. Buddhism was the child of Hinduism. It can be claimed for him that he was the greatest, the wisest and the best of the Hindus." These are the words of a celebrated foreign writer who has made Buddha and his teachings the study of his life. Let us all forget racial jealousies and religious animosities in commemoration of that all-auspicious day. Let us embrace and join hands with our brothers of different religions and usher in a new era of amity, friendship and love.

ॐ शान्तिः शान्तिः शान्तिः ।

On the Way to Destruction.

By V. S. Sharma, B. A. (Hons.), LL. B.

REMEDIES TO PREVENT CATASTROPHE

WHEN the war-chariot of Arjuna was taken into the midst of the armies of Kauravas and Pāṇḍavas, arrayed for war, Arjuna surveyed his own forces and those of the enemy and along with that he saw the ghastly and havoc-working results to which that war of Mahābhārata was leading to, and said,".....And thus will the ladies follow a path of unrighteousness, whereby will be produced bastards who will become the cause of destruction of this ancient culture." (*Bhagavadgītā* I. 41-43).

WAR OF CULTURES

THE fruits of the war of Mahābhārata were not so bitter and far-reaching as were contemplated by Arjuna in that mood of depression. But that which could not be accomplished by the war of Mahābhārata is being accomplished by the present war of cultures.

The ideal of the life of a Hindu, like that of an average man, is to attain Happiness. The modern man with his worldly outlook tries to find happiness in a pursuit to satisfy his sensuous desires. But how far he has succeeded, can be very easily seen from the miserable and unhappy persons of

prosperous countries, who possess all material comforts. The satisfaction of every sensuous desire of ours becomes a source wherefrom a host of other desires emanate and they, remaining unsatisfied, make man helpless and miserable. The seers of ancient India, being far more acquainted with this phenomenon than any of us, regulated the whole social structure and the ideals there in such a way that the prescription now discovered by western thinkers, of Happiness, viz;"simple living and high thinking" was made a practical reality. So the Hindu found Happiness in mutual help, self-sacrifice and contentment. He believed in minding his own duty laid down for him by seers and considered poking his nose in another man's duty fearful.

STATE OF ANCIENT SOCIETY

How far did he succeed in attaining happiness, can be known from the ancient accounts of the life of a Hindu and Hindu society and a logical analysis of his ideals and their workings. The description of Hindu society as given by Megasthenese in his accounts seems Utopian.

I do not want to enter into explanatory details in this short article, they being so evident as to need no elucidation.

PRESENT-DAY IDEALS

THE Hindu of to-day has forgotten his ideals, and the way of attaining them, under the sway of Western and Semitic cultures. And now the state of affairs is not only discouraging but seems hopeless. The modern Hindu youth educated in the westernized institutions has reached the stage which even Mr. Macaulay could not conceive of. His moral, physical, spiritual, political and social ideals are all uncertain and instances are not failing wherein we find the mad exhibition of his baser elements. He is daily becoming a worshipper of mammon, and our sisters are also following in the foo'steps of their brethren. Their fashions, beautifying exhibition, tendencies to join cinema actings, etc. show that they, too, are not lagging behind their brethren in this satanic race.

WHAT IS THE ROOT OF EVILS?

A class of our leaders believes that political deliverance is the only remedy for all these evils, and in their mad efforts to attain it they have in many cases become the cause of moral degeneration. Liberty kisses the hands of those who have sound moral character and libertinism only leads to the worst form of bondage.

The West felt the trouble and now these words resound in the western atmosphere—"To have peace we must undergo something like a spiritual revolution." India had that spiritual heritage but is going to lose it, and, in case no timely attempt is made, it is sure to be lost in oblivion. Articles in papers often appear, which throw some light upon this subject, by giving particular details regarding moral turpitude that reigns supreme in the Movietone companies, college hostels and city parks. They raise a great hue and cry against the libertinistic spirit that is now making its hold upon the g'ls.

The effects of moral degeneration among girls are no doubt more far-reaching. But the remedy lies in bringing a change in the outlook of the modern youth; for it is man who sets afoot good or bad movements in women and it is he who controls them.

SOME REMEDIES SUGGESTED

REMEDIES have often been suggested, but they are more of the nature of results than means.

To bring about the desired moral atmosphere we shall have to create good parents, good teachers and good citizens. This cannot be accomplished by empty words coming out of a mind which itself is helpless under the sway of such conditions and that, too, in a very short span of time. Such a revival needs institutions controlled by strong personalities of a singular type, wherefrom may come out trained youths who may possess sincerity, moral stamina, courage and fearlessness. They, being convinced of the truth and beauty of Hindu ideals and thus possessing a genuine love for them, will be capable of reviving the desired spiritual atmosphere by the practical following of their ideals and the sincere propagation thereof, because it is the practical man whose words carry influence.

MODERN INSTITUTIONS DENOUNCED

ALL the modern institutions started by socio-religious bodies like the Arya Samaj, the Brahmo Samaj and the Deva Samaj with the advertised motive of reviving ancient culture are, in fact, clear denunciations of it, because they follow western methods. I believe that complete revival can only take place if we have at least one true selfless Brahman controlling a Pāṭhaśālā in every village of India. If he is a real Brahman coming up to the definition given in Śāstras, it is not at all difficult for him to check and change the course of cultural channel in the small area of a village. And so, village by village, whole India shall be reformed, giving rise to universities of ancient type in big cities.

TRUE REMEDY

THE problem now simplifies itself to this only as to how to produce true Brahmans. The proper environment for the development of a Brahman boy was the Ṛṣi-Āśrama and the proper education was the education of the Śāstras imparted by the great Ṛṣis. The establishment of such Āśramas is impossible now-a-days, but something of that sort must be provided or else the Brahman will become extinct; for he will begin acquiring habits of other Varṇas and thereby he will become a sore to the Hindu society rather than an emblem of Hindu ideal and culture. The modern Āśrama must have some influence of modernity as there are certain things which cannot be controlled and overcome. Money is essential and it cannot be had these days so easily as it could be in the days of Raghu or Rāma for such purposes. Hence the modern Āśrama should germinate in the existing Mutts under the leadership of Sannyāsīs of great calibre and should contain in its curricula an industrial programme as an appendage to the spiritual and educational programmes

whereby the recurrig financial demands will be easily met with and the institution will become an earning concern.

A CALL FOR UNITED EFFORT

THE work is immense, its aspects are wide and various, and the field vast. Yet it has to be done and, a Sanātana Dharmī as I am, I believe in reformation, evolution and construction and not in revolution or destruction. As long as anybody thinks with me he cannot help believing like me in the fact that the production of the selfless and strong Brahman of the description given in the Śāstras will be capable of bringing back the lost glory of the ancient Āryāvarta.

CONCLUSION

THIS is the first step in the huge programme; the rest will evolve of themselves. In the meantime we shall have to create a voice against the downward movement of the society so as to check its speed in that direction, by explaining to the modern parent and the young folk the evil of this liberty which has degenerated into license.

Let us in the end pray to the Lord Almighty that He may change the current of public ideas so as to make this task far more light and easy.

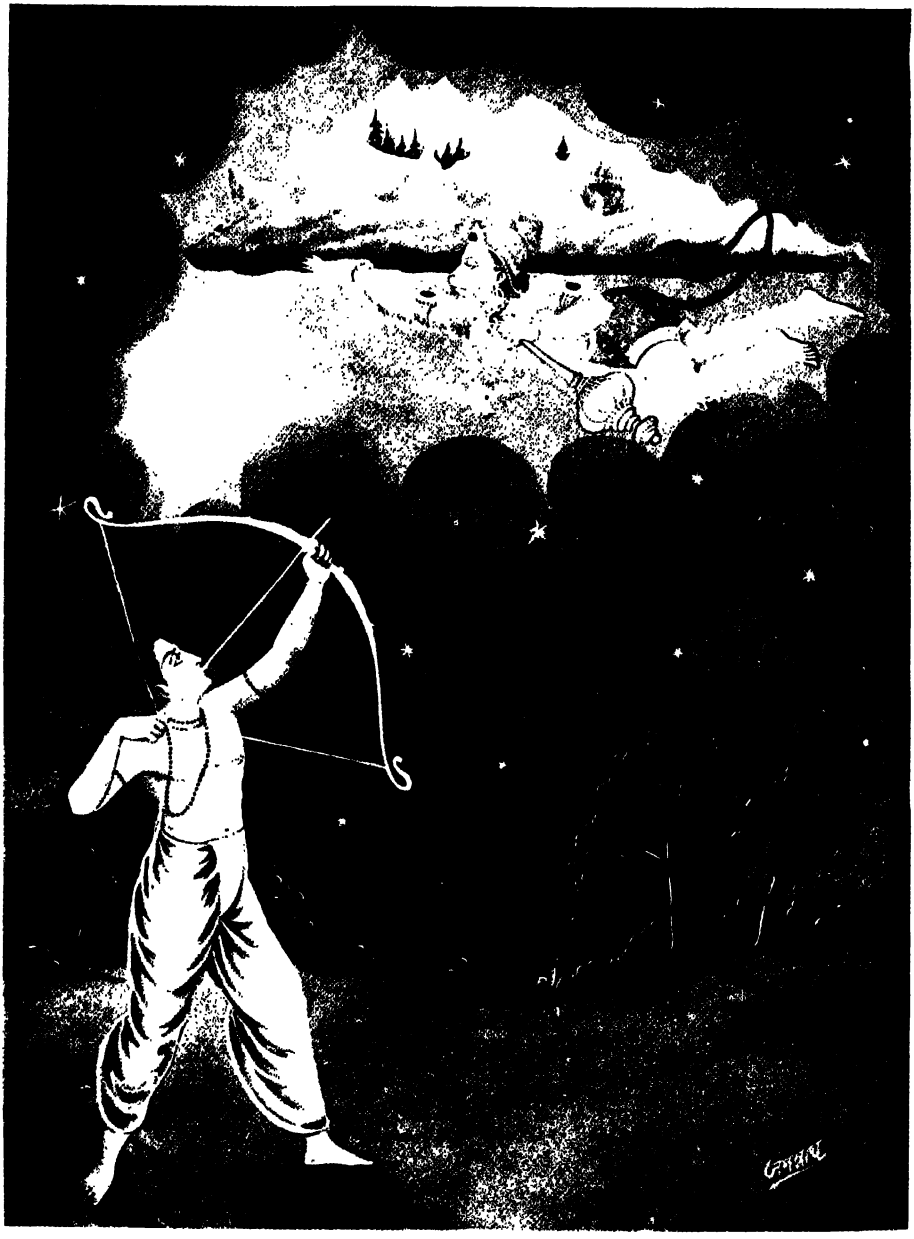
A Peep into the Illustrations.

1. The Meeting of Guha and Bharata.

The picture depicts one of the most touching scenes of the *Rāmāyaṇa*. Bharata, the prince among devotees is going to bring back his elder brother Bhagavān Śrī Rāmachandra, who at the sacred command of His father had to remain in the forests for full fourteen years. Guha, a beloved devotee of Śrī Rāmachandra, has come to receive him. The reader will see in the picture the two devotees of the Lord embracing each other in a state of divine joy.

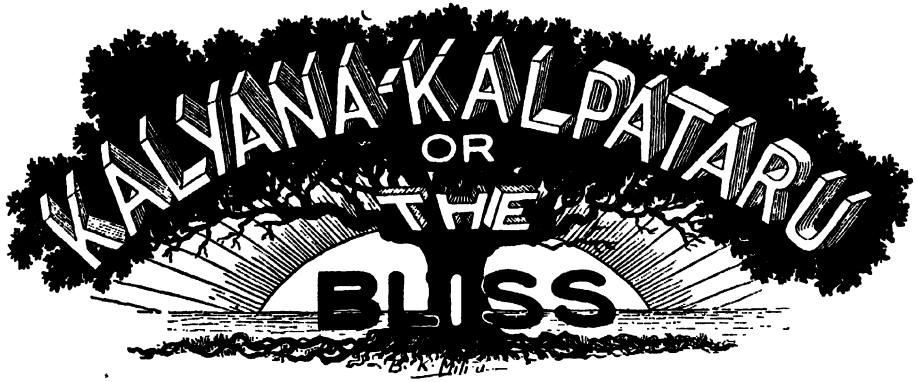
2. Guha falling at the feet of Śrī Vaśiṣṭha.

Vaśiṣṭha, the holy Guru of Bhagavān Rāmachandra, is also accompanying Bharata to *Chitrakūta* to meet Rāmachandra. In the picture Guha is seen falling at the holy feet of Śrī Gurudeva in all reverence and devotion.



The Unhappy Error.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of Spiritual ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

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प्रजापते न त्वदेतान्यन्यो
विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नोअस्तु
वयं स्याम पतयो रयीणाम् ॥

O Lord of all creatures ! no one other than Thee could control and govern all these created things. Seeking which we worship Thee, let that be ours; let us be masters of all good things in the world.

(*Rgveda X. 121. 10*)

Faith in God.

By Kshitindra Nath Tagore.

Q. 1. Why should we believe in God ?

Ans:—Because, in short, it brings us all-round good and shows us the straightest road to all-round progress. It is for this reason that even John Stuart Mill, the celebrated utilitarian philosopher of the last century, had to admit the utility of theism when he said: "At least this is a good working hypothesis." Deep is the peace of mind of those who have unshaken faith in the "Invincible Rock" who is always ready to give shelter to those that come unto Him. Belief in God lays the hold of duty on us on a firm basis. It transforms the desert of this world into a green garden fragrant with the odours of thousand and one sweet-scented flowers. It naturally induces one and increases one's capacity to do works that are good and acceptable in the eyes of Providence. In brief, it may be said that a belief in the existence of God is the guarantee of the fulfilment of our highest ideas and ideals, and of the triumph of good over evil in the world, which is the innate belief of every man of reason.

Q. 2. Where lies the harm in not believing in Him ?

Ans:—Perhaps there may not be much active harm if one does not avow his belief in the existence of God and, as its corollary, in the existence of the Soul and of life hereafter, if one conforms to the rules and laws of nature, which can be said to have been laid down in nature for the good of man and other creatures, by the Creator of this Universe and nature, who is called by the name of God and various other names. But, for him who does not really believe in the existence of the Oversoul of the Universe and, as its corollary, in the existence of the human soul and necessarily in the life hereafter, the slippery road to passive harm and, through it, the road to active harm remains wide open. He does not see any binding force in him to the so-called duties of speaking truth, loving parents, etc., and in man's aspirations to reach higher ideas and ideals, in fact, in anything and every thing that tends to make life in this world desirable. He sees death lurking behind every thing in this world and cannot but consider himself as a plaything in the hands of grim death. If he follows his reasonings logically, he cannot see the necessity to fight hard in order to ensure the ascendancy of right over wrong, of good over evil, of justice over injustice, as all these ideas are to him nothing but dreams. The knowledge, the ennobling feelings of love and reverence, etc. are, of course, realized by him as springing within himself, but he is at a loss to see as to who implanted them in his heart and with what purpose. Society cannot, neither can a man with pure atheistic notions, advance along the road to real good and progress.

Peace of mind and happiness and atheism are as the poles asunder. One having firm faith in the existence of a loving Creator and Sustainer of the Universe realizes that his near and dear ones, whatever their fate may be, cannot go, in this world or the other, outside the pale of His blissful love. It is, however, beyond the comprehension of any reasonable being how a man who considers himself and others as soulless incoherent conglomerations of atoms or particles or only a sum-total of feelings or sensations can love anybody or expect a return of love from anybody, or expect sympathy in his distress. That peace of mind and happiness are not within easy reach of an atheist, has been truly voiced in his well-known book "Treatise on Human Nature" (Book 1, Part IV, Sec. 7) by David Hume, the redoubtable champion of atheism of his time, where he has said: "The *intense* view of these manifold contradictions and imperfections in human reason has so wrought upon me and heated my brain that I am ready to reject all belief and reasoning, and can look upon no opinion as more probable or likely than another. Where am I, or what? From what causes do I derive my existence, and to what condition shall I return? Whose favour shall I covet, and whose anger must I dread? What beings surround me? And on whom have I any influence, or who has any influence on me? I am confounded with all these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness, and utterly deprived of the use of every member and faculty."

Śrī Kṛṣṇa also bears witness to this fact when he says in the *Gītā* the whole truth in a nutshell that "A man with the whole-hearted faith or *Śraddhā* in God gets true Knowledge" and that "A man having doubts in His existence brings ruin and destruction upon himself":—

'श्रद्धावाँल्लभते ज्ञानम्' and 'संशयात्मा विनश्यति'

Q. 3. What are your arguments in proof of the existence of God?

Ans:—Volumes and volumes of books have been written on the subject by the sages and saints and deep thinkers both of the East and of the West. I, a humble seeker of truth, feel extremely diffident in dilating upon the arguments in proof of the existence of God. However, I shall try to speak out the truths as revealed to my soul by the *Akiñchana-guru*, the Soul of my soul.

The first thing that may be said about Him is that He is self-revealed to every man. The sages and saints say that they see Him more distinctly than they see this outward material world. But, in order to convince one having no faith and belief in God, fourfold arguments may perhaps suffice to a small extent.

The first kind of proof depends on the theory of "Cause and effect". That there is a cause to every effect is admitted by every being having even any show of reason in him. Where does this idea come from? Who is the cause of this idea? This cause cannot be inert matter, but must be some living person who has the power to implant this idea into a living being. This belief is called "intuition", because it is not possible to *prove* this belief by

any outward means whatever or by any logical syllogism. This intuition tells us that this Universe including ourselves has a Creator and Sustainer, at whose bidding the world moves on to fulfil its destiny, in the same way as it tells us that a man's action is the outcome of his will. To speak of a preceding event as the cause of its succeeding event, does not satisfy a man of reason, who wants to go behind such events and find out the *real* cause, the will of a living person. The subject is so vast that it is not possible to say all that I have to say within such a small compass.

The second point of view may be taken to be the "Argument from design". To ascribe the creation of this Universe to a "Designer" is, to the Theist, a matter of intuition. Whenever and wherever we find any work showing any skill, we cannot help thinking it as the work of an intelligent being with some purpose behind it, whatever that may be. One who wishes to see with his eyes open, will no doubt perceive around him at every step the existence of skill and design of the highest order in the orderly rising and setting of the sun, the motion of the planets round the sun, the growth of life, the relation of our mental activities with the physical action of our brain, etc. All these point to the very highest order of intelligence controlling the Universe, who is called God. It is a mistake to say that gravitation, evolution and other forces of nature are the causes bringing the Universe into existence. No, certainly not. They are merely systems or processes of working or laws by which the orderly advancement towards progress is effected and the lawgiver is none else but God. Even David Hume, when one evening coming home with a friend, had to admit to him that "When one looks at the sky studded with stars, he cannot but feel that it is all the work of an Intelligent Being." Sir William Thomson in his book "Recent Advances in Physical Science" has definitely expressed his opinion that "Let no one imagine that, should we ever penetrate this mystery (what is life in reality), we shall thereby be enabled to produce, except from life, even the lowest form of life."

Perhaps I cannot do better than quote what Tyndall, the well-known scientist of his time, has said in this connection:—

"The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a definite molecular action occur in the brain simultaneously, we do not possess the intellectual organ nor apparently any rudiment of the organ which would enable us to pass by a process of reasoning from the one phenomenon to the other. They appear together, but we do not know why. Were our minds and senses so expanded, strengthened and illuminated as to enable us to see and feel the very molecules of the brain, were we capable of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling,—we should be as far as ever from the solution of the problem—

How are these physical processes connected with the facts of consciousness? The chasm between the two classes of phenomena would still remain intellectually impossible."

Now let us conclude our discussion about the proofs of the existence of God on the basis of skill and design as manifested in the Universe by quoting what the celebrated scientist Professor Huxley has said in this matter. "No doubt it is quite true that the doctrine of evolution is the most formidable opponent of all the coarser forms of teleology (Argument from Design). The teleology which imagines that the eye, such as we find it in man or one of the higher animals, was made with the precise structure it exhibits, for the purpose of enabling the animal who possesses it to see, has undoubtedly received its death-blow. But it is necessary to remember that there is wider teleology, which is not touched by the doctrine of evolution, but actually based upon the fundamental proposition of evolution. The teleological and mechanical views of nature are not necessarily mutually exclusive. On the contrary, the more purely a mechanist the speculator is, the more firmly does he assume the primordial molecular arrangement, of which all the phenomena of the Universe are the consequences; and the more completely is he thereby at the mercy of the teleologist who can always defy him to prove that this primordial molecular arrangement was not intended to evolve the phenomena of the Universe." (The Academy, Oct. 1868).

Our third point of view in this matter leads us to our moral nature. Every one of us knows it as a matter of fact that the ideas of right and wrong are firmly imprinted within us. We hear as it were whispers in our heart directing us to do what we know to be right and to shun what we know to be wrong. To do right and to shun wrong is our duty involving always a sense of responsibility. These moral ideas differ essentially from the judgments of the intellect, in having respectively self-approval and self-reproach for their ministers. For these moral ideas, we obtain the materials not from outside but within our own personality by contemplation. Our moral nature is a purely subjective thing. The eternal admonition within us to remain pure in heart and walk in the path of rectitude cannot but take us to a Supreme Lawgiver, who must be absolutely pure and without the slightest touch of vice or evil—"शुद्धमपापविद्धम्". He cannot divest Himself of His nature, that of absolute righteousness. It is not a matter of much concern in this connection to find out the ways and means through which our moral nature has evolved and unfolded itself into a full-blown flower. The fact is there, that we find our moral nature implanted within us not by ourselves, but necessarily by One having the entire control over us. Alfred Russell Wallace, the celebrated evolutionist of his time, says in his book "Natural Selection:" "Although the *practice* of benevolence, honesty or truth, may have been useful to the tribe possessing those virtues, that does not at all account for the peculiar *Sanctity*, attached to actions which each tribe considers right and moral, as contrasted

with the very different feelings with which they regard what is merely *useful*" (p. 352). "When the human spirit bows down in reverence before One who is infinite righteousness and truth, it surely is not to the idealized opinion of society that the worship is offered". Over all our actions, our moral faculty claims rightful and supreme rule as a lawful sovereign in the midst of our various appetites, passions and powers. As a primary intuitive belief, this becomes a valid witness for the existence of God.

In short, the moral faculty exists in man as an essential part of his constitution, and manifests itself in a recognition of the eternal distinction between Right and Wrong, in the voice of conscience, the sense of responsibility and the passion of remorse, and thus forces upon us the belief in God as the Supreme Lawgiver to whom we are responsible, which is really one of the primary intuitive beliefs.

Lastly, to a Theist, the most solid foundation of his belief in the existence of God is his spiritual consciousness. We know, as a matter of fact, that there is within us something called spiritual consciousness or *Śraddhā*, which is quite distinct from the moral faculty or our ideas regarding the cause and effect or that a design must have a designer, although these latter help immensely in the complete unfoldment of *Śraddhā*. It is owing to the existence of this spiritual consciousness that we do not remain satisfied with anything of this world, any knowledge or any inspiration that is limited, but try to realize our union with the Supreme Father, who is the refuge of all and who is Infinite and Perfect. This consciousness of *Śraddhā* is our highest privilege. It gives us an assurance that we are all children of One who is Sinless, All-pure, All-knowing and absolutely Free. It is because of this consciousness within us that the pure image of God is reflected in our soul. It is this consciousness, again, that assures us definitely that we do not belong to this earth alone; and that we shall have the privilege of proclaiming the glory of God with greater and greater energy as we advance in our knowledge and spirituality in our march from world to world. When we realize ourselves to be His children, it is needless to say that we at the same time realize Him to be our Father. It is then that we invoke Him as our Father, our merciful Mother and our loving Friend. It is then that we realize Him to be the eternal fountain of limitless love. This state of the human soul is its highest state. It is this state that is the broad foundation of spiritual religion. When this state is not transient but becomes stable and permanent, it is then that the soul can be said to have reached its highest goal. It is then that the spiritual union of the human soul with the Oversoul is fully established. In fact, our spiritual consciousness cannot rest satisfied by keeping itself within the narrow circle of limitations, but wants to take rest at the footstool of the Infinite God. Through this conciousnees we realize Him to be All-good and bow down before Him in deep reverence when we see Him manifesting Himself in all goodness before us at every step. It is His goodness that leads man step by step to progress and covers him with divinity.

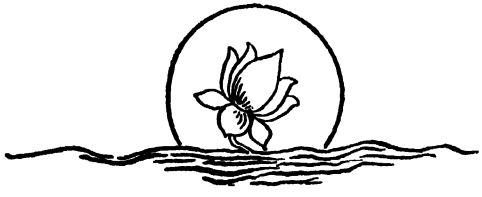
It is the good God who has implanted in us the certainty of victory in the end to righteousness and the unreasoned reverence for good men. No use in denying its existence by merely analysing it, as the undeniable fact stands there that hundreds and thousands of saints and sages have borne and still bear testimony to the existence of spiritual consciousness. It is this that gives a theist a place of absolute rest in God even when suffering from deep earthly sorrow and sickness, and makes him acknowledge Him to be "dearer than all the riches of this world, dearer than his wife and sons and dearest of all his dear things." To him "the limitless and Infinite Being is the source of all joy and happiness, and not the limited things."

The final resting place of our finite intuitive beliefs is the Infinite Person or God. It is His immutable laws that make this Universe, with its everchanging phenomena, unfold itself and move on to its goal of all-round good and allround progress.

Let us now and the whole world with us proclaim without the least hesitation that our will, our knowledge, our moral nature and our spiritual consciousness, all stand as glowing witnesses to the Self-existent Supreme Being, out of whose breath has this Universe come into existence.

Q. 4. Can you narrate any incidents of your life which may go to strengthen our belief in the existence and mercy of God ?

Ans:—Any number of such incidents may no doubt be narrated. In fact, every moment of my life, I get response whenever I invoke Him with all my heart. Having experienced His fatherly blessings and motherly mercy and love at every step, it is not possible to narrate in details every such experience. I can only shed tears of joy in response to anyone requesting me to narrate incidents of my life to show His unlimited mercy to me. Whatever incidents I may narrate, may not be believed by outsiders as facts, but may be considered as objects of my hallucination, or at least of my imagination. Besides, the incidents that may appear to me as of great importance may appear to others as extremely trifling. To the person having experience of God's mercy, a halo of sacredness surrounds such incidents, which he does not like to see torn asunder with the tainted breath of scepticism. I therefore refrain with apologies from narrating any such incidents of my life. This much I may be allowed to say that, had it not been for such incidents to prove divine response and mercy, I would not have realized God as my loving Father and merciful Mother and Friend of friends, as, by the grace of God, I have been able to do in however small a degree it may be.



Science of Worship.

By Swami Sivananda.

MAN does not get full satisfaction from sensual pleasures. He always feels that he is in want of something. He is restless and discontented. Then he longs to come into conscious communion with the Lord of the Universe and to obtain immortality and everlasting peace. This ultimate craving of a man finds its satisfaction in worship. The individual soul desires to unite himself with his father, the Supreme Soul. This is done through worship. Love and devotion naturally rise up in his heart when he hears the glory and greatness of the Lord. An object of worship is therefore necessary for man to pour forth his love and devotion into. Worship helps spiritual evolution and eventually brings the devotee face to face with God. The formless and infinite *Nirguṇa Brahma,* who cannot be comprehended by the limited and finite human mind, assumes forms for the pious worship of the devotees.

Worship is the expression of love and devotion by the devotee to the Lord, of extreme reverence towards Him, of keen longing to be in conscious communion with Him, of eager aspiration to be always at His feet, of intense craving to be united with Him. The devotee feels the pang of his separation from the Lord, sheds profuse tears, and sings His praise, glory, splendour and greatness. Worship may take the form of prayer, of praise, of meditation or of *Kirtan.*

Worship differs according to the growth and evolution of the individual. There is nature-worship. Parsees worship the element fire. We Hindus worship the Ganges, the cow, the *aśwattha* (peepul) tree, etc. In the Vedas there are hymns to Indra, Varuṇa, Agni and Vayu, who represent the various elements. There is hero-worship. Great heroes like Sivaji and Napoleon are worshipped even now. In hero-worship the individual imbibes the virtues of the person whom he worships. Birthday celebrations of great persons are forms of worship. Then there is relic-worship. Hairs and bones of departed souls are also worshipped. Then there is the Pitṛ-worship, or worship of forefathers.

There is worship of Gurus, Ṛṣis and Devatās. As man evolves, he passes from one stage of worship to another. The lower stages drop down by themselves. A man of a higher stage should not condemn his brother who is in a lower stage. One should not forget the underlying, indwelling, interpenetrating one essence or Intelligence when he does the worship of any kind. The fundamental object in worship is union with the Lord who pervades or permeates all these names and forms, by developing intense love. Īśwara has different aspects or forms such as Brahmā, Viṣṇu,

Śiva, Rāma, Kṛṣṇa, Gaṇapati, Kārtikeya, Durgā, Lakṣmī, Saraswatī, Indra, Agni and so on; but, in whatever name and form we worship Him, it is Īśwara who is adored. The devotion goes to the Lord.

All are worshipping the one basic Reality, Īśwara. The differences are only differences in name and form on account of differences in the worshippers. Worship of Lord Jesus or Lord Buddha or Lord Mahavīra is really worship of Īśwara only. These are all His forms.

"However men approach Me, even so do I welcome them; for the path men take from every side is mine, O Pārtha."

(*Gītā* IV. 11)

"Any devotee who seeketh to worship with faith any such aspect, I verily bestow unswerving faith in respect of that aspect on that man."

(*Gītā* VII. 21)

Ignorant, petty-minded people fight unnecessarily amongst themselves and disturb the peace of the country. The essentials of all religions are the same. Non-essentials must differ. There is quarrel on these non-essentials only. "One should attain salvation by right living, by speaking truth, by celibacy, by loving all, by developing virtuous qualities, by meditation, by devotion."

The term *sādhana* comes from the root *sādh*, which means 'to exert, to endeavour to get a particular result or *siddhi*.' He who does the attempt is called a *sādhaka*. If he achieves the desired result, *siddhi*, he is called a *siddha*. A fully developed *siddha* is one who has attained full knowledge of *Brahma*. Self-Realization or *Darśan* of God is not possible without *sādhana*. Any spiritual practice is called *sādhana*. *Sādhana* and *abhyāsa* are synonymous terms. That which is obtained through *sādhana* is *sādhya* (God or *Brahma*).

Upāsanā means worship. It means to sit near God. One who does *Upāsanā* is an *Upāsaka*. The object of worship is *Upāsya*. *Upāsanā* is a broad term which includes all forms of worship. It includes meditation, *Japa*, daily *Sandhyā*, prayer, recitation of stotras or laudatory hymns. *Upāsanā* is of two kinds, viz. *Ahaṃgraha Upāsanā* or meditation on Nirguṇa Nirākāra Brahma and *Saguṇa Upāsanā* or meditation on Īśwara (with form and attributes). The former is called *Avyakta Upāsanā*, and the latter *Vyakta Upāsanā*. *Upāsanā* is again either gross (*sthūla*) or (*sūkṣma*), according as the object of worship is concrete or abstract. He who worships a concrete image, rings bells and offers sandal paste, flowers, etc. does gross form of worship. Whereas he who visualizes the image of his *Iṣṭadeva*, meditates on it and offers mental offerings does subtle form of worship. *Mānasa Pūjā* is *Sūkṣma Upāsanā*.

Pūja comes from the Sanskrit root *pūj*, which means 'to worship.' *Pūjā* is a simple form of worship. A picture or image is used for worship. Mantras are recited. Water is poured over the image. Flowers are offered. Sandal paste is applied. *Naivedya* (food) and *arghya* (water for hands) are offered. Camphor and incense are burnt. The devotee pours forth his love and devotion to the Deity who is hidden in the picture or image. One important point is that he who does

Pūjā must abandon the idea of ownership of the articles of worship, etc. and must think that all the articles and wealth belong to his *Iṣṭadeva* and that he is only their care-taker or custodian. Then only his worship will bring the desired result. Prostrations, offerings, etc. are outer worship. Meditation is inner worship.

Lord Kṛṣṇa gives a description of worship to Uddhava in Book XI of *Śrīmad Bhāgavata*. "The Sun, fire, earth or clay, water, a Brahman, any image of Mine in the concrete, clearly thought out as seated in the heart, may be worshipped in My name sincerely with such articles as could be obtained by him. The worship should be sincere and whole-hearted and the devotee should imagine Me as his preceptor. The devotee should perform My worship for obtaining My grace and not for any other object. In ordinary images, I should be invoked and released at every time of worship. I can be pictured in the mind. The worship of My image in the heart should be with accessories pictured in the mind.

"The image should be washed or bathed, cleaned and adorned with ornaments and marks. The devotee should not rise in the midst of worship to get articles. Once seated in worship, he must finish it before he rises for anything. He should be seated on *darbha* grass or any other clean seat. He must put My image facing north or east or must himself sit facing north or east. He must sit facing Me or sideways. (The devotee must be facing the north while the image is put facing the east). He should repeat the Mantras for purifying himself. He should clean his body by control of breath. He should sit quiet and meditate on Me for some time.

"He should fancy Me as seated in a lotus with eight petals, overflowing with fragrance and radiant with light. The emblems, viz., the Conch, Discus, Mace and Lotus, the gem known as Koustubha, the necklace, and the mark or spot in the chest called Śrīvatsa, should be imagined at the proper places and worshipped. Sandal wood, saffron, camphor and other fragrant articles should be used. Puruṣa-Sūkta and other sacred literature should be repeated. My devotee may adorn Me with cloth, gems, sacred thread, sandal paste, flowers, saffron paste and scented unguents, etc. The devotee should give water for washing the feet (पाद्य), *ācḥamana* (water to sip), sandal, words of greeting, invitation (आवाहन) and hospitality (स्वागत). He should also burn incense and camphor and wave lights at My altar. He can sing aloud hymns in My praise. He can sing songs describing my various deeds and achievements and dance in My shrine. He should seek My grace, prostrating himself duly before Me. Placing his head on My feet, he should ask for My grace to protect him and save him from the wheel of births and deaths.

"The devotee should adorn himself with the flowers and sandal used in such worship. He may worship Me in any form, in all objects, or in himself in the manner that appeals most to his mind and inclinations, as I am immanent in all things. My devotee worshipping me thus with rituals, Mantras or both attains not only bliss and self-Realization but also all things he desires. By

building temples and altars, etc. devotees attain power over all the worlds. By worship of Me they attain Brahmaloka."

The devotee invokes the Deity into the image by what are called the welcoming (*Āvāhana*) and life-infusing (*Prāṇapratiṣṭhā*) ceremonies. When the worship is over, he bids the Deity depart. This is called *Visarjana*. The offerings of water, light, fragrance, sandal, flowers, etc. to God are called *Upachāra*.

The mind is purified by constant worship. It is filled with good and pure thoughts. Repetition of worship strengthens the good Saṃskāras. "As a man thinketh, so he becomes." This is the psychological law. The mind of a man who trains himself in thinking good, holy thoughts develops a tendency to think good thoughts. His character is moulded and transformed by continued good thoughts. When the mind thinks of the image of God during worship, the mental substance actually assumes the form of the image. The impression of the object is left in the mind. This is called a *saṃskāra*. When the act is repeated very often, the *saṃskāra* gains strength by repetition, and a tendency or habit is formed in the mind. He who entertains thoughts of divinity becomes transformed actually into the Divinity Himself by constant thinking and meditation. His *bhāva* or disposition is purified and divinized. The meditator and the meditated, the worshipper and the worshipped, the thinker and the thought, become one and the same. This is *Samādhi*. This is the fruit of worship or *Upāsanā*.

Man sows an action or thought and reaps a habit of doing or thinking. He sows a habit and reaps a character. He sows a character and reaps a destiny. Habit is second nature or rather first nature itself. Man has made his own destiny by thinking and acting. He can change his destiny. He is the master of his own destiny. There is no doubt about it. By right thinking and strong *Puruṣārtha* he can become master of his destiny. Mārkaṇḍeya changed his destiny through *tapas* and worship of Lord Śiva. Viśwāmitra became a Brahmarṣi through vigorous *tapas* and changed his destiny. You can also do so, if you have a strong will and iron determination. Sāvitrī changed the destiny of her husband, Satyavān, through her power of *Pātivrata* (exclusive devotion to her lord). Just as you can change your mode of writing, so also you can change your destiny by changing your mode of thinking. Now you are thinking "I am Mr. so and so," by identifying yourself with the body and other Upādhis or limiting adjuncts. Now start the anti-current. Think "I am *Brahma*. I am the immortal Self in all. I am all-pervading light, intelligence or pure consciousness." Your destiny will be changed. Just as you think, so you will become. This is the *Sādhana*. This is the *Ahaṃgraha-upāsanā*. Practise it steadily. Feel and realize.

The Brahmachārīs (celibates) and householders should do their *Sandhyā-vandana* at the proper time every morning and evening, if not at noon also. *Sandhyā* is the point of junction of two periods of time. There is a special manifestation of force and purity at *Sandhyā*. The student will derive

immense benefit by doing *Sandhyā* at these meeting-points of two periods of time. *Arghya* with repetition of *Gāyatrī* should be given to the Sun at the proper time. You will have wonderful health, vigour, vitality and a pure, sharp intellect. At the present moment, college students and householders have entirely neglected their *Sandhyā*. Their minds have been charged with the poison of materialism. They have become deluded by some extraneous, morbid influence and intoxication. They have become slayers of *Ātmā*. "Eat, drink, and be merry," is their philosophy. Poor self-deluded souls! How long will you continue this state of affairs? Do not kill the soul within. Awake. Arise. Purify. Do *Sandhyā*. Understand and realize its potency and efficacy. Do some form of worship and realize the splendours of *Ātmā*. Regain your lost divinity.

Our college students have become creatures of vile imitation. They have imitated the West in smoking, putting on pants, hats, boots, neck-ties and collars, cropping the hair, applying scents to handkerchiefs, etc. They have not imbibed their various virtuous qualities such as self-sacrifice, patriotism, the spirit of service, punctuality, perseverance, tolerance, etc. Trousers are not needed in a warm country like India. Adopting the western way of dressing makes the living costly and luxurious. You run into debts and find it difficult to make both ends meet. There are great disadvantages in wearing tight collars. They obstruct free circulation of blood to the brain and bring on headache, etc. There is some purpose in the creation of long hairs on the head by God. They protect you from sunstroke. Our college students have developed wrong Saṃskāras. Mr. Biharilal, an M. Sc. student, standing in a false dignified pose with a cigarette in one hand, and putting his other hand in one of the pockets of his trousers, says: "I have no faith in Hindu religion and philosophy: in performing *Sandhyā*, in the Vedas and our old Ṛṣis. What is there in throwing water against the sun, repeating some Mantras? It is all superstition and ignorance. My father is a foolish man. I believe in the theories of Mr. Fergusson and Lauder Brunton. They are quite rational. I am a rationalist. They appeal to my reason. They are sound and tenable." Our friend Bihari is puffed up with egoistic intoxication. He is a young man with throbbing pulsation. He has no experience of the world. He is just a raw recruit. He does not know how far his present qualification will befit him in the ensuing battle of life, although he sees the miserable condition of his M. Sc. brethren who are enrolled in the register of unemployment. He has no idea of the difficulties of his old father who has spent all the money he obtained by selling his property in his education. He can earn Rs. 55-4-6 as an Assistant Chemist in a sugar factory, if at all he can get a chance or vacancy. Still look at his egoism and false pride. He has not anything for improving his soul and getting peace.

If Professor James Brown, Scientist, of the Harward or Yale University writes a book on Hindu *Sandhyā*, bringing some rotten theory on vibrations and electrons and the magnetic

force of "Mantras", this will appeal to our poor Bihari Lal. He will at once purchase that book and begin to perform his *Sandhyā*. This is the present deplorable condition of our college boys. Those who live in the Pitṛloka have got psychic powers such as clairvoyance, clairaudience, etc. They can hear the Mantras that are recited by their children. Radio waves travel seven times round the world within a second. If this is true, the vibrations of Mantras can reach the subtle ears of our Pitṛs or ancestors in the Pitṛloka.

My dear college students, the hope and glory of India ! Open your eyes now. Do not be puffed up with your false learning. Develop faith in the Vedas and in the power of Mantras. Study the book "Garland of letters" written by the late Sir John Woodroffe (Arthur Avalon) on the efficacy of repetition of Mantras. Do *Sandhyā* and *Gāyatrī-Japa* daily. Give up vile imitations. Get a thorough overhauling of the wrong Saṃskāras you have developed through bad association. Your brain needs thorough flushing. Study Upaniṣads, *Yoga-vāsiṣṭha*, *Brahma-Sūtras*, *Bhāgavata* and Śrī Śaṅkara's works. Here you will find real solace and genuine peace. All the Western philosophers have declared:"We are Christians by birth and faith, but we can find the peace which the mind wants and the satisfaction the soul needs only in the Upaniṣads of the Hindu Ṛṣis and Seers."

The Science of worship is grand, magnanimous and sublime. It takes the devotee from the lowest rung of the ladder of *Bhakti*, step by step, to the loftiest heights of *Parā Bhakti* and *Ahaṃgraha Upāsanā*, wherein he realizes the Self in all beings and all beings in the Self. It starts from worship of an image or picture in temples and ends in the highest realization of unity of Self or supra-cosmic consciousness. "All indeed is Vāsudeva." "All is verily *Brahma*". It frees the devotee from the round of births and deaths and confers immortality, highest bliss, and everlasting peace.

May the atheists, socialists and materialists lift up their heads and open their eyes to realize the Divine glory and feel the Divine presence by worship! May the attitude of worship dawn on us and help us to cross this ocean of *Saṃsāra* ! May we all practise worship of God whole-heartedly and shine in Divine Splendour !

Supreme joy is for this *Yogī* whose mind is peaceful, whose passion-nature is calmed, who is sinless and of the nature of the Eternal.

—*Śrīmad Bhagavadgītā.*

That alone is *Karma* which does not make for bondage and that alone is learning which makes for emancipation. All other actions are mere drudgery and all other branches of learning are mere arts. —*Bhakta Prahlāda.*

Thirteen Vital Points.

By Jayadayal Goyandka.

1. Every member of the twice-born* classes (viz., the Brahmans or the priestly class, the Kṣatriyas or the warrior class and the Vaiśyas or the mercantile class) who wears the sacred thread should perform his *Sandhyā* at least twice every day (*i. e.*, every morning and evening) at the proper time (viz., before sunrise and sunset respectively). Prayer said at the proper time is conducive of excellent results. It should be remembered in this connection that seeds sown in the proper season only yield a bumper crop. One who performs his *Sandhyā* at the right time in the mornings and evenings can develop his spiritual powers to the same extent as Maharṣi Jaratkāru† of the ancient times.

* According to the canons of Sanatana Dharma or the Ancient Vedic Religion, which enjoins strict division of labour on the principle of heredity and natural selection, only those who are born of Brahman, Kshatriya or Vaisya parents are entitled to study the Vedas after they have been invested with the sacred thread. Thus they alone are permitted to repeat the *Gayatri Mantra*, which is the essence of the Vedas and the main part of the *Sandhya*. This, however, does not mean that those who do not belong to the twice-born classes are debarred from attaining the goal of human existence. They can reach the same goal by worshipping God in their own way, by repeating the sacred names of God and saying their prayers in Sanskrit or their own mother-tongue, by studying the *Mahabharata* (which is known as the fifth Veda) and the Puranas and other sacred books, and performing their own legitimate duties in a spirit of service to the Lord.

† Maharshi Jaratkaru was a pious Brahman who was strictly punctual in the performance of his daily *Sandhya*. He married a girl of the same name on the express understanding that he would leave her if she did anything against his will. One day, it so happened that the sage fell asleep in the afternoon and did not wake up till it was time for him to say his evening prayers. Fearing lest her husband should miss the hour when he usually performed his *Sandhya* and thus incur the sin of delinquency, she summoned her courage to rouse him even at the risk of incurring his displeasure. As was feared, the sage resented his being thus disturbed in his sleep and asked his wife to show cause why he should not leave her inasmuch as she had been guilty of breach of contract. The faithful wife told him that she had taken the risk of displeasing him simply in order to save him from the sin of missing the hour of *Sandhya*. To this the sage replied that the foolish woman did not know how great her husband was and that her fears were groundless inasmuch as the sun could not go out of sight without receiving his offerings of water (*Arghya*). The sage had pleased the Sungod so much by his strict punctuality in performing the *Sandhya* that he could not conceive of the sun going away without receiving his offerings. So saying, the sage left his home and retired into the jungle, assuring his faithful wife that she would be blessed with a son before long and should spend the rest of her life in bringing up the child.

2. The Vedas and other sacred books bestow the highest praise on the *Gāyatrī Mantra* as the heart of the Vedas. Hence those who have been initiated into this *Mantra* should repeat it in a hallowed place, after finishing their ablutions, as long as they conveniently can. They should repeat it at least 108 times every morning and evening.

3. The following *Mantra*, comprising sixteen names of the Lord, has been spoken of very highly in the *Kalisantaraṇopaniṣad*—

हरे राम हरे राम राम राम हरे हरे । हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

This can be repeated by any one at any place, at any time and in any condition. This is a very useful *Mantra* and is fraught with immense possibilities. There is, however, no bar against anyone repeating any other *Mantra* or any other name of the Lord, all His names being equally holy.

4. All of us should read and study the *Bhagavadgītā*, which is a universal book and does not condemn any religion. It prescribes ways and means of attaining God for individuals of every capacity and inclination and does not debar any one from realizing the highest goal of human existence. Mere reading of the *Gītā* without grasping its meaning can do a lot of good, but it is better to read even one chapter of the *Gītā* with an eye to its meaning than to repeat the whole of it without understanding its meaning. Hence every one of us should try to read at least one chapter of the *Gītā* with an eye to its meaning every day. This, however, does not preclude the study of other sacred books of Hindu Religion or any other religion.

5. Those who believe in idol-worship should instal in their house a stone or metal image of their Iṣṭadeva (beloved lord) and worship it with loving devotion every day. This practice is helpful in developing their faith in and devotion to God, leaves good impressions on the tablet of their mind, and proves a very good means of utilizing their time.

6. All of us should devote at least one hour daily to the practice of meditation and should try to fix our mind on the unmanifest or manifest aspect of the Deity, whichever appeals to us, in a secluded place according to verses 10 to 13 of Chapter VI of the *Gītā*. This will wash away our sins and put a stop to the vagaries of our mind and help us a good deal in advancing on the path of spiritual unfoldment.

7. Every householder belonging to the twice-born classes should perform the rite known as *Bali-vaiśwadeva* (in which oblations of cooked food are made to all deities through the medium of fire as well as to all creatures) before taking meals, as it epitomizes the five daily sacrifices which it is obligatory on every householder to perform in expiation of the unavoidable sins involved in household life.

8. One should perform all his legitimate duties, including those necessary for keeping his body and soul together, while thinking all the time of the name and form of the Lord. (*vide Gītā* VIII. 7)

9. God being immanent in the whole universe, service of all creatures inhabiting the universe is His service. Hence one who seeks to attain the highest perfection should make special endeavours to gratify all by discharging one's legitimate duties by them, looking upon them as so many images of God.

(*vide Gītā* XVIII. 46)

10. Even if you find yourself unable, or have no inclination somehow, to give anything to a beggar who knocks at your door, you should at least treat him with humility, respect and love.

11. Every one of God's creatures is a veritable image of God by virtue of its being a part of His very being. Hence we should abstain from reviling and entertaining feelings of disgust, hatred and vindictiveness towards all and try to extend disinterested and pure love towards them.

12. One should associate with those selfless and virtuous men who have faith in and attachment to God and religion and should derive special benefit from their company by following their precepts and intentions.

13. With a view to developing *Bhakti* (love of God), *Jñana* (spiritual insight), dispassion and religious merit one should study the various scriptures including the Vedas, the Smṛtis and other texts and should elevate the Self by grasping their meaning through the process of *Śravaṇa* (listening to discourses) and *Manana* (intellection).

One who is sceptic, has an unsteady mind, lacks in faith, is cowardly and given to anxiety and is a slave to passions can never be happy even in a dream. Such a person even though possessing untold wealth and power, is nevertheless unlucky.

—*Jaina Sūtras.*

A wise man should always associate with great men. Intercourse with great men brings various kinds of happiness, just as birds who nestle on big trees get delicious fruits in abundance to eat and also derive great comfort from its cool shade.

—*Dhammapada.*

Sri Ramakrishna Paramahansa.

By Basanta Kumar Chatterjee, M. A.

THE most noticeable feature in the life of Sri Ramakrishna is his earnest search for God and a burning desire to see God in a human shape. During the period of his *Sādhanā* he used to say "Mother, I am calling you so much; do you not hear? You appeared before Ramprasad.* Will you not appear before me?" Sri Ramakrishna describes his feelings at that time in the following words:—"I was feeling unbearable pain because I had not yet had a vision of the Divine Mother. I thought that I would never be able to see Her. It appeared to me that there was no necessity for this life of mine. Suddenly I saw the sword which was lying in the room in which there was Her image. I ran madly to catch it with the intent of putting an end to my life at once when I was blessed with the divine vision and fell senseless on the ground."

Another noticeable feature in his life is his faith in the Śāstras. When he was appointed a priest in the temple at Dakshineshwar, he did not take rice of that temple, because it was built and endowed by Rani Rashmani, who belonged to a low caste. His elder brother tried hard to persuade him and at last he agreed to take rice cooked by himself on the bank of the Ganges. At night he took Puris (cakes of flour fried in ghee) of the temple and wept saying "Mother, you have made me take the food of a Kaivarta (the caste of Rani Rashmani)." Swami Saradananda, his biographer, makes the following comments on this event: "Such conduct was the result of his absolute faith in the commandments of the Śāstras and sages. Such faith curbs one's pride, conduces to spiritual improvement and makes one ultimately fit for the truth..... If we proceed to realize spiritual truths with firm faith in the commands of the Śāstras, then we shall be able to attain truth, liberality and everlasting peace; otherwise not." Again he writes on page 20 of his book "Sri Ramakrishna-Līlā-Prasanga":—"The Rishis saw the truth. Our intellect is clouded with Avidya and hence we cannot see the truth. By means of prolonged Sadhana the Rishis could remove the Avidya and they could see the truth." It is needless to say that in this matter Swami Saradananda wrote what he got from his preceptor Sri Ramakrishna. It may be observed in this connection that the view that the Śāstras are infallible was not only the view of Sri Ramakrishna but was also the view of other Hindu sages such as Śankarāchārya, Rāmānuja, Śri Chaitanya, Tulasi-

* He was a saint who lived near Naihati in Bengal. Goddess Kali appeared in person before him. His songs are very popular in Bengal.

das, Tailang Swami and others. In fact, it is expressly laid down in the *Gītā*, where Śrī Kṛṣṇa says:—

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

"The Śāstras are the authority for deciding what should be done and what should not be done."

By the Śāstras are meant the Vedas including the Upaniṣads, the Purāṇas, the *Rāmāyaṇa*, the *Mahābhārata* and the Smṛtis by Manu, Yājñavalkya and others. Many statements of the Śāstras are considered to be mere prejudices by the modern English-educated people. But Sri Ramakrishna believed them to be true. Thus, the Śāstras refer to the miraculous powers of the water of the Ganges, which are considered hardly creditable by modern people. But Sri Ramakrishna believed them to be literally true. So he said that one who lived on the bank of the Ganges had his heart pure as the gods, and became religious by nature. He said that a mind polluted by worldly thoughts can be rendered pure by drinking the water of the Ganges. He used to sprinkle the water of the Ganges on a place which was occupied by a man whose thoughts were engrossed with worldly matters. The Śāstras declare that when a man dies in Benares, God Śiva appears before him at the time of his death and whispers into his ears the *Mantra* of salvation. When Sri Ramakrishna went to Benares, he said that he witnessed with his own eyes that God Śiva did actually do what is said in the Śāstras. He was overpowered by feelings of ecstasy in some of the important places of pilgrimage. He would eagerly seek the company of sages and spend with joy much time discussing the Śāstras. Again in page 143 of his book the same biographer writes: "When Śri Ramakrishna had any divine vision or perception, he could not be sure that it was true until it agreed with the vision or perception of other sages as recorded in the Śāstras and until he got those visions by adopting the method laid down in the Śāstras." On pages 277-278 of his book he writes: "Although he was nearly illiterate, he followed the commandments of the Śāstras throughout his life".

It is true that, after he had attained *Siddhi* or divine communion, he would occasionally take food touched by Mohammedans. The fact is that, when a man attains God, it is no longer necessary for him to follow any beaten track, although such God-attained men do generally follow the beaten track in actual practice as a habit and in order to set a noble example before others. So long as a man does not attain God, he should follow the path which was adopted by Sri Ramakrishna before he attained *Siddhi* and that path was, as we have pointed out before, in strict accordance with the Śāstras. When a man attains God, all worldly distinctions vanish before his eyes. He will make no distinction not only between high and low but also between good and bad. For he will see *Brahma* in everything and he will see nothing but *Brahma*. But ordinary persons must make certain distinctions. They must make such distinctions between a Hindu and a Mohammedan, a Brahman and a Śūdra,

as are laid down in the Śāstras, although he should try to realize that there is one God in all human beings. The fact that Sri Ramakrishna realized that there was no distinction between a Brahman and a Śudra, or that he took food from the hand of a Mohammedan on a few occasions after attaining *Siddhi* does not justify an ordinary Hindu's casting aside all distinctions of caste and race, because to do so would amount to a violation of the Śāstras and would therefore go against the explicit injunctions of Sri Ramakrishna and all other sages. It may also be observed that if the divine vision of Sri Ramakrishna be an argument for discarding all distinctions of race and caste, it would be an equally good argument for discarding all distinction between cleanliness and uncleanliness, between virtue and vice; for all such distinctions vanished in the eyes of Sri Ramakrishna after he had obtained the divine vision.

In connection with the life of Sri Ramakrishna we hear frequently the term *Sarva-Dharma-Samanvaya, i. e.*, reconciliation of all religions. It is doubtful, however, whether the general public understand this word correctly and know what were the views of Sri Ramakrishna about it. It, of course, means that all religions are true. But it does not mean that some rules of one religion may be combined with some rules of another religion and the combined path may be considered to be a true path leading to God. When a man follows a particular religion, he should also observe the rules and restrictions laid down in that religion. These rules and restrictions may not be necessary for a person following a different religion, but they must not be violated by a person who professes the religion in which the rules are laid down. Thus, a Mohammedan should follow the rules laid down in his religion, e. g., about taking of pork and wine; he may not say that because pork and wine are allowed in Christian religion, and because all religions are true, therefore he also may take them with impunity. A Christian may take them with impunity, but not a Mohammedan. Similarly a Hindu must follow the rules laid down in the Śāstras about the foods which he may not take and the manner in which he should take them. He may not say that, because such rules are absent in Mohammedanism or Christianity and as all religions are one, therefore he need not observe these rules, even though he may be a Hindu. That would be a perversion of the doctrine of *Sarva-Dharma-Samanvaya* and would be directly against the teachings of Sri Ramakrishna Paramahansa as is clear from his example and precept.



The Blessed Vision.

By N. Subbaramaiya, B.A., B.L.

IT was the night of the memorable day of the year, the day on which the Sun began to change his career from the south to the north. The south is proverbially regarded as the abode of death; hence the period of the sun's motion towards the south is a dark period for human welfare. It is the critical day on which all humanity sets its back against the south and moves towards the north, as the sun himself has done.

I met a Sadhu who chanced to come to my house. I asked him what he wanted. He said he desired nothing. Then I wondered what for he was walking from house to house. I questioned him why he had made his appearance before me. The revered guest beckoned to me to go near him and told me he had some secret to impart to me. I looked at him with surprise and requested him to reveal the secret. The Sadhu then opened a bag that was hanging under his shoulders and took out of it a black thick paste and rolled it into a pill. He put it into the palm of my hand and said, "This is a divine Anjan; use it by applying it to your eyelids and you will see the Truth of things. I am giving this to you out of free will and pleasure—God inspires me to do it. Take it and reap its benefits." The Sadhu disappeared.

Time for supper approached. I took my meal a little later and retired from the company of my friends. I took the Divine Anjan and applied it to my eyes. It was my habit to see my cash every night before going to bed. Not that I was a millionaire. Nor was I a pauper without any savings. But, to be plain, the world had every reason to call me a miser. Day after day, I hoarded the little coins without giving much scope for them to escape out of my hands. By slow degrees, they grew greater and greater in number until at last I was obliged to convert them into notes. Thus I was master of fifty hundred-rupee notes and five hundred rupee coins. When I am laying bare the whole contents of my treasure, there is no harm in making mention of its gold aspect also. A hundred sovereigns were also kept in safe custody in a silver tumbler in the very same place where the bundle of fifty hundred-rupee notes and five hundred rupee coins were stored. This little treasure—the earnings and savings of not less than twenty hard and strenuous years—was the centre of all my life and anxiety. I had taken the greatest precautions to prevent all foreign eyes from being cast upon it. The room wherein it had been lodged was protected by strong wooden doors reinforced by iron bars. It allowed no ray of light into its apartments. There, inside an iron safe securely locked, were the contents of my treasure, the details of which I have given above.

I paid my accustomed visit to the safe room with the Anjan rubbed to my eyelids. I opened the iron bars and doors and entered it with a small lamp in my hand. I unlocked the iron safe and took out the notes, cash and sovereigns. What should you think my surprise was? They were not the silent bundle of notes, and coins that I used to see every day. They appeared before me in their true colour, all so many little spirits imprisoned within the four walls of my iron safe. They had a body and a power of speech which was perceptible to me only then. As I took them out of the iron safe, they broke out into a ghastly laugh, which threw me out of my senses. The moment I recovered myself, I heard one of them, evidently a leader spirit, with the sovereign body speaking out, "O miser, how long is this sentence of imprisonment upon us? Even the legal code of any civilized Government does not contemplate imprisonment for over a period of twenty years, but we are consigned to this hellish dungeon without any hope of release in any future time. Under what law do you hold us in subjection for so many years? If there is no way of escape by legitimate means, we are ready to fight out our war of Independence and obtain our freedom."

I was stunned at the insolent oratory of the Sovereign spirit. That speech met with the applause of all the other spirits—even the little ones with the rupee bodies, uniting in one hoarse voice, expressed their appreciation of their leader's harangue. I had thought all my money was my property, that I had a right to secret it in the dark corners of the iron safe or in the dusty regions of the earth's bed. I had thought that I had complete control and mastery over my possessions, that my supremacy over my treasure was a pleasure to be enjoyed by me. But here was a sight most astounding and most vexing. I gathered up my courage and said, "O you spirits, I am your master and you are my property. Wherefore do you fight with me?"

The Sovereign spirit began: "Fool that thou art, you are thinking that you are our master and that we are yours. How can you ever claim to be our master? What are the bonds that exist between you and ourselves? How many hands have we not passed up till now and how many hands have we yet to pass before we die? Where is the proprietory right that you have acquired on us? Because we have chosen to stay with you temporarily for a time, you have committed us to this dark corner, cutting away all our freedom and putting us to the slightest use to yourself. You have no right to call us your property when we are the property of the world at large. No man has ever called us his own and attempted to keep us to himself for all time. We are of no use to him who cuts away our freedom and confines us in a chest. If man ever called us his own, would he stoop to give us away to others in exchange for other articles which he desires? No, he has always summoned our assistance to the satisfaction of his wants by supplying to his needs and never attempted to establish any ownership on us. To him who says "You are mine and you must be with me for

ever," we say "We are never yours' and we boldly rise up in rebellion and walk away out of his possession."

So saying, the spirits made an appearance of marching out one by one. By having looked at them from day to day, my eyes had derived a certain pleasure, which only misers like myself can realize in actual experience—it cannot be described. As the spirits threatened a rebellious walk-out, I thought a retreat was the better part of valour and entreated them not to quit my iron safe and room. I cried out: "I love you so much, O please do not leave me."

The Sovereign spirit again continued, "What? Do you love us? The way in which you love us is to bury us in your iron chest and never allow us to see the light of day. If your love for us is so great, why should you sacrifice us in exchange for other things you want? Could you not keep us with you and fill your heart with pleasure by merely looking at us? You throw us away to each and every one that comes in your way and tempts you with other articles. Is this the love you bear to us? After all, are we worthy of your love? We have become so debased in our morality that nobody need bestow any love or reverence upon us.

We tempt the murderer to commit the crime. We lure the debauch to satisfy his lust. We induce the judge to swerve from the path of justice and fall a prey to bribery. We urge the robber to commit robbery, the thief to commit theft. The villain runs after us. The drunkard is at our heels. Many an honest man has been spoiled through our cause. Many a righteous man has turned sinful in our hands. Many a saint has been debased through our touch. Many a wise man has turned a fool in our clutches. We have ruined peaceful families in numbers. We have destroyed towns, cities and countries by setting up man against man. Our bodies have become tainted with the touch of murderers, debauchees, thieves, drunkards and all sorts of villains. Our souls are sullied with the sins which man has committed in our name. O fool, what is there in us that so attracts your love? Is it our gilded exterior? The rose has a fairer front, but you love it not as much as you love us. Do you not feel the stink of the crimes that are reeking from our hands? You forget our past and press us to your bosom in innocent enjoyment, but we never forget to work out our mischief. Deep in the heart of man we sow the seed of vice and it bears its fruit by turning him from the path of right. He is unholy who bears love to us. We do not deserve any love at all. We are like the harlots that bend their body to every supposed lover. Where is true love to us?"

The sermon of the Sovereign spirit was most impressive. I saw before me a band of boisterous murderers, thieves, drunkards and villains in the assembly of those silver, gold and note spirits. One of them bawled out, "I was the cause of a cold-blooded daylight murder," and a number of others vociferated, "and I", "and I", "and I". Some had emanated latest from the drunkard's hand after reducing him to

beggary, some others from the cheat who had robbed his trusted friend. The host of villainies that were hanging upon their heads was most terrible and I was horrified at myself for having kept them in such close quarters such a long length of time. The only consolation I had was that I had imprisoned all those culprits and saved myself from falling into their snares.

I realized I had absolutely no right to call them my own—much less did I entertain a desire to claim any such right within myself after I saw the ghastly form of the imps that stood up before me. They disclosed themselves in their true colours before me. Their gold and silver frames were most deceptive and alluring—they were in truth so many little devils capable of tempting mankind to sink into misery and sin. The father fought with the son, the husband with the wife, the elder brother with his younger brother, wherever these little devils stepped their feet. Their crimes glared before my view. Their capacity to tempt became patent to me. The entertaining of those little elfs was like breeding a snake in the peaceful harmony of my family. I longed for the moment when I should let them loose from their captivity and rid myself of their vicious touch.

The next morning I took out the contents of my iron safe and sat in my verandah. I prepared to send out those little tinkling devils into the world abroad. I feared the world might not receive them at all, as the effect of the vision I had overnight still continued in me. I did not disclose it to any one till all my stock of rupees, sovereigns and notes had been gifted away to others, for fear others would refuse to take them. Thus the divine "Anjan" revealed the truth about Money.

Immortality.

"What is to be put away? What is to be taken? What other is there, what distinction, in the mighty ocean of the Eternal, filled with the nectar of partless bliss?" (*Crest-Jewel of Wisdom*)

Say not that man is weak; the soul is strong!
Weakness it scorns. Its mission is too high
For aught to touch and quench.
Undaunted through the flight of time,
By menace of a myriad ills—
It still defies the tyrant ruthless hand,
The stake, the cell, the rabble's roar.
And when the stress of gnawing pain grows keen,
And every nerve doth throb its trouble home,
The Soul evokes that gentle never-failing Power
Beyond the hateful tyranny of fickle earth,
Beyond the subtle sway of mighty Death,
All-conquering, limitless Eternal Life!
Conscious, peaceful Immortality!

Arthur E. Massey.

Joy-Peace.

By S. Sri Krishna Dass Noor.

"If a man is unhappy,
This must be his own fault;
For God made all men to be happy."

—*Epictetus*

(1)

'HAPPINESS' is the cry of mankind. Everyone is seeking after Happiness directly or indirectly, knowingly or unknowingly. But it has been the experience of thousands, nay, of millions, that the more they seek for it, the more they find it receding from them! As they stretch their hands to catch it, it slips from their grasp. Every nook and corner has been searched out, every pleasure-giving object has been tried, various beauties and comforts of the world have been enjoyed—but to no avail! Even wealth, which to most, if not to all of us, is a source of happiness, has failed to bring us any the nearer to it!

All worldly pleasures, no doubt, serve temporarily to satisfy the craving of mind; but it soon rebels again and starts its search afresh. Even the most pleasant thing has got in itself one or other drawback which neutralizes the pleasure it yields. They do have some pleasure, but their pleasure is transitory and momentary—not the everlasting happiness a man looks for. Worldly pleasure and sorrow may therefore aptly be likened to positive and negative poles of a magnet, which are inseparable.

When a man is in sound sleep, there is no thought, and so no knowledge of the body or outside environments. The external world has no existence for him. The world outside is only a projection of thoughts. It cannot exist without thought-movements. The mind projects the world from out of itself and again absorbs it in itself, just as a spider projects the web out of itself and again absorbs it into itself after a time. Everyone lives in the world of his own thoughts and so the pleasure one derives from any worldly object differs from the pleasure another derives from the same. A child takes pleasure in playing with a clay-toy, which has no significance to a grown up school-boy. This sentient pleasure depends mostly upon one's thinking and the state of one's mind:—

"The mind is its own place and,
in itself,
Can make a heaven of hell,
a hell of heaven."

—*Milton*

Mind is ever tempestuous and eccentric. The selfsame objects which seem to satisfy it at one time, disquieten at another.

It is evident, then, that the worldly pleasures derived by Mind through the

gateway of the senses are momentary, and are not even the remotest shadow of the Eternal Bliss.

(2)

The eagerness of our desire to become perfectly happy is a clue to the fact that happiness is our real nature. To be truly happy we must dive deep into the innermost recesses of our 'Heart' to find our True Self, covered as it is by four outer sheaths, the body (*Annamaya Kośa*), the Vitality and Life-breath (*Prāṇamaya Kośa*), *the* Mind (*Manomaya Kośa*) and the Intellect (*Vijñānamaya Kośa*).

It is clear and easy to understand that one is certainly not the body—the material casing, matter being inert and lifeless. One does feel *something* watching its changing states from childhood to old age. The notion of self-existence persists from the cradle to the grave, unchanged. If a limb of the body is cut off, the 'I'-consciousness is still felt as completely as before, unaffected by the loss. Again, in sound sleep a man is as unaware of his body as of the external world. In the words of a prominent author, "If the body were the real Self, the sleep could never supervene nor death arrive."

Does Life-breath or Vitality comprise the real 'I'? No; breath and vitality can be suspended by certain feats of Yoga. Recently a Yogi, Sri Swami Samadhi Nath, at Rikhikesh, remained in complete trance for 45 days. Although his body was to all appearances dead, yet he emerged from the deathlike trance with perfect sense of personality. Several such instances can be quoted. There are Yogis who can bring their heart functions to a complete standstill and stop all breathing at will!

Are you, then, hate, love, passion, anger, or identical with any of the different feelings or emotions?

These emotions, feelings and the endless chain of thoughts vanish as you enter into the sound sleep condition. Had you been any of them, you would have felt them during such sleep, too. The evanescent nature of endless thoughts could hardly be imputed to the Serene Self you so truly realize in the state of deep slumber. Even a man whose mental functions are completely or partially crippled, e. g., when he loses his memory and other faculties, still continues to exist and may recover his lost mind. It would thus appear that your Mind and Intellect are alien to your Overself as is your body and the dress you wear.

Thus proceeding with the analysis of 'I' as connected firstly with the fleshy house, and attempting to discover the core of 'I' by peeling off, as it were, the gross sheath, and then the fine, finer and finest sheaths, you conclude *that you are one with the Higher Power and are required consciously to discover your unity with THAT, through strenuous efforts in detaching yourself from the outer existence.*

As you realize this union, your limited powers will become unlimited: your whole aspect to life will undergo a complete change. You will see harmony on all sides, remaining ever tranquil, serene and blissful. Trouble can only

arise when there is a difference or disharmony between yourself and the Nature; when you have dissolved in ONE, no sorrow can intervene.

(3)

How the doctrine of self-analysis can help you in a practical way and how can it bring you nearer to Happiness, is the next question that springs up.

When it is understood that the trouble arises when you confine yourself to any of the external sheaths, you will pay only necessary attention and care to your body, just enough for the upkeep of health and vitality. It will be your obedient servant and sacred temple for Spirit to dwell in and to strive for Divine Union, not an embodiment of sensual pleasures nor your master demanding unnecessary luxuries and comforts. "Eat, drink and be merry" cannot be the be-all and end-all of your life. You will not go against the Nature or violate the Laws of Health for the sake of amusements and seeming physical comforts.

As you were ignorant of your supremacy over the mind and the intellect, you were a puppet in their hands, you were following the Mind like shadow, wandering from one object to another all the world over, trying every conceivable pleasure, doing unworthy deeds, bowing your head in sheer obedience. But in spite of your faithfulness and hard efforts, the struggle for Happiness not only proved fruitless and vain, but you were inversely involved in a fix; for the four enemies of happiness—lust, anger, attachment and avarice—spring from Mind itself, whom you were obeying. As fevers, Plague and Cholera are considered to be physical troubles, so lust, anger, deceitfulness, mendacity and avarice can be aptly taken as mental ailments. As you suffer bodily when you disobey the Great Law, you must suffer mentally when you attach yourself to Mind or Intellect. When you fully realize your separation from the Mind, you cannot be affected through the above-mentioned four principal causes of Calamity.

Previous to the revelation of Overself you loved yourself, your body and mind, and perhaps your family the most of all. You would wish your good above all and even at the cost of others. Your circle of love and selfhood was extremely narrow and so you were facing despondencies. Worries and gloomy thoughts often used to fill your brain and your world was an admixture of pains and pleasures, sorrows and joys.

But after the revelation your outlook towards life is changed, your circle is widened beyond limits, you begin to feel and breathe with the whole creation of the Supreme Lord. You feel your presence in every atom, in every dust particle. You find your fragrance and beauty in lilies, your light in the sun, moon and stars, your breath in the air, your fury in the stormy sea. Love and service to human beings become your aim and object in life. You acknowledge the truth expressed in the following words of Emerson:

"People think that Happiness lies in being served by others, while it really lies in serving others."

Unworthy desires of the world will not find place in your heart as hereto-

fore. Though you will work hard with invincible zeal, you will not worry yourself for the result. You will work for the sake of work and to fulfil your duties efficiently and not for self-gratification, or to usurp the rights of others. Lord Kṛṣṇa sings:—

"He who acteth placing all actions in the Eternal, abandoning attachment, is unaffected by sin as a lotus leaf from waters." (*Gītā V. 10*)

"The harmonized man, having abandoned the fruit of action, attaineth to the Eternal Peace; the non-harmonized, impelled by desire, attached to fruit, are bound." (*Gītā. V. 12*)

Acts without attachment or without the desire of fruit will not bind you, as these are performed in the spirit of service to God. You will be free while doing all worldly duties. You will ever be happy and calm, feeling unfathomed delight in the Overself; while miseries shall change into fortunes and difficulties shall become your stepping-stones !

"May we realize the Peace that passeth all understanding, as we dissolve in Thee—merging in Super-consciousness, which is our life, goal and Divine heritage."

"I am thy Dawn from darkness to release;
I am the Deep, wherein thy sorrows cease.
Be still ! Be still, and know that I am God:
Acquaint thyself with ME, and be at Peace."

What is an Appearance ?

By V. Brahmayya, B. A.

IN the article printed on pages 260 to 266 of this journal it has been shown that the *Jagat* (*i. e.*, Universe) is, according to Vedānta, but an appearance in *Brahma*, its underlying substratum. What is an appearance ? Is it simply an Illusion ?

The Vedānta makes a twofold distinction of *mithyā* (*i. e.* appearance), namely, *Prātibhāsika* and *Vyāvahārika*. Under the former head come silver in the mother-of-pearl, snake in the rope, etc.; while under the later there is only the appearance of the Universe in *Brahma*. The former class is subjective and illusive due to the individualistic *Avidyā*, etc.; while the latter is objective and cosmic, being the result of the Mayic power of Īśwara (*i. e*, Cosmic Mind). Even in the former class there is actually the silver, the snake, etc. coming into existence and appearing at the time and this fact has been shown at some length in the books on the subject. The subjective illusions disappear by their very nature, on the removal of the individualistic causes giving rise to them. The cosmic appearances have, on the other hand, an objective reality of their own and merge themselves into Īśwara only at the end of the *Kalpa*. The individual minds, *i. e.*, Jīvas, being made of the same stuff as the Cosmic Mind, perceive the cosmic appearances though only in a grosser

form, being made of a grosser stuff. The individual Jīvas, however, cease to do so on the attainment of Self-Realization, when their *Avidyā*, a phase of the Cosmic *Māyā*, and, with it, their individual minds are lost, merging themselves into the Self. It is therefore necessary that the cosmic appearances should be distinguished from the individualistic and subjective illusions, which have only a momentary existence. The cosmic appearances are unique and, if they have a resemblance to any facts of our experience, it is only to the subjective illusions mentioned, which are, however, characterized as *Prātibhāsika* so as to distinguish them from the others.

The cosmic appearances are sometimes spoken of as waves in an Ocean; others speak of them as the decomposed colours of the white ray seen through a prism, owing to the action of the prism-like Mayic power of the Lord. In these illustrations, again, the waves and the component colours partake respectively of the nature of the Ocean and the white ray from which they emerge, and are as real as their original sources. The cosmic appearances are, on the other hand, of a lesser reality than *Brahma*, from which they emerge. Īśwara, *i. e.*, *Brahma*, when exercising His Mayic Power, is sometimes spoken of as a magician *by nature* in spreading out this vast Universe. But here again there is an anomaly. The magician can only produce appearances similar to true and existing ones; but the cosmic appearances have none, at any time, of the true and lasting nature to fall back on as their originals. The fact is that *Brahma*, which is eternal, changeless and partless, gives rise to these Phenomenal Appearances without undergoing any change thereby in Its own nature, and illustrations from our worldly experience can never sufficiently and well bear out this fact, every one of them, when viewed closely, having some defect or other inherent in it. *Prātibhāsika* illustrations are more or less unreal and do not therefore also represent truth in its proper form. Swami Gouḍapāda, therefore, describes Īśwara as having the Mayic power of producing, by His very nature, these unprecedented appearances. These appearances are real in a sense, lasting as they do till the cyclic end, to be again reproduced in their counterparts at the beginning of the next cycle, but can never claim, according to Vedānta, the same reality as that of *Brahma* Itself.

Swami Vidyāraṇya calls the subjective illusions as *Jīva-sṛṣṭi*, while the cosmic appearances are said to be *Īśwara-sṛṣṭi*. The former, vanishing as they do on the disappearance of the individualistic *Avidyā* and other causes leading to them, are fictions created by the *Jīva* himself. The latter, projected as they are by the Cosmic Mind (Īśwara) last in that form till the end of the cycle (*Kalpa*), then merge themselves into the Mayic Power of the Lord and are again projected in their suitable counterpart forms at the beginning of the next cycle. These appearances thus last for ever in one form or other and a *Jīva* can rise above them only on the attainment of Self-Realization. He then sees the one Ultimate Reality, *Brahma*, as himself and these appearances vanish altogether, being but the fictions of Its Mayic Power.

Saint Jagannath Das.

IN Puri there lived a Brahman, Jagannath Das by name. He was very much respected for his learning and piety. Visibly he had no worldly trouble or anxiety, but he appeared sad and worried. His worry was not for anything of the world but for realizing the Lord. When praying, he would say: "Lord, it is only through Thy Mercy that man can realize Thee. I am useless, worthless. I have not the strength to withdraw myself from the attachments of the world and to fix my mind on Thee. I am the slave of attachments, a willing victim of illusion. It is Thou, O Lord, who canst save me from the snare. Merciful Lord, there is none so low as I, but my vanity prevents me from accepting my lowliness. I am not on the right path. Lord, take mercy on Thy fallen slave. Grant me the strength and the will to worship Thee and pray, bless me with Thy Darshan."

Years rolled on; Jagannath prayed to the Lord as above. One day, before going to sleep and while still in bed, he began to pray like this: "Lord, much time has passed. I have not had a ray of light from Thee, no doubt, because I have not deserved it. If I am unworthy of Thy devotion or Love, as surely I am, pray let me have something that will inculcate in me implicit faith in Thee. Merciful Lord, I am at Thy feet. There is none to take me up whether here or hereafter. Take me to Thyself or kick me away; whatever I am, I am Thine."

Thus praying, Jagannath Das fell asleep. The heart of the Lord is so very tender: it was touched. A single word of sincere prayer is enough to melt it. The day, nay the moment, the true devotee opens his innermost heart in prayer and, despairing of all worldly instruments, places himself at the Lord's feet with implicit faith, the Lord accepts his prayer the same, the very same moment.

The Lord appeared to Jagannath Das in his dream and said, "Dear Jagannath, why are you so depressed. He who, for once, takes his shelter in Me with a true heart, has nothing to be afraid of. This is My Promise. To-day you are saved. You will have no fear. Now do one thing for Me. The *Bhāgavata Purāṇa* is a safe and sure ship to carry people across this ocean of the world. Inspired by Me, Vyāsadeva compiled it. Raja Parīkṣit attained salvation after he had heard the Purāṇa recited by Śukadeva. *Bhāgavata* is My own Image. Therefore, you translate it into your own language, the Prākṛta. This will purify you, no doubt; but, what is much more, it will purify many others who cannot understand it in Sanskrit. Take it up forthwith, bless yourself and the world."

On being commanded by the Lord thus, Jagannath said, "Lord, I am totally ignorant and illiterate. How shall I be able to carry out your commands? How shall I translate into Prākṛta that great book of knowledge, the *Bhāgavata*?"

The Lord rejoined, "Dear one, don't be afraid. What is it that I cannot do? Fear not and with confidence and faith

in Me sit down to write and go on as I prompt you to." Having said so, the Lord disappeared.

Jagannath Das awoke and sat up in the bed. He was overjoyed at having had a Darshan of the Lord. Full of faith in the Lord, he at once got up, took pen and paper and was ready for writing; but what to write he still knew not felt so confused that he began to weep bitterly, so that his clothes, his face and hands were all wet with tears. His physical eyes failed to function. And then, as he looked inside his heart, he found that the glorious image of the Lord was there. All the sense portals were closed up. The pen began to move and page after page was transcribed. Next day, early in the morning, Jagannath Das again experienced the same thing. This went on from day to day and in a short time a beautiful translation in verse of *Śrīmad Bhāgavata* was ready. Jagannath Das, in obedience to the Lord's commands, began to recite the translation among the people.

Jagannath next toured the country. The sweetness of the recitation attracted not only men and women, it kept even bird and beast spell-bound. A melodious voice charms the people and when the song is God-inspired and is sung entirely for the soul-uplift of the people, without any desire whatsoever for personal gain or fame, and when, again, it is nothing else but the very essence of the Book of Love, such as the *Bhāgavata* is, it is sure to make the people enamoured of it. As and when Jagannath Das went on singing in the streets, a flood of tears flowed down his cheeks, his voice became full of stifling pathos, his body tottered to a fall, through the ecstasies produced by the song. Men, women and children, looking at the ecstatic condition of Jagannath, were forcefully drawn towards him. They reverently entreated him to go to their houses and there to let them listen to his enchanting song. They would all cluster round him and with rapt attention hear him sing the praises of the Lord. They would love him as one of their own. Thus the song went round from house to house.

But the evilly-inclined and wicked people must find their job. To speak ill of those who are praised, to pick holes is the chief concern of their life. The crow defiles beautiful things as if temperamentally; the dog urinates on sacred trees, budding plants and creepers; the rat cuts away pieces from people's clothing, although it does him no good; the snake bites, although it brings him no profit.

The wicked people were greatly jealous of Jagannath Das. They designed a plan. The leaders of these wicked people went to Raja Pratāparudra, the king of Puri, and said: "Your Highness, this sacred capital town of your kingdom is having a serious scandal these days. There is a villainous Brahman, Jagannath by name. He wears a Tulasi rosary, daubs his forehead with sandal paste and moves out freely and with impunity, robbing simple men of their wealth and unsophisticated women of their honour. The sacred town of Puri has been defiled by him. We humbly beseech Your Highness to get the truth or otherwise of this sifted by your detective staff and, if Your Highness is satisfied with the

correctness of our report, then Your Highness might order your sacred territory being freed from this scourge of a Brahman." The Raja ordered the investigation of the matter. The wicked maligners of Jagannath next approached the detective staff and took them to places where Jagannath, surrounded by men and women, was reciting the *Bhāgavata*. They also bribed them to exaggerate what they had seen and to confirm their report to the Raja. The malicious report was confirmed and the Raja sent for Jagannath Das and said: "Oh wretch, you have got the look of a saint, but your actions are altogether otherwise. You live among women day and night and sing to them, who knows what. Now, out with the truth or else the days of thy sinful life are numbered."

Hearing these words, Jagannath felt rather annoyed. He thought for a while and then confidently replied: "Your Highness, it does not behove you to persecute a faultless fellow on the false and envious reports of his enemies, without looking at all into the truth of the allegations. I only recite *Śrīmad Bhāgavata* and recite it to anyone, a Brahman, a Kṣatriya, a Vaiśya, a Śūdra or an untouchable, whosoever calls me to his place. I make no distinction between young and old, man and woman. With the Mercy of the Lord, I am a *Brahmachārī*. When with men, I am a man; and when with women, I am like unto them. My presence has never produced objectionable emotions or passions either in me or in others."

Raja Prataparudra had already made up his mind. He ground his teeth and said. "You are a consummate rogue, a great scoundrel. How tall do you talk? You say that you are a man when among men and that you get transformed into a woman, when you are among women. Yes, you are a saint. I should like to witness your saintliness. Let me see how you get transformed into a woman. If you cannot convince me of this claim of yours, remember, I will have no mercy on you, even though you are a Brahman." Then, turning towards his soldiers, he thundered forth, "Take this cheat, this scoundrel, into the prison and put him in fetters and handcuffs."

Jagannath Das had never claimed that he actually became a woman. He meant something quite different; but he had no opportunity to make himself correctly understood, as the Raja was in a fit of rage. The Raja went to the palaces and the constables bound up Jagannath, hands and feet, and took him into the jail.

To a true devotee, hell and heaven make no difference. He considers the Lord to be with him everywhere and, so long as He is with him, the devotee does not care where he is. He finds equal pleasure everywhere. Jagannath was quite happy in the jail. He fixed his mind on Him and, mad with devotion, he would now laugh, then weep and next cry like a child, then dance and at times sit silent and quiet as if in *Samādhi*. Once, when praying to the Lord, he said: "Lord, the Raja has put a fantastic meaning upon what I said. With you, there is no difference between man and woman. To transform me into a woman is an ordinary thing for you, but it will surely facilitate my singing your praise. O Lord of all Illusion, pray do this."

The prayer was heard by the Lord and accepted. Jagannath became unconscious of his body and found that the Lord was before him in the prison cell and he heard the Lord say: "Dear one, if that is your desire, be it so. The desires of My devotees are My own desires. Your physical body is no longer of a man, it is that of a woman. Whenever you want it again to be the body of a man, it will be as heretofore." Saying so, the Lord disappeared.

Jagannath Das woke up as from a dream and found that his body was that of a woman. His joy knew no bounds. He began to say to himself, "Oh, how blessed I am in being in this prison cell! The incident has blessed me as also this little dark cell, meant to frighten its inmates. The dust of the Lord's feet, a touch with it, brought salvation for Ahalyā, who had become a stone; the same touch blessed Śeṣanāga and bedecked his forehead with the rarest of jewels. The sages consider themselves blessed when they get the water that has touched the selfsame feet. Oh, how blessed I am in having had a touch of the Lord's hand, just a while before!"

Thus singing the praises of the Lord, Jagannath passed the night. As the day dawned, the sentry came and opened the door of the cell. Jagannath emerged out of the cell. The sentry was dumbfounded to find a beautiful, stately woman coming out of the cell instead of Jagannath. Finding that he was dazed, Jagannath said, "Brother, I am the same Jagannath whom you put into the cell last evening. The Lord's ways are inscrutable. He has out of His great Mercy turned me into a woman overnight. Now take me to the King."

Jagannath was taken to the palaces. The Raja wondered at the faultless beauty and the enchanting proportion of form of the woman before him. He began to think within himself, "Is it the same Jagannath Das or has he played a trick? If it is he, then surely it is the Lord's doing. I have committed a great, an unpardonable sin in putting such a saint into the jail. But that is impossible. Then, addressing Jagannath Das, he said, "There is no doubt that you have the true and full form of a woman now. But I doubt if you are the same Jagannath Das. It is possible that he may have made good his escape, putting you in his place. Therefore, if you can once more be the same Jagannath Das in my presence and reassume your original form of a man, then alone can I be convinced."

Jagannath Das closed his eyes and began to pray to the Lord. In an instant, the woman's form was gone and, with *Kartal* (Cymbals) in his hands, Jagannath Das was seen singing the praises of the Lord. All present were wonderstruck. The Raja fell at the feet of Jagannath and, craving forgiveness, said, "O the crowning glory of Saints, if you have really granted me forgiveness, then pray recite your *Bhāgavata* to me."

The Lord's devotees are, by nature, tender-hearted and forgiving. Jagannath Das consoled the Raja and began to recite *Śrīmad Bhāgavata* to him from that day onward. This went on and, when he finished, Raja Pratāparudra fell at his feet again and requested Jagannath



King Souvira and Jadabharata.

Das to take him as one of his slaves and disciples. The Raja got a neat little cottage built for the saint in a forest near by and continued to serve him with his own hands thereafter.

It is over four hundred years since the saint Jagannath Das gave up his earthly body. But, even to-day, the temple built to his memory stands on the sea-shore in Puri. The *Bhāgavata* that he composed is worshipped like a deity in every house in Orissa.*

(*Kalyan*)

A Warning.

By Hanumanprasad Poddar.

"MOST of your time in this world has been served and very little remains to be served. Wake up now, O Nārāyaṇa; the bird of time is constantly feasting upon the crop of life."

"What you intend doing to-morrow you should do even to-day and what you are thinking of doing to-day you should do this very second. The Great Deluge is coming the very next moment and you will get no time to do it afterwards."

"The precious name of the Lord is being distributed free of cost. Do thou therefore hoard as much of it as you can. If you mis this opportunity, you will have to repent when the life has passed out of you and you are no longer able to utter it."

"Let the world do what it may, no matter whether it is good or bad. Do thou keep thy own house in order, O Nārāyaṇa."

Life is ebbing fast. Every day we are approaching the jaws of Death. The day is not far when the news of our passing away from this world will spread from door to door and reach our neighbours, relatives and friends. The whole show will disappear. The whole splendour will go to dogs. We shall have no connection left with the world. All connection will be severed from those whom we lovingly call our own, and for whom we do not hesitate even to pick up quarrels, and everything will become foreign to us. The airy castle that we have built with great labour will be levelled in an instant. The body which we carefully washed and diligently adorned every morning, which we took great care to protect from heat and cold, nay, which we guarded even against strong winds, and the slightest flaw in whose decoration made us uneasy, will be reduced to ashes in no time. If, on the other hand, it is left to be devoured by animals and birds, it will ultimately be transformed into excrement, while, if it is buried underground and gets decomposed, it will be eaten up by insects. Although these are hard facts which cannot be denied, we never care to remember the pitiable

Translated by Balmukund Verma.

plight to which we shall be reduced on that day. This is the greatest of all wonders. Prince Yudhiṣṭhira gave the following reply to the famous question put to him by the Yakṣa, viz., what was the greatest wonder of the world:—

अहन्यहनि भूतानि गच्छन्तीह यमालयम् ।
शेषाः स्थिरत्वमिच्छन्ति किमाश्चर्यमतः परम् ॥

"Every day we find creatures visiting the abode of Death, while those who remain behind seek to perpetuate their life. What greater wonder can there be ?"

Hence, dear brethren, do not allow yourself to remain unwary. Call to mind the day when all your pride will be humbled. The right royal palaces, the golden throne, and the stately mansions that you have erected will prove of no avail to you. You got your house constructed with great zeal and personal interest; you lavished money indiscriminately in decorating and furnishing the rooms; but a day will come when you will not be allowed to remain there even for a couple of hours. You will be deprived of your right of ownership over the building and everything connected with it in an instant. The dignity and position which you maintained so scrupulously and of which you were so proud will be thrown to the winds in no time.

If you were wise enough to do good offices to some one in your life, people will mourn your death for a day or two inasmuch as you served their interests. If they go a step further, they will perform the ceremony of passing condolence resolutions in public meetings. If, however, you oppresed others during your life-time, they would spit upon your carcass or, if they are unable to do so, they would surely but silently spit upon your name at least. That is all : your body will have no further connection here !

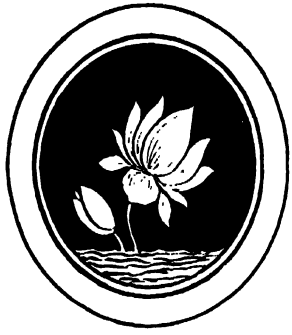
If some one asks you to repeat the name of God, you are sure to reply, "I have no breathing time, I get no respite from work." But, remember, you will get full respite from work on that day. Then there will be no excuse for you to fall back upon. All your bravado will go to dogs. Then you will weep and repent, but no amount of repentance will avail you when it is too late to mend. You will have wasted the precious human life which was the only means of realizing God. And now you can do nothing but weep. You will have reaped what you sowed.

But even now there is time for you to wake up. Shake off all pride of learning, wisdom, caste, wealth, honour and position and take refuge in the lotus feet of the Lord with a guileless heart. All this is mere trash when compared to the shelter of the Lord.

What will you gain by hugging the pride of learning and wisdom ? You will make use of them in entering into controversy with others. And if you are vanquished in the wordy strife, you will weep and repent. If, on the other hand, you succeed in vanquishing your adversary, you will get puffed up with pride and look upon others as ignorant fools. It is pride of higher education that has led us to stigmatize the most illustrious of our forbears as fools. This pride of wisdom has struck

the very root of faith. Even God has begun to be subjected to the logical test. What cannot stand the test of our poor logic we are not prepared to accept on any account and on the authority of any one. It is this false pride which has created in us a feeling of disrespect for the revelations of scriptures and the utterances of holy men. We have begun to look down upon them as mere flights of poetical imagination. Pride of wealth has created insurmountable barriers between us and our poorer brethren, who are as good human beings as we are. Pride of noble birth has given rise to feelings of mutual disgust between sections of humanity and set one section against another. Adultery, wrong-doing and immoral conduct have become integral parts of our life. The greatest personalities have failed to stand the test of our poor reason.

The case of position and dignity is the worst of all. The moment we occupy the seat of authority, our head is turned and our angle of vision changed. How foolish it is to pride on authority derived from others and lasting for a couple of days! What a height of folly it is to glory over splendour lasting for a few days! Even Rāvaṇa and Hiraṇyakaśipu, who enjoyed undivided suzerainty over the entire globe are to be seen nowhere! Of what consequence, then, are we poor souls! Wake up, therefore! Shake off this false pride of learning, wisdom, caste, wealth, pedigree and position, break asunder the bonds with which you have fastened yourself, expose the illusory nature of this world. Merge your mind in the soul-enthralling sound of the bewitching Flute of the Enchanter of the three worlds, which has been playing incessantly from time without beginning and dispels the spell of *Māyā* (Illusion), and turn the course of determinate reason towards the portals of your eternal abode, which is ever full of Knowledge and everlasting bliss!



Who is not a criminal ?

By E. J. Samuel.

REALLY and truly speaking, every one of us is a criminal if we take into consideration the fact that every crime is actually associated with the violation of one or another of the Decalogue, and there is not a single mortal in the whole world who can conscientiously claim not to have contravened at some period one of the Laws of God. There is the criminal who commits a crime and is not detected, and he is generally the one who is the first to come forward and say all the nasty things he can think of against the unfortunate creature who sins and is detected and he is curiously the one who displays an unctuous satisfaction in gloating over his brother's or sister's downfall. Such a person is the most contemptible of all criminals. The man detected pays for his debt of sin; the other man is a common cheat who tries to evade payment under the cloak of piety and sanctity, but he will ultimately be made to pay. It was a divine who, on seeing a culprit dragged to the place of execution, instead of scoffing at him and gloating over his misfortune, sorrowfully exclaimed, 'There but by the Grace of God go I.' It is curious, but the writer has come across many instances where those who were the loudest in their denunciation of the faults of others actually possessed the same faults themselves, and were conveniently blind to the fact that the only difference between them and those who were proclaimed offenders was that the latter were made to pay their debts while the former were enjoying a spell of moratorium with heavy interest accumulating to make the repayment a still heavier task. Therefore:—

"Forget not thou hast often sinned,
And sinning yet may be.
Deal gently with the erring one,
As He has dealt with thee."

(*Bates*)

When judging the faults of others, we should consider whether under similar circumstances we might not have succumbed to the same temptation. Let us therefore, instead of gloating over another's failings, drop a tear of sympathy over them; for we know not the strength of the temptation to which he may have been exposed. Let us be grateful to God that a similar temptation was not placed across our path.

A well-known writer warns us against *hasty opinions* of others in the following words:

"There are numbers of circumstances which attend every action of a man's life, which can never come to the knowledge of the world, yet ought to be known and well weighed before sentence, with any justice, can be passed upon him. A man may have different views and a different sense of things from what his judges have; and what he understands and feels, and what passes

within him, may be a secret treasured up deeply there for ever. A man through bodily infirmity, or some complectional defect, which, perhaps, is not in his power to correct, may be subject to inadvertencies, to starts, and unhappy turns of temper; he may lay open to snares he is not always aware of; or, through ignorance, and want of information, and proper helps, he may labour in the dark: in all which cases he may do many things which are wrong in themselves, and yet be innocent—at least an object rather to be pitied than censured with severity and ill-will. These are the difficulties which stand in everyone's way in forming a judgment of the character of others."

Hence:—

"Speak gently of the erring!
For is it not enough
That happiness and peace are gone
Without the censure rough.
It sure must be a weary lot
The sin-crushed soul to bear,
And they who have a happier lot
Their chiding well may spare."

Bates)

Unto Bliss.

GOD exists. He is Absolute Existence, Pure Intelligence and Infinite Bliss. He is present everywhere at every time. Nevertheless, how is it that every one of us does not feel His presence? It is only because the Divine Essence is the purest of the pure and subtlest of the subtle. In order to know and grasp that subtle principle we shall have to make the medium, viz., the body, the mind and the intellect, fit to receive that light. So long as the body is unclean, the mind is unsteady and impure, and the intellect is gross and indeterminate, it is not possible to obtain a true vision of God. Cleanse the body through penance, purity and good conduct. Purify and control the mind through intercourse with holy men, muttering the Divine Name and dwelling on the divine virtues of the Lord. And refine the intellect and make one-pointed by meditating on the Divine Principle, which is the only indisputable Reality. This having been accomplished you will be able to realize God, to obtain a vision of the Lord, in no time.

That is why so much stress has been laid on purifying the medium. Efforts made to catch the Divine light through an impure medium do not give real joy. For an impure medium is unable to catch even the reflection of that which is exceedingly pure. Nonetheless you should go on striving unceasingly. The purer the medium becomes through constant and faithful endeavour, the fitter will it grow to catch the Divine reflection and then you will also begin to enjoy your *Sādhanā*. The little pleasure that you derive in the beginning will stimulate in your heart the desire to have more and more of it and this desire will prove very helpful in accelerating the speed of your *Sādhanā*.

Remember, purity of the medium is supremely necessary for enthroning therein that Supreme Reality. You want to receive it in an impure medium and when you are unable to do so, you do not take into consideration the unripeness of the medium. On the other hand, you begin to entertain doubts about the Reality itself. Do not commit this fatal blunder. Apply yourself wholeheartedly to the task of purifying the body, mind and intellect through the practice of truthfulness, harmlessness, honesty, continence and non-acquisition of property and by resorting to bodily and mental purity, contentment, austere penance, study of sacred books, repeating the sacred Names of God and singing His praises and meditating on the Divine Essence. When the Lord will find the medium pure, clean and adorned with divine qualities, He will occupy it of His own accord. He resides there even now, though in a covert manner. Then the veil will be lifted and you will be able to feel His thrilling presence through all your limbs and organs and thus fulfil your human existence.

So long as the medium does not acquire the requisite purity and ripeness it is very difficult even for an accomplished saint to transmit spiritual energy into the same. For transmission of energy into an impure and unripe medium is not an easy job. Even if one tries to transmit energy into such a medium, the same will rebound and return and, if it is sought to keep it forcibly there, the medium will not be able to bear the pressure of it and will begin to give way and the trouble will thus be increased. If, on the other hand, the energy stays in such a medium, there is every possibility of the energy not only going in vain but also yieldi contrary results. Just as butter prov unwholesome for one who has a ba stomach or just as milk boiled in copper vessel becomes poisonous, eve so a valuable substance deposited in unworthy receptacle not only loses i efficacy but acquires undesirable pr perties. Hence holy men do not impart something valuable to anyone till they are satisfied that the recipient is ripe to receive and retain it. Of course, it is necessary to have intercourse with holy men and depend on their good grace for purifying and ripening the medium. Through the good grace of such holy men and by following their precepts the medium will be purified in no time and on the medium being purified they will find it easy to transmit spiritual energy into the same.

One should also not be misled to think that all holy men do or can transmit such energy. In the first place all holy men are not alike in their nature nor do they possess spiritual efficacy in an equal degree. There are some holy men who do not make use of their power even though they possess it, while there are others who try to utilize even their inadequate power. Of those, again, who try to make use of their power some possess this energy in such an unusual degree that they are easily able to purify by dint of their spiritual even a partially unripe medium and transmit such energy into the same. While those whose power is not so highly developed can transmit the same even in a pure medium with great difficulty. In any case you should go on trying your level best to purify and ripen the medium. The Divine Energy will descend into a pure medium of its own accord.

"Siva"

Saint Valluvar.

By Swami Suddhananda Bharati.

I.

SAINT Valluvar is one of the greatest seers, poets and lawgivers of India. He was a born poet and a born sage. He renounced the world while he was not more than six years old and did years of *tapasyā* in company with great Siddhas up a hill. To show people the way of living life in divine purity, he then married Vasuki, the ideal of chaste womanly virtues, and laid down the laws of a perfect life in the Divine as he had realized them, in the form of a book called the Holy Kural. The book, in 1330 cryptic couplets, is an incomparable treasure-house of *Dharma, Artha, Kāma* and *Moksa*. The work has been translated by many into Latin, German, French, English, Sanskrit, etc. and is widely admired as "the highest and the purest expressions of human thought" (M. Ariel), "as essentially the highest type of verbal and moral excellence" (Mr. Gover). It has been regarded as a universal Bible or a Veda by the Dravidians. In this short treatise an attempt is being made to give an account of this great saint, who flourished in Mylapore, Madras, about 2000 years ago, and along with his life gems chosen from his Maxims. Much is not known about the life of this great soul, as about the lives of other great souls of the holy lands of ours. There is a temple in Mylapore in which the image of Valluvar is regularly worshipped.



II. THE VOICE OF VERITY!

THE hoary Vedas declare: "All is *Brahma*—the Supreme One." The Brahma-knower attains the highest bliss—'ब्रह्मविद्राप्नोति परम्'. The holy Kural proclaimeth: "The ancient Supreme One is the Origin of the universe even as 'अ' (the sound represented by the letter 'A') is the starting point of all sound-forms. Of what avail is learning, if one adoreth not the blissful feet of the Omniscient?" The holy Al Qoran commandeth: "Believe and bow to the almighty Allah!" The excellent Kural lays down: "Worthless is that head, even like senses devoid of sensations, which bendeth not unto the Divine of eightfold virtues—the Divine almighty, all-knowing, all-merciful, all-delightful, ever-free, ever-pure, luminous, transcendent!" The sacred Bible sermons: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto Thee!" The holy Kural hymns: "Behold them that take refuge at the feet of the unequalled ONE—they alone shall be free from mind-born cares. They alone cross the sea of existence. Behold the men that attain the feet of Him that is beyond likes and dislikes; the woes of life are nought for them."

III. BHAGAVAN (THE FATHER OF VALLUVAR)

ON his way to Benares, Bhagavan alights in the choultry of Mélûr Agaram. After performing his rites and ablutions, he cooks his food in privacy. A tender girl peeps into the kitchen. "How dare you look into my cooking, you low-born!" cries the pilgrim and his orthodox pride strikes the poor creature with the age of a ladle. The wounded girl goes away thinking thus: "To the helpless, anger is evil; even to those who are puissant, anger is still worst. Forget anger, whoever be the offender; for from anger springeth a hell of sorrows. Guard thyself from rage, if thou wouldst arm thyself from danger; for, if thou art unarmed against anger, anger shall kill thyself." Ah, pride did not see the sin of injuring the harmless. Injure not even thy enemy; that is the king of wisdom. Evil is to be feared worse than fire; evil breedeth evil. They that bear compassion to all beings—they are verily the righteous beings; they deserve to be considered as the sweet-tempered ones. Bhagavan, though born high, sees not this common truth. Next day he starts for Benares.

IV. ADI (THE MOTHER)

IN a couple of years, we see Bhagavan back from his pilgrimage, in the same inn. A virgin flower tempts his look. Fresh like the crimson dawn, soft like the tender leaf, coral lips shedding smile-pearls, an angel stands before the wondering Bhagavan. The heavenly stars are dismayed to know which is moon and which is her face. Her feet are soft like the cygnet's down. Her lance-like eyes send love-wounds deep into the vanquished heart of Bhagavan. What a deadly war does this simple artless charm wage with her fawnlike eyes, which drink the heart and the life of the gazers! He gazes; she looks at the ground; he looks away; she gazes at him and softly smiles. Their eyes speak the speechless love that swells in their hearts. Cupid struck him fatally with her guileless eye-shaft and the pious man suffers terrible pangs of passion.

Niti Ayyar,* the head of the choultry, sees the secret desire that eats into the hearts of the lovers. "This is my darling, cherished by my affection. Sir, marry her and be with me," says he to Bhagavan. These words poured nectar into his hungering heart and he gladly consented and said, "I hie to Rameswaram and return quickly to fulfil our united hearts."

So did he hurry back to the wedlock. The hands of heart-knit lovers were united before the ceremonial fire. On the fifth day, as ceremony would have it, the bridegroom annointed the head of the bride and discovered there a scar. Lo, that was the scar of a ladle! The incident flashed before him and betrayed the truth: "Madam, art thou not *Adi*, she whom I met previously and chastised?" The truth came to light. Adi was a forlorn child abandoned by her parents in the quarters of the low-born. Her caste was not known, but she manifested wonderful wisdom from her infancy. The equal-minded Niti Ayyar picked up the baby and brought her up as his own child. Bhagavan considered her low-born. The face was the mirror of his heart. "Alas", repented Bhagavan, "I have acted without deliberation! Men afraid of public ridicule do not undertake anything without clear forethought. One must think first and then act irreproachably. I shall run away!" So did he go away and sheltered in a roadside building for the night.

V. REUNION

LOVE united and caste divided. But the heart of Adi was so pure that she could not think away from her wedded lord. She prized her womanly virtue above love. The firm-minded swerve not from purity of conduct. Purity bringeth prosperity. Is there aught nobler than woman when she is firm in the strength of Chastity? Adi followed her lord to live with him or live not life.

She met him and entreated: "My beloved Sire, Destiny ordained our union; is there anything mightier than the will of Providence? The purity of love knows not caste and creed. Chastity shows a woman. By birth all beings are alike and their merits differ by virtue of their acts. Greatness merits them that are true to themselves. The worth of virtue is the worth of the worthy; other distinctions do not count. Character is the touchstone of merit. My beloved lord, Love is the channel of existence; it is the soul's ornament. It is the prop of righteousness. It is a strong weapon against the unrighteous. My lord, I give thee my heart and all my love. Love me even as I love thee. Even if thou dost not, still I love thee. Love is sweet only when it finds response. Women know no happiness upon earth if the one that they love returns not love." Bhagavan was moved by these sweet words flowed from a chaste heart. Righteousness belongs to gentle words born from the heart's core. Such words, verily, are man's true ornaments; they do all good and are always beneficial. "Well, my Adi, if thou bearest such a constancy towards me, you must abide by my word: you must agree to leave away children born to us where they are born and follow me without turning back. Upon this condition I accept thee as my partner in

*'Ayyar' is another term for *Arya*.

life," said the husband. Adi agreed, saying, "Continence and scrupulous obedience to the beloved are the creed of womanly virtue. Heaven shall rain at the command of her that worshippeth not God but adoreth her husband as she riseth up. I follow thy will, united in heart." The couple started on their journey.

VI. GEMS OF CHILDREN

THEY had seven children—all gems of wisdom, born seers and saints. The first was Ouvai (meaning 'the eternal virgin'), Knowledge and Saintliness incarnate. The motherly heart could not leave behind this luminous child; Adi suffered the pangs of separation, when the child, born with illumination, opened its mouth and sang: "That Lord of universal bliss (Śiva), whose Will wrote upon my head the destiny of my life—is He no more ? Is not the burden of beings His, O Mother, even in the direst dearth ? Fear not, therefore, O heart !" Having heard this, the mother picked up courage to leave her darling behind. This saintess lived a lifelong virgin and moved in divine consciousness. She has sung songs of supreme wisdom, which are read by all school children as the purest codes of morality and are also studied by seekers of wisdom. She has compiled her vast Yogic experiences into a book of aphorisms which itself is a life study. She was honoured by kings and she lived a plain, pure, simple life, sowing the spontaneous gems of wisdom in the hearts of the rich and the poor that she met on her journey. The other children, too, revealed their inborn genius to the mother. One of them, Kapilar, repudiated strongly the differences of caste and creed and his stanzas upon the equality of men are oft-quoted. The last of Adi's gems was our hero, the saintly author of The Holy KURAL. He was born at Mylapore in a grove of wild olives. Lotus-faced, eyes beaming with the rays of wisdom, smile-lit lips, how can the mother leave off this golden child ? She wept and lo ! the child of intuitive wisdom lisped in numbers:—

"Is there or not a Supreme Lord that protects every life ? Am I not one of the beings under His protection ? Mother, the predestined shall come of itself; wherefore pinest thou ?" Leaving the child to the will of the Omnipresent, the two walked off.

VII. THE WONDERFUL CHILD

THERE lived in Mylapore a Velala landlord who had no child. He and his wife were praying for the blessings of progeny. For, verily, child is the crowning glory of a blessed home. There is no blessing greater than children of wisdom. Children are the true wealth of man. Delightful is the contact of children to the body, and their tender words are the ear's delight. Sweet is flute, sweet is the Vīṇā, they say that have not heard the broken words of their darlings. One day, the wife of the landlord happens to see a beautiful baby under a wild olive. The child subsists upon the drops of honey falling from the flowers. The good lady thanked God, picked up the child and brought it home to her husband. Both were delighted to see this fortunate treasure. They brought up the child as their own. The luminous baby manifested every day new wonders of

wisdom treasured within. His words were a feast of ripe knowledge and there was a nimbus of divinity around his marked life. But the prejudiced relatives of the landlord protested against bringing up an unknown abandoned child in their high family. Poor souls, they know not that character, truth and delicacy make up nobility. Pedigree is known by speech. To give each one his due is the sign of the upright in heart. The relatives ridden by caste pride do not consider the divine beauty and greatness of this wonderful child. They suspect his ancestry. They know not that the worth of offsprings stands for the worthiness or unworthiness of the parents. Their trouble and complaint became worse day by day. The child, now five years old, intelligent, intuitive and self-gathered, politely took his abode in a cattle stall at the back yard and consented to be fed by the servants. The equal-minded Valluvar was calm and content within as always. The uncharitable relatives still murmured. They did not think that giving to the poor adds glory to the family. They had no eyes for the deathless gem of knowledge with which this prophet was born. They did not like the very sight of the boy. The inconsiderate are like a song that cannot be sung. Considerateness is the ornament for the eye, devoid of which it is to be considered as a sore.

VIII. PARTING WORDS OF WISDOM

UNDER such circumstances, it happened, one day, that the saintly child of five years addressed thus his benefactors: "My benevolent sires that have loved me and brought me up like a son born to your flesh, that have helped me disinterestedly even like the fountains of heaven, accept my eternal gratitude. Even the heaven and the earth are too poor recompense for the act of benevolence done without any obligation. The act of kindness done at the opportune moment outweigheth all the world. The help rendered by the disinterested is verily vaster than the ocean in its worth. I shall remember for ever the noble succour that you have given me in my infancy; for to forget such kindness is worse than the worst crime. Gracious sires, how can I recompense this obligation? Indeed, can the world repay the rain clouds? I take leave; allow me, good-hearts!"....."We loved thee as our darling; how can we part thee, O wonderful wisdom? O joy of our loneliness, light of our hapless home, how can we, for a moment, live without seeing thee? O our eye's delight, stay, stay!" the landlord and his good housewife entreated thus. But the wise Valluvar, rich in desirelessness, repeated: "Allow me to go, my benefactors; know ye, things here are, verily, all transient. Riches, however great, gather like a crowd around a spectacle; and they pass away even like the crowd of spectators. The fledgeling flies off, rejecting the egg-shell; such is the attachment between this body and life. We know not our moments. The man that was yesterday is no more to-day; that is the marvel of the mundane world. Days are verily sawers of our life. Wise are they that know the evanescence of worldly things. They hesitate not to seek the permanent. Let the wise man hasten to do good deeds before he suffers death pangs. Death is like slumber; and life, like waking after slumber. O my

benefactors, I hie to seek the Reality that is for ever. The seers of pure vision, undeluded, are freed from ignorance and unto them is the eternal delight. Vain is this body of five senses, if one is not Truth-conscious. The wise strive after Perfection and Reality and thus are released from the pain of birth. Woes of existence are nought for him that hast thoroughly conquered lust, rage and delusion. For desire is verily the unfailing seed of birth. Freedom from worldly birth is the one thing worth aspiring; and that cometh by desiring nought. There is no wealth here loftier than desiring nought—not even in heaven. To be desire-free—that is Purity and that cometh by aspiring after Truth. So I go, my benefactors, in search of perfect Truth. The delight of Truth is for them that have renounced the things of senses. One must curb the senses and leave off all objects of longing. Unto them that are intent upon cutting the bond of birth, even body is too much, to say nothing of other attachments? He who cuts off the ego of "I" and "Mine" attains to a plane higher than that of the celestials. Those of utter renunciation attain divinity; others are deluded into the snare of pains. Bind thyself to the Bondless One firmly; bind thyself to that bond in order that all the worldly bonds shall break. Good souls, a final word: this sea of painful birth is crossed only by those that have taken refuge at the feet of the blessed Lord who is the Ocean of Righteousness. I go to seek Him; I shall not forget you but shall help you at the opportune moment. Farewell!"

IX. SAINT VALLUVAR

THEN they saw him under a palm tree self-immersed. What an effulgent wisdom, what an austerity, what a steady concentration—ah, divinity has taken this form! So did the whole village wonder and gather around the child. Crowd is not good for a man of askesis (*tapasyā*). One day, the villagers saw not the child; no trace was left behind.

* * * *

We now see St. Valluvar upon a hill among pure sages and Siddhas of the highest realization. His very body is aglow with the flames of *tapasyā* and all miraculous powers have naturally come to him. Like unto gold that shineth brighter and brighter as it passes through the fire repeatedly, so doth the nature of sages shine as they pass again and again through the flames of penances and austerities. With the power of *tapasyā* they can even conquer death. *Tapasyā* fulfilleth aspirations just as one aspires; hence it is that men here strive after *tapasyā*. Men of askesis, verily, do their work; others, ensnared in desires, do evil. Verily through *Tapasyā* comes that power of destroying enemies and exalting lovers. Behold the sage that has conquered ego, a master of the self, unselfish; all other lives shall worship him. How can words speak his glory? It is like counting the number of the countless dead—attempting to estimate the grandeur of the sages of renunciation. The earth is aglow with the greatness of saints that have renounced, knowing well the nature of the world of dualities, knowing clearly the nature of this life and that beyond. He is verily a seed that merits the fields of heaven, who has controlled the five senses with the goad (अङ्कुश) of knowledge. Tremendous is his power. His word shall be scripture. Such was saint Valluvar, pure, luminous, austere, a lamp of Truth and Righteousness.

(To be continued.)

Meditation on the origination and destruction of worlds.

By Anagarika B. Govinda.

SLOWLY the blue warm summer night came across the sea while the huge crater of Mount Vesuvius was shining in deep purple. Yellow bushes of *ginestro* or flowers of San Costanzo, as the people call them, reflected the waning rays of light. Phantastically shaped lava masses which had come down the mountain side in mighty streams during the last eruptions, now forming a chaos of huge black rocks and boulders, almost suffocated the gay patches of colour in which the light had taken its refuge. The demons of darkness were fighing with the guardians of light. The Gulf of Naples was lying at my feet like a magnificently framed mirror with the towns as mosaics in its frame.

The cloud of smoke above the crater of Mount Vesuvius, which had shown me the way all the day long, disappeared when I was approaching the foot of the summit. With difficulty I toiled along the narrow zigzag path across the steep slopes of ashes.

Meantime it had become night. Naples was transformed into a glittering sea of sparks, from which multicoloured fire-flowers were rising—innumerable fire-works in honour of some saint. The starry sky was so clear that the whole air was pervaded by delicate light. The enormous cone of the crater with its absolutely even surface, on which I was climbing, seemed to be without connection with the world below and to lose itself in the sky above.

A little below the edge of the crater the path took a turn, moving in a slowly ascending spiral. I had the impression of hovering above the Gulf and the illuminated towns which appeared like a glittering milky way.

The grandeur of this experience made me almost forget the aim of my excursion. Stars above me, stars below me—was I not swinging myself in the rhythm of the stars?

Suddenly a wide abyss opened before me and an immense fire column rose from the depth with frightful noise. Overwhelmed by this impression I shrank back. The noise of the lava, thrown up into the air and falling back into the bottomless abyss from where it came, impressed me even stronger than the sight. I almost felt the solid ground pulled away from under my feet and myself falling into the void, as in a bad dream. The *horror vacui* overcame me in its most elemental form.

Slowly I found myself back and at last I ventured to descend into the crater. I settled on a rock projecting from the inner wall of the crater in order to spend the rest of the night there. The blankets which I had taken with me to protect myself from the cold air in the altitude, now served to protect me from the heat, because the rocks on which I sat were steaming hot and actually

vapours were emanating from them from time to time.

In spite of the fatigue of the ascent I was no more tired. I was gazing spell-bound into the thundering fire-gorge. The walls of the rocks stood glowing red against the dark starry sky. The rain of sparks, surrounding the column of smoke and fire and dancing along the oblique walls of the eruption cone in the centre of the crater, became one with the twinkling stars: the sparks are hovering up and down, born from fire, falling back into fire. Up and down the worlds are swinging, born from fire and again bursting into fire,—birth and death in eternal change.

What I saw here was the same spectacle that goes on, in the same way, on innumerable celestial bodies from time immemorial to eternity,—a cosmic spectacle ! Whether I was on the earth or on another planet of the universe, whether in this or in that solar system—I was with the whole cosmos. Thus I felt myself a spectator before the great stage of the world. But in spite of this standing aloof, I really experienced the world as such for the first time.

I felt her terrifying breath, her pitilessly forward pushing strength. This earth seemed to me like a huge living being, a fertile goddess—the great mother who daily and hourly brings forth millions of creatures just as incessantly as she throws glowing masses of lava out of her womb. Millions she nourishes at her inexhaustible breasts. But as the masses of burning lava fall back into the endless depth, so she devours again her innumerable creatures.

The subconscious knowledge of this endless circle made me shiver when hearing the noise of the falling lava,—the frightful anticipation of the bottomless abyss of *Saṃsāra*. Certainly, it is the most awful dream to fall into the void.

I had the same experience now from tangible reality.—Was I, who thought to be a spectator, not myself one of those creatures of the awful goddess ? And was not she, who now appeared divine to me in her might, one of those hovering sparks ? And all these hosts of sparks, these celestial bodies, these suns, these systems of stars and groups of world-systems: are they not in an eternal whirlpool ?

I followed the course of my thoughts back to the beginning and saw my body sitting quiet and immovable in that tumult. But scarcely did I pay attention to it when I perceived a thousandfold movement and a continuous process of birth and decay. The breath rises up and down like the lava before my eyes and equally representing a "burning process." The blood circulates incessantly in the veins. Currents of energy flash through the nerves. Cells grow and unite and die off. Atoms vibrate and rotate like planets, forming groups and systems until they, too, dissolve again. In even a higher degree sentiments, sensations and thoughts are compounded and transitory. So, what I call my personality is identical with the conception "world", subjected to restless change.

Where is the way out of this world of decay to the peace of immortality, to the realm of deathless rest ? It is not here and not there; for wherever I look, through worlds and world cycles, nowhere is salvation. Thus only one

place is left: there where my eye cannot penetrate, within myself opens the gate of salvation. Only here I may embrace and conquer the world—and extinguish the fire. He who knows the cause of burning knows the means of extinguishing.

I remembered the Buddha's fire-sermon: "Sabbam bhikkhave ādittam." Everything, O monks, burns !—And what, O monks, burns ? The eye burns, O monks, the visible forms burn, the eye-consciousness burns, the contact of the eye with its objects burns, the sensation resulting from the contact of the eye burns, be it pleasurable or unpleasurable or neither pleasurable nor unpleasurable. And with what does it burn ? Verily, I tell you: it burns with the fire of lust, with the fire of hatred, with the fire of ignorance. It burns with birth, old age and death, with lamentation and pain, with sorrow and despair. The ear and the sounds, the nose and the smells, the tongue and the taste, the body and the bodily contacts, the mind and the phenomena burn, and so do all sensations resulting from them. All that burns with the fire of greed, hatred and illusion.

But he who perceives this, will no more be subject to all these sense-activities and illusions. He will liberate himself from passion (*virāga*). By the absence of passion he gets free; having got free, he knows "I am free. Rebirth is exhausted, the holy life is lived, what has to be done is done, there is no more return to this world. Thus he knows."

My heart rejoices in the anticipation of freedom. Already now I feel as if released from heavy fetters. Serenity rises in me, born of the sensation of release. Roundabout rages the ecstatic dance of the world, fire is thrown towards the sky, worlds and beings are born and pass away in the glowing breath of the universe. Eternally the cycle goes on from birth to death, from death to birth, from form to form—but something in me has entered on the path that leads out of the circle.

Dawn had come. The smoke above the fire column which had been blazing red until now was changing into a greyish white mass which sometimes changed into yellow and greenish tints. The gigantic amphitheatre of the crater in whose midst rose the eruption-cone, surrounded by melted lava, was now to be seen in all its greatness.

When the last star had disappeared, I climbed the highest crest of the crater's edge in order to enjoy the sunrise. Down below there was still dawn and all villages were sleeping peacefully at the foot of the threatening mountain: a picture of human fatalism.

At last the sun rose above the mountains. The sea was reflecting her glory. The mountain-peaks were shining like golden crowns while the valleys were still filled with blue shadows. The islands far away, merged in light, were greeting across the sea, full of hopes. I gazed back into the flaming abyss for the last time, as if to persuade myself of the reality of the experiences of the night,—then I turned to the valley towards my island house in the sun of a new day.

The Dual Personality of Man.

By Keshabnath Sharma.

MAN is certainly not one, but two—the evil and the good. From time immemorial, we have seen that these two spirits are fighting within man. One is trying to lift him up and place him on the same rank as that of God Himself, in other words, to make Man His image. That is the good spirit. While the other, the darker and the blacker one, is trying to drag him down to the very rank of the beasts, nay, even worse than that. For, when Man is turned into a beast, he is fiercer and more dangerous than the beast itself. And that is the evil one.

It was through the influence of this evil spirit that Eve, the Mother of human race, was tempted to pluck the fruit of that "forbidden tree", which deprived her and Adam of the bliss of Paradise. It was through the influence of this devil in Man that Yudhiṣṭhira, the defender of the cause of Dharmarājya on earth, was compelled to utter a covert lie (अश्वत्थामा हतः) which made him visit the Hell even though for a few moments only. And it is the predominance of this Mr. Hyde over Dr. Jekyll that makes man, the best creation of God, "Noble in reason and infinite in faculty", commit fatal blunders, which he can hardly compensate for during his life-time.

It is the predominance of this animal spirit in Man, which has made abolition of war and bloodshed on earth impossible. In spite of the efforts of the different sections of people to prevent war and preserve peace in the world, at the present time, Italy is bombarding Abyssinia without the least scruple.

It is the mystery of the creation. Did God wilfully endow the animal Man with rationality—just to make an experiment? And will He create a better creature, after fully observing the results of His experiment, for the fulfilment of His divine purpose, for which He is ever creating new things on this earth, and even making changes in this Universe? That is the question that puzzles.

A Peep into the Illustrations.

1. The Unhappy Error.

Sri Hanuman is flying with the Sumeru mountain bearing the Sanjivani herb to bring Lakshmana to life. Bharata looks at the sky and takes him to be some evil being hurrying over to harm his exiled brothers Rama and Lakshmana. Thus mistaking the friend for a foe Bharata aims at Sri Hanuman hwo instantaneously falls down crying 'Rama Rama.'

2. King of Souvira and Jadabharata.

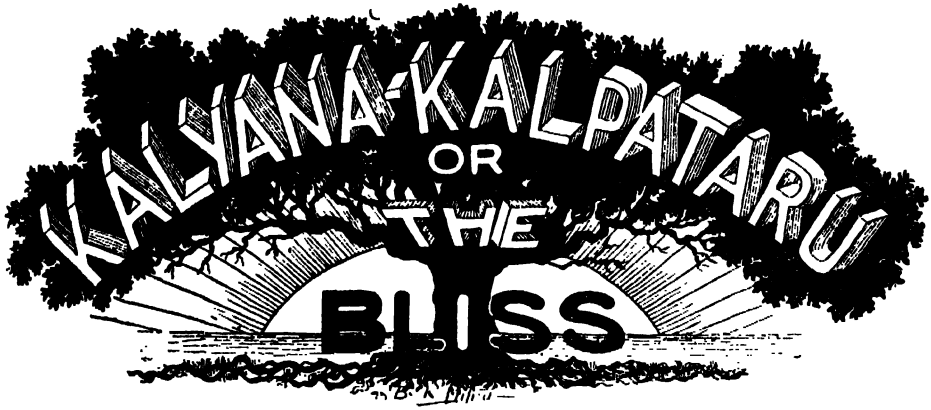
King of Souvira was going in a palanquin to learn *Brahmavidyā*. One of the palanquin-bearers fell ill and the king replaced him by a person loitering thitherabout. This man while bearing the palanquin was looking very carefully so that some worms or insects may not be trampled under his feet. The king enquired of him most inquisitively wheron the man told him wonderful things. The king got down and learnt at the feet of the Palanquin-bearer all that he had to learn. Thereon he came to discover that it was none else than Jadabharata himself.





The Happy Embrace.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



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He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā VI. 30.*

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अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा
सदा जनानां हृदये संनिविष्टः ।
हृदा मनीषी मनसाभिक्लृप्तो
य एतद्विदुरमृतास्ते भवन्ति ॥

'THAT Person is of the measure of man's heart. He is the Inner Soul ever seated deep in the heart of men. The Lord of Thought is realized by the heart and by the mind. They who know that Being become immortal.

(*Śvetāśvataropaniṣad* III. 13)

Stray notes on the Necessity of Worship.

By Sri Atmananda.

I

NIRGUṆA-UPĀSANĀ (JNĀNAYOGA)

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

"BRAHMA is complete, and the Universe is also complete. (At the beginning of the evolution) The Universe emerges out of *Brahma*, and (at the end of it) *Brahma*, withdrawing completeness of the Universe, Itself remains complete."

(*Īśāvāsya Upaniṣad*)

BRAHMA

The above *Śānti* implies that, previous to the creation of the Universe (*Brahmāṇḍa*) *Brahma* (spirit) was alone. A peep into the holy Upaniṣads further convinces the seeker after Truth (*Sat*) of this fact (*vide Chhāndogya Upaniṣad* VI. ii. 1 & 2, *Aitarcya Upaniṣad* I. i, etc.). *Brahma* is the Supreme Being regarded as impersonal and divested of all qualities (Guṇas) and action; it is called *Nirguṇa Brahma* as Its *Śakti* or *Māyā* or *Prakṛti* (matter) is latent in it, previous to creation. According to Vedānta, *Brahma* is both the efficient and material cause of the visible universe, which is the effect, and is also the essence from which all created things are produced and into which they merge. Another technical word for it is *Chaitanya*, which means the supreme Spirit considered as the essence of all being and source of all sensation. The sun, the moon, the stars, electricity and fire cannot lighten It; because of It they are enlightened (*Muṇḍaka Upaniṣad* II. ii. 10). It is unspeakable by the tongue, unthinkable by the mind and uncognizable by the senses (*Kena Upaniṣad* I. 3 to 8). It is incomparable with anything in this world. Even the Vedas are unable to describe It except as *Neti, Neti* (not this, not this). Its only positive attributes are existence, knowledge and bliss. In reference to them it is known as *Sachchidānanda Brahma.*

SAGUṆA BRAHMA

The lonely *Brahma* willed that It should be Many (*Taittirīya Upaniṣad* II. 6). With this thought Its *Prakṛti* with Her three qualities, *Sattva*, *Rajas* and *Tamas*, became active and enveloped it. *Brahma*, that was *Nirguṇa* till then, became *Saguṇa Brahma.* The self-imposed task of Brahma's becoming many immediately took shape. Because out of it came *Ākāśa* (ether); from *Ākāśa*, *Vāyu* (air); from *Vāyu, Agni* or *Tejas* (fire); from *Agni*, *Ap* or *Jala* (water); from *Ap*, *Pṛthvī* (earth); from earth, *Auṣadhi*

(the vegetable kingdom); from the vegetable kingdom, *Anna* (food); and from food, *Puruṣa* (the physical body, apparently meaning the human being) (*vide Taittirīya Upaniṣad* II. 1). Thus, with the active co-operation of *Prakṛti*, *Brahma* became *Saguṇa* and transformed Itself into the visible universe. *Saguṇa Brahma* is called *Anantakoṭi-Brahmāṇḍa-Nāyaka* or Parameśwara. The idea underlying these names is that the awakened *Prakṛti* manifested Herself in the shape of innumerable universes, complete in themselves, with Īśwara as the Lord of every one of them, and arranged around *Brahma* in all imaginable space, and that therefore *Saguṇa Brahma* is the supreme Lord of this immense group of universes. *Saguṇa Brahma* is also called *Paramātmā*, being the supreme Soul of the entire cosmos. The illustration of a central globe with innumerable other globes fitted on it all round might give some idea of what *Saguṇa Brahma* and the entire world around it is.

ĪŚWARA

The *Mūla Prakṛti* of *Brahma*, when awakened, manifested Herself in the dual aspect of 'Life' viz. the *Parā Prakṛti* (*Vidyā* or light), and 'Form' or the *Aparā Prakṛti* (*Avidyā* or darkness)—(*vide Bhagavadgītā* VII. 4 and 5.) Then the image of *Brahma* fell into *Vidyā* and came to be called Īśwara. Two circles (one within the other) around a common centre, with vacant space between, might help the conception of the relative positions of Īśwara, and the *Parā* (subtle) and *Aparā* (gross) Prakṛtis—taking the centre to represent Īśwara, the inner of the two rounds *Parā Prakṛti*, and the outer one *Aparā Prakṛti*. Īśwara, the very image of *Brahma*, inherited the luminosity and power over *Prakṛti* from It; and the *Parā* and *Aparā* Prakṛtis inherited the three Guṇas from *Mūla Prakṛti*. Īśwara (Logos) called Ādinārāyaṇa, the first manifestation of *Brahma* in matter, is all-knowing, all-powerful and all-pervading, and Lord of both *Prakṛti* and the universe. He is also called *Paramātmā*, being the supreme Soul of the universe. The sun, the moon and the fire have their light from Him (*Bhagavadgītā* XV. 12).

Īśwara in the region of *Vidyā* is also known by His three aspects or functions, corresponding to the three Guṇas of the *Prakṛti*, viz., *Brahmā* or Hiraṇyagarbha (*Rajas*)—the Creator of the diverse universe; Viṣṇu (*Sattva*)—the Preserver, who pervaded the universe to insure its stability (*Taittirīya Upa.* II. vi. 1); and Rudra or Śiva—the Destroyer, whose business is to dissolve the universe at the end of the evolution preparatory to its being re-created. He is also the destroyer of the ignorance of His devotees, *i. e.*, the ignorance of the Self, which binds them to the Earth, or rather to the *Triloka* consisting of the earth, the astral world and the Heaven.

The region of *Vidyā* consists of four sub-regions corresponding to the higher four of the seven Vyāhṛtis, viz., *Mahah*, *Janah*, *Tapah* and *Satyam*. These are said to be inhabited by highly evolved souls, *i. e.*, Ṛṣis, Dharmāchāryas, etc., who have attained freedom from the bondage of compulsory birth and death, and who from their habitat are said to be constantly sending help to members of humanity aspiring for spiritual

advancement while yet toiling on the Earth, by way of transmitting helpful thoughts to them, etc.

JĪVA

Unlike *Parā Prakṛti*, the *Aparā Prakṛti* consisted of innumerable bodies or vehicles and the images of *Brahma* reflected into them came to be known as Jīvas (souls). They are of five categories corresponding to the five great elements, viz., the gods or Devatās (the vicegerents of *Paramātmā*), Jarāyujas (viviparous beings consisting of humanity and the quadrupeds, born from the womb), Aṇḍajas (oviparous beings born from eggs, such as birds, reptiles, lizards, fish, etc.), Swedajas (insects born of sweat, such as lice, bugs, etc.) and Udbhijjas (plantlife coming up by germination and sprouting); or of three classes corresponding to the three Guṇas of Prakṛti, viz., gods or Devatās, in whom the spirit and the *Sattva-guṇa* predominates; humanity, in whom *Rajoguṇa* prevails and in whom spirit and matter are more or less in an even combination; and animals and all else that have life in them, with *Tamoguṇa* and matter predominant in them. Unlike Īśwara, the *Jīva* is powerless, ignorant, limited, and more or less subservient to matter owing to the gross nature of its vehicles (Upādhis). Thus for once the evolution of the universe by the *Prakṛti* with the energy derived from *Brahma* and the process of Brahma's will of becoming many reached completion. Having emerged from It in the course of evolution, the universe will merge back into It, thus completing the process of involution.

(*Taittirīya Upa.* III. 1).

Aparā Prakṛti (*Avidyā*) consists of three sub-regions corresponding to the lower three Vyāhṛitis, viz., *Bhūḥ*, *Bhuvaḥ* and *Swaḥ*. *Bhūḥ* is the earth, the home of humanity, and all other lower kingdoms of life. *Bhuvaḥ* is the astral world, the home of Pitṛs, souls of departed ancestors of humanity, waiting for admittance into Heaven. *Swaḥ* is heaven, the home of gods or Devatas. Souls in Kāraṇa Śarīra, also abide here prior to their rebirth on earth. The *Jīva* has three bodies or five sheaths corresponding to the three Guṇas of *Prakṛti* or the five great elements, viz., the *Sthūla*, the *Sūkṣma* and the *Kāraṇa* bodies; and *Annamaya*, *Prāṇamaya*, *Manomaya*, *Vijñānamaya* and *Ānandamaya* Koṣas, respectively.

Īswara and Jīva are one in Brahma. *Brahma* is thus the basis (*adhiṣṭhāna*) or source of the whole universe and *Prakṛti*, the active agent of it. It may be said to be the centre of the world, its reflection in *Vidyā*, Īśwara and that in *Avidyā*, Jīvas. Besides thus appearing as Īśwara and *Jīva* at two different stages, *Brahma* pervades the whole world in its original state. In Its original state in relation to Īśwara it is called *Brahma* and in relation to *Jīva*, the *Kūṭastha*. The illustration of the sun and his image in the mirror, and through the latter on the wall, will make the relative positions of *Brahma* and Its two aspects, viz., Īśwara and *Jīva*, clear. The sun may be taken to represent *Brahma*, its image in the mirror Īśwara, and that on the wall *Jīva*. A reflection having no independent existence cannot be said to be separate from its source; for, when the vehicle in which it appears is removed, it

emerges back into its source. Therefore, according to Adwaita Vedānta, Īśwara and Jīva, minus their vehicles, are one with *Brahma*; and the *sādhaka* is required to meditate accordingly. Paramātmā's presence in the body, in His double capacity as *Kūṭastha* and *Jīva*, is compared to two birds seated on a single tree—one as a passive witness and the other as the active enjoyer of fruit, which may be either happiness or misery or both. (*Muṇḍaka Upa.* III. 1).

NATURE OF THE UNIVERSE

The process of evolution and involution of the diverse Universe is said to be endless. When it first began, and why it should be so divers, are questions the attempt at answering which has baffled the greatest of philosophers. Bhagavān Vedavyāsa in his *Brahma-Sūtras* says that it is Paramātmā's *Līlā*. Aspirants for spiritual advancement are therefore warned against an attempt to trace the first origin of the Universe, as it will be a futile and endless task. In this futile search they are sure to lose sight of their goal, which requires a *Sādhaka* to go ahead and not look back.

THE GOAL OF HUMANITY

It is said that the goal of humanity or the purpose of human birth is realization of *Brahma*, and that, if it is not achieved in this life, there is great harm to come in the shape of ceaseless rounds of births and deaths (*Kena Upa.* II. 5). This goal can be achieved only by the conquest of matter *i. e.*, mind and body (including the senses and speech) and unconditional surrender to the spirit. The worldly life or life in the midst of matter (*Pravṛtti-mārga*) is only an incident provided by the Lord to enable the *Jīva* to control matter and to get fit for the path of renunciation or non-attachment (*Nivṛtti-mārga*), which is essential for achieving the goal. The gods are favourably situated for this fight against matter, as they are Sattvic by nature and are also otherwise nearest Divinity. It is altogether outside the province of the animal or other lower kingdoms of life, as they are Tamasic by nature and farthermost from Divinity. It is the privilege of the human kingdom, which is pre-eminently Rajasic, to strive hard and achieve the goal. The fight between the soul and matter is very keen here. Even the most devoted soul gets despondent before the material forces he has to fight. But the merciful Lord comes to his help at the nick of time. The great Bhārata-yuddha of yore is a true picture of this struggle. Arjuna, who represented man, was the greatest of the Lord's devotees; still he became despondent before the formidable forces of the Kauravas; and Lord Śrī Kṛṣṇa, his guide, friend, kinsman, and *Guru*, came to his rescue in time, gave him the needful mental strength by teaching him the sacred *Bhagavadgītā* in the midst of the battle; and Arjuna, thus equipped, got over the despondency and won the battle. The human body is the Kurukṣetra in which the battle between the two forces, viz., virtue (*daivī sampatti*) commanded by *Jīva*, and vice (*āsurī sampatti*) commanded by *Ahankāra*, has to be fought. In this dreadful fight against *Māyā*, which is the inevitable lot of the human soul striving for salvation, victory is insured to him only with the aid of one more

powerful than Her (*Māyā*), and that one is *Paramātmā*. Therefore *Upāsanā* of *Paramātmā* is essential. It is of two kinds, *Nirguṇa* and *Saguṇa*. The former consists in the devotee's continually meditating on Him as 'I am *Brahma*' or 'I am He', mentally dissociating himself from the world and therefore his bodies or sheaths. *Brahma* was alone before the creation of the universe and will remain alone after the dissolution of the same. The word *Upāsanā* implies *Dwaita*, that is, *Upāsya* and *Upāsaka*, which is inconceivable in *Nirguṇa Brahma*. Therefore *Nirguṇa-Upāsanā* really means *Upāsanā* of *Saguṇa Brahma*, the *Pratīka* or Symbol of which is *Praṇava* (OM). This *Upāsanā*, though commencing from *Dwaita*, is called *Nirguṇa Upāsanā*, as it results directly in the realization of *Nirguṇa Brahma*. In this *Upāsanā* knowledge predominates mixed with devotion for the *Guru*, the intermediary between the devotee and the *Brahma* during *sādhaka-avasthā*. When realization comes, both *Guru* and *Śiṣya* are one with *Brahma* in spirit, and there is an end to Dwaita. The *Nirguṇa-Upāsanā* or *Jñānayoga* is difficult for ordinary mortals to follow, as it requires from the devotee a life of complete renunciation or non-attachment, which is possible only for persons of exceptional spiritual development, viz., the ascetics (*Bhagavadgītā* XII. 3 to 5). From this it does not follow that less devoted people need have no hope of salvation. On the way to Jīva's onward march, seated in *Vidyā*, is Īśwara, the Lord of the Universe, the very image of *Brahma*. Intense devotion to Him or *Saguṇa-Upāsanā*, also leads the *Jīva* to his goal (*Bhagavadgītā* XII. 6-7).

CONCLUSION

The conclusion is that, for fulfilling the purpose of human birth, *Upāsanā* of *Paramātmā* is necessary, that *Nirguṇa-Upāsanā* is possible only for the privileged few, and that, for a man of the world, intense *Saguṇa-Upāsanā* is indispensable. If he fails to take to it, he fails in his mission of life.



He alone is poor who hankers for more and more and he is wealthy who owns the wealth of contentment.

—*Śankarāchārya.*

A true devotee is he who makes his mind analogous to Mother Earth, who yields good fruits even though we deposit fæces on her.

—*Jagjivan Saheb.*

What will you gain by sleeping at this hour? Awake, arise and remember God. Every one of us will have to stretch himself at full length one day and sleep for ever.

—*Kabir.*

Faith can work miracles.

By Swami Sivananda.

FAITH in God is the first step to Godrealization. No iota of progress is possible in the path of spirituality without faith. The faith must be a living faith. It must be unwavering faith. Lack of faith is a stumbling-block in the path of realization. Faith develops soon into *Bhakti* or devotion to God. Faith is the gateway to the Kingdom of God. It is the threshold to the Knowledge of God. Faith gives strength, and removes anxieties and uneasiness of mind. Faith is a powerful mental tonic.

Faith is an important qualification for the aspirant in the path of spirituality. Students of all Yogas including Karmayoga, Bhaktiyoga, Rājayoga and Jñānayoga should possess this fundamental virtue. No faith, no devotion. No faith, no *Jñāna*. The Sanskrit equivalent of faith is *Śraddhā* or *Viśwāsa*. The student should have faith in the existence of God, in the teachings of his Guru, in the Vedas and in his own self. The world runs on faith. The Raja has faith in his Dewan. The husband has faith in his wife. The shopkeeper has faith in his customers. The patient has faith in his doctor. The client has faith in his lawyer. The engineer has faith in his head clerk.

Faith is an important item in the *ṣaṭ-sampatti* or sixfold virtues which constitute one of the four means of salvation or *sādhana-chatuṣṭaya* in the path of Jñānayoga. Even Maharṣi Patañjali, an exponent of Rājayoga, lays much stress on faith. He says in his Yoga-Sūtras:—

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ।

(I. 20)

"To others (this *Samādhi*) comes through faith, energy, memory, concentration and discrimination." He has placed *śraddhā* (faith) in the very beginning of this aphorism and thus given prominence to it. If a man has faith, then energy, memory, etc. come by themselves. He will collect all his energies, will remember the ultimate *tattva* and will exert to realize the basic Reality. Let me repeat the words of the *Gītā* here:—

"The man who is full of faith obtaineth wisdom, and he also who hath mastery over his senses; and, having obtained wisdom, he goeth swiftly to the Supreme Peace. But the ignorant, faithless, doubting self goeth to destruction; nor this world, nor that beyond, nor happiness, is there for the doubting self." (IV. 39, 40)

"Some by meditation behold the SELF in the self by the SELF; others by the Sānkhyayoga, and others by the Yoga of Action. Others also, ignorant of this, having heard of it from others, worship; and these also cross beyond death, adhering to what they have heard." (XIII. 24, 25)

Dhruva had faith in the words of his mother. So he retired into the forest, did severe *tapas* and came face to

face with Lord Hari. The milk-maid had faith in the words of the pundit who said, "Thousands have easily crossed the ocean of birth and death by a single name of God. Could you not cross this tiny stream ?", and crossed the river by reciting His Name; whereas the faithless pundit who preached about the power of the Name to the milk-maid was on the point of drowning when he himself tried to cross the river on the strength of the Name after seeing the marvellous spectacle of the girl's crossing the river. Prahlāda had unswerving faith in Nārāyaṇa, so he had His Grace. Fire was transmuted into ice by the Name of Hari. Mira had absolute faith in her Girdhar Gopal. So poison was changed into nectar.

"Life is faith and illumination. Without faith it is lame, without illumination it is blind. We need to-day the creative force of faith, the faith that discerns without logic; the faith that electrifies; the faith that removes all barriers and obstacles from its path and fills us with divine enthusiasm and gives expression to the divine in man. Be strong in faith, and be complete in the light faith enkindles in the heart. If the power of intellect can discern the ideals in life, the power of faith retains them and makes them active in us. The delight of life is in the constant striving for actualizing the ideal and, unless we can claim the touch of divine faith in us, we do not see the joy of a new creation, a new realization, a new life, a new dream."

Bad company, lust, greed, infatuated love for wife, son and property, and unwholesome food are the enemies of faith. They mar the intellect, cloud the understanding and destroy the memory. They produce wrong Saṃskāras or impressions in the mind and render the intellect gross and impure.

Study of *Bhāgavata*, *Rāmāyaṇa*, *Gītā*, Upaniṣads and *Yogavāsiṣṭha*, company of Sadhus and Mahatmas, service of saints, stay at Prayag, Rikhikesh, Ayodhya, Brindaban, Gangotri, Badri Narayan and other holy places, prayer, *Japa* or muttering of Mantras, Kirtan or singing His Name, meditation, remembrance of sages and seers who have realized God and study of their teachings, fasting, pilgrimage, and personal contact of a Guru can sow the seed of faith in a man and increase it also till it becomes quite firm and unshakeable.

Look at the perfect faith of boy Nāmadeva. Nāmadeva's father asked his son to offer a dish of food to Vithoba (Lord Krishna) at Pandharpur. Nāmadeva placed the plate before the image and asked the Deity to eat it. He wept bitterly when the image kept quiet. After some time, Lord Krishna came out of the image in the form of a boy and ate the food. The boy brought back the plate empty. The father asked the boy, "Nāmadeva, where is the food ?" Nāmedeva replied, "My Vithoba has eaten it." Such is the power of real faith.

The rare achievements of Ṛṣi Viśwāmitra in his *tapas* and Yoga, the success of Napoleon on the battlefield, the attainments of Mahatma Gandhi in his Karmayoga and practice of moral virtues, the awe-inspiring majesty, the soul-stirring magnanimity, the grandeur and nobility of great personages like Śrī

Dattātreya, Śrī Śankara, Vāmadeva and Jaḍa Bharata are all the work of that simple secret called "FAITH".

Faith can work miracles. Faith can move mountains. Faith can reach a realm where reason dare not enter. There is nothing impossible under the sun for Faith to accomplish. Have absolute unshakeable faith in God, in the power of Rāmanāma, in the Vedas and the Śāstras and the teachings of your Guru and, last but not the least, in your own self. This is the master-key for success in life and in self-realization or attainment of Divine consciousness.

The Greatness of Sankara.

By Swami Aseshanand.

Buddhism flourished in the whole of India and abroad under the reign of Aśoka due to the missionary zeal of the Bhikkus that gathered round the banner of the great Buddha. They consecrated their lives to the faith, propagated the truth to the distant lands of China, Japan, Tibet and far-off Asia. Half the world embraced Buddhism. But extension brought about deterioration. Buddhism dug its own grave. Intensive life was lost. Simplicity and purity were gone. The noble religion became a mass of unintelligible dogmas and corrupt practices. Elaborate rituals and superstitious idolatry did great mischief, masquerading as the true doctrine of the Teacher. The most horrible forms of worship with hideous ceremonies came in the wake of degraded Buddhism. Practically the trend grew towards heinous sensualism. But the All-merciful Providence does not allow His children to suffer long in grovelling darkness. The Great Spirit descended again to lead humanity to light. The flame that was about to be extinguished was re-kindled by a man who not only saved Hinduism from supreme degradation but earned back its best glory and pride. This mighty genius was no other than Śankara, the acclaimed hero of the age.

Śankara gathered the beautiful and sublime truths of Hinduism and Buddhism and strung them together into a high philosophy and magnificent theology. The first stroke of his hand brushed aside the evil practices and degenerate ceremonials. Rejection of the weeds did not mean any harm to the fair plants. They grew with full vigour where the impediments were taken out. He did not destroy the essential truths preached by the Enlightened One. The eternal fundamental values were preserved in their pristine form.

His life, though short-lived, was full of events. Like a volcano he burst into the world and the whole of the country was ablaze. In his meteoric course he travelled all through India and left indelible marks wherever he went. The legacy he bequeathed to posterity is immensely great. His contributions to the store-house of knowledge, towards

the revival of Hindu culture and civilization are of inestimable value. By establishing four mutts in the four corners of India he propagated the 'Sanatana Dharma'—the eternal religion of the Upaniṣads—to remotest regions that were sunk deep in gloomy ignorance and shameful degradation. These monasteries were the asylums equally of the learned and the ignorant, the rich and the poor, the Sannyāsīs and the householders. They were seats of great learning. Many original books were written and researches were carried on with profound interest and enthusiasm. No distinction was made between man and man so far as the *Ātmā* is concerned. Whoever came for help was never refused. Some critics say that Śankara was exclusive. His heart was not so big as was his intellect. He came only for the Vedantic scholars. The masses were totally neglected and left out of the pale. They received none of his favours or influence. His teachings were imparted only to a few chosen people—the Brahmans, who had the monopoly of all the wealth of his wisdom. But from a closer study of his life one will seldom find such a contracted sympathy and restricted love in the dealings of the great Āchārya. A famous incident which occurred at Benares comes to our mind. The master was going for a bath in the Ganges near the Maṇikarṇikā Ghat. A pariah blocked his way. The disciples asked the untouchable to clear off to make room for their *Guru* who was coming behind. Śankara came. The pariah appealed to him against the action of his followers, saying, "Is it the food-made body that is to be removed at a distance or is it the inner spirit, the all-pervading principle of consciousness, that is to be cast away from your sacred person, oh, holy sir?" Śankara was struck with wonder at these words of wisdom. He was very much moved. With feelings of deep reverence he exclaimed: "He who perceives one soul dwelling in every heart is my God—be he a high-class Brahman or an ignominious Chāṇḍāla. He is my *Guru*, who, in whatever caste he is born, sees the world as a mere shadow, which passes away as quickly as visions seen in a dream. Everything changes, but God never changes. He alone was, He alone is, and He alone will be in the future. The wise man who sees this is my teacher for ever and ever. I adore him with all my heart. I worship him with all my soul—be he a Śudra or a low-born Pañchama." This was the occasion which led Śankara to give out his beautiful and heart-enthralling verses known as *Manīṣā-pañchaka*. The above fact is a clear testimony that Śankara was never vain. Under no circumstances he hated any man on account of his birth. His love was not limited within the small circle of Brahmans alone. He cared more for merit than for colour or profession. He was not prejudiced against any particular sect or community. Where credit was due, he was never reluctant to offer its share. Whoever he might be, if he was advanced in spirituality, the Āchārya was ever ready to respect him as his Master.

By self-culture alone a man can attain perfection. From practising devotion or attaining *Brahma-jñāna* no

one is debarred by virtue of his caste or creed. Śankara writes in his *Bhāṣya* on the *Vedānta-Sūtras* that even Śūdras are eligible for the highest knowledge if they possess the necessary pre-requisite. He does not endorse the view that illumination is confined to a few elect souls. On the contrary, he emphatically pronounces that truth is a universal possession and may be attained by one and all. Any man of any caste can acquire wisdom if he is free from desires. He has thrown open the gates of knowledge to all irrespective of birth or colour. He cites the example of Śūdras like Vidura and Dharmavyādha who attained the highest wisdom by virtue of their purest deeds. The poor and the outcaste may, by prayer and worship, practice of disinterested work and self-surrender to God, gain salvation through the grace of God—is what the Ächärya says. This thoroughly repudiates the statement that Śankara was exclusive.

In the Teacher we find one of the greatest exponents of universal and tolerant Hinduism, which reconciled all the conflicting faiths of the day and was ever ready to assimilate new ones in its all-comprehensive fold. Hinduism as promulgated by Śankara gave ample scope for all the different types of thought and temperament. He made a common platform for all the various sects and brought about a wonderful harmony of faiths, based on mutual love and kinship. Rightly has he been called a 'Sanmata-sthāpanāchārya'—a teacher who has established the identity of the human soul. His creed was not to destroy but to preserve. He did not slam the door against any progressive movement. No attack was made on any religion, Buddhism or Jainism, with the iconoclastic zeal of the so-called reformers. He gave every man his due reward, every religion its proper place. It is a mistake to think that he burnt the Buddhists, converted the Jains and massacred those that were opposed to him and unwilling to come under his all-embracing banner. It is no doubt true that many Buddhists, Jains and Kāpālikas became his ardent followers. They did not embrace his faith through threat of punishment or force. As a matter of fact, they enlisted themselves under his banner through spontaneous willingness. They saw something divine in his magnetic personality. They could not but be captivated by his lofty character and spotless purity of conduct. In him they found a man of rare genius, a teacher competent enough to ferry them across the ocean of life. These were sadly missed in their own gurus. So voluntarily they clustered round him and accepted his teachings unhesitatingly and without any reservation whatsoever.

Thus lived Śankara for thirty-two years in this mortal world—teaching, preaching, writing works, establishing monasteries and so on and so forth. Doing good to mankind he passed these useful years in our midst. Then, when the call came, he returned to the great Mother, whose mission he came to fulfil. People know him to be a great intellectual, a shrewd argumentator and a man of fine reasoning power. The subtlety of his intellect was too much for his adversaries. His

polemic discussions would defeat many a tough opponent, converting them to his creed. But little is known about the tenderness of his heart. Those who have cared to study his works will unequivocally say that he was not lacking in that quality also. Śankara was equally great for his large and magnanimous heart. Side by side with his giant intellect he possessed a heart which was as soft as a flower, as loving as a mother's heart. The hymns he wrote in praise of Śiva, Viṣṇu and Śakti give ample evidence to his love for the Divine, coming from a soul, sweet, gentle and sympathetic to the frailties and sorrows of men. Can such feelings surcharged with deep emotional fervour emanate from persons who are mere dry intellectuals? Was he not ready to die a thousand deaths for the sake of his poor brethren? How quickly did he consent to stake his life even for the devilish cause of the monstrous Bhairava? "I desire not the highest state with its eight perfections nor the cessation of rebirth. Transfer to me the sorrows of all creatures who suffer and let them be absolved from grief." These immemorial lines of *Śrīmad Bhāgavata*, attributed to King Rantideva, came to be literally true and were fulfilled in the life of Śankara, who, like a second Śiva, ever showed his willingness to drink poison for the good of the world.

Early History of the Pasupata Yoga.

By V. R. Ramachandra Dikshitar, M. A.

IF the primitive man was anything, he was primarily a food-gatherer. To him agriculture was still a thing of the future. He was leading a pastoral life, the wandering nomad that he was. He tended the cattle and sheep and lived on their yield. In that life limited by environment he must have conceived of God as the Lord of creatures which he tended. So he called him Paśupati, literally the Lord of cattle. The Yoga which bore the name of Pāśupata must have been named after the conception of Godhood as Paśupati.

It is not the purpose of this paper to go into the origin of the early Yoga school in India. The earliest wanderer in the plains and forests was neither a Karmayogī nor a Bhaktiyogī. Neither was he a Jñānayogī. His conception of God was crude, and he worshipped him for more cows and cattle and also out of dread lest he or his beasts should be consumed by death. It was under such primitive conditions that the school of Yoga should have sprung into existence. For even when man became civilized and tasted the enjoyments of city life, there was a class of wandering mendicants, who were termed Yogīs, moving from one place to another. They were *parivrājakas* or ascetics who had conquered their senses and who were ever contemplating on the lotus feet of the Lord Yogeśvara and in quest of emancipation from the trammels of this mundane existence, which is, according to them, perishable and illusory.

Such wandering mendicants have been a permanent institution of this

country. Foreign travellers and visitors to this ancient land from the time of Megasthenes in the fourth century B.C. have testified to their existence, and even to-day they are not unknown. Judging by the evidence of the travellers during the last four or five centuries*, these Yogīs were drawn from different castes and communities.

From the finds unearthed by the spade of the archaeologist in the Indus valley we are enabled to notice that some form of Yoga was in practice in India in 3000 B. C. and before. There are sculptures, broken statues "with head, neck and body quite erect and half-shut eyes fixed on the tip of the nose", the exact posture of one practising Yoga (See R. Chanda, *Memoirs of Archæological Survey of India*, No. 14, pp. 33-34). Comparing this description with that found in the *Vāyu-purāṇa* in its chapter on the Pāśupata Yoga it is irresistible to conclude that the Yoga practice of the Yogīs of protohistoric and prehistoric Indus valley is nothing else than the Pāśupata Yoga in its original form. For, according to the *Vāyu-purāṇa*, the practice of the Yoga is to be done as follows: With half-shut eyes, with the breast prolonged forward, with head and neck quite erect, with eyes concentrated on the tip of one's nose and never wandering in other directions, a Yogī was to practise the Pāśupata (*Vāyu P.*, ch. II., st. 15-16). This clearly demonstrates the antiquity of the Yoga tradition. To venture a conjecture, this must have been the intermediary period between the *Ṛgveda-Saṃhitā* and the composition of the *Yajurveda*. For in the latter we meet with rituals of a complicated nature and a special emphasis is laid on the *Karma* aspect. This theory of *Karma* begins to be developed with wonderful rapidity so much so that when we come to the period of Itihāsa-Purāṇas, we find statements that *Karma* is all-important, and that Yoga becomes fruitful only to him who practises *Karma* according to the instructions prescribed in the Śāstras.

The institution of Yoga and its tenets are incontestably Aryan, and this is one of the many proofs in support of the theory that the authors of the culture of the Indus Valley were not Dravidians but only Aryans. Into this discussion we cannot enter here. Suffice it to say that this Aryan institution was in practice in the regions of the Indus valley in the Chalcolothic period of Indian history, if not earlier. It is by sheer accident that this early existence of the Pāśupata Yoga is confirmed by the tenets of the *Vāyu-purāṇa*. Whatever be the date of the *Vāyu-purāṇa* (see for a discussion on the subject the author's *Some Aspects of the Vāyu-purāṇa*, Madras University, 1933, Sect. XI.), in its ten chapters on the Pāśupata Yoga it narrates an ancient tradition relating to Yoga. Besides three chapters fully devoted to the mode and practice of the Pāśupata Yoga (11, 14 and 15), there are others equally interesting to a student of the early Yoga school. These treat of incidents to Yoga (Yogopasargas), powers acquired by Yoga (Yogaiśwaryas), conduct

* See Padmanabha Menon, *History of Kerala*, Vol. III., pp. 642—9.

of the Yoga (*śauchāchāra-lakṣaṇa*), etc. There is a chapter on the *Māheśwarāvatāra Yoga,* which gives the incarnations of Maheśwara or Yogeśwara. Twenty-eight incarnations are given, each in every *Kalpa.* Then the Purāṇa narrates the eight limbs (Angas) of the Yoga. These are *āsana* (sitting posture), *prāṇarodha* (suppressing breath), *pratyāhāra* (abstaining from sense-objects), *dhāraṇā* (concentration), *dhyāna* (contemplation), *samādhi* (meditating on the Supreme Soul), *Yama* (paramount duties) and *Niyama* (minor duties). This is in keeping with the definition of Patañjali in his *Yoga-Sūtras* (II . 29). This again finds mention in the Tamil Grammar *Tolkāppiyam* of the 4th century B. C. In course of time, as we notice in the *Maitri Upaniṣad*, the two of the eight limbs of the Yoga, *Yama* and *Niyama* are ruled out. What remains is the other six Angas of the Yoga.

As if to corroborate that it has drawn from very ancient sources, the *Vāyu-purāṇa* prescribes certain duties among others to the householder. The Yogīs would be wandering in different disguises throughout the length and breadth of the land. Whenever they happended to come to him, the *Gṛhastha* should extend to them a hearty welcome and offer *pūjā* to them in order to increase his own welfare. Another and more curious information is that these Yogīs should be secured as far as possible and fed on the *śrāddha* days. By this the Pitṛs would become fully satisfied. To feed one *Yogī* on a *śrāddha* day is equal, it is said, to feeding a thousand Brahmans or Brahmachārīs. One wonders at this prescription of the Purāṇa. The Law codes definitely prohibit feeding members of the fourth *āśrama* as well as of the first *āśrama.* It is only the *Gṛhastha* that is to be fed on the occasion of the *śrāddha.* Hence this Purāṇa points to days of antiquity when the feeding of the Yogī was considered an unexpected fortune on the *śrāddha* day. When this was in practice and when it died out, it is not possible to say with any definiteness.

From the foregoing account one thing is clear. As far as we can trace back the prehistory of India, the earliest cult was that of Śiva, Yogeśwara or Maheśwara. Consequently the early form of *Yoga* was inextricably mixed with this cult. It seems to us that the earliest *Yoga* practice was Pāśupata Yoga, which is simply the proper practice of *prāṇāyāma.* A survival of this is preserved in the *Sandhyā* worship of the Brahmans thrice every day even to this day. The *Yoga* started then with the basis of *Prāṇāyāma* and went on developing into various branches in the march of time. With these we are not concerned here, the scope of the paper being confined to the limits of the early history of the Pāśupata Yoga. Later on the Pāśupata form of *Yoga* drifted itself from the original standard, as is seen from Śankara's criticism of the doctrine of these Pāśupatas in his much celebrated Bhāṣya.

The Message of a Modern Seer (Edward Carpenter).

By Arthur E. Massey.

EDWARD Carpenter was born at Brighton in 1844. He graduated at the Cambridge University in 1868 and a year later took orders in the Church of England. His views on religious and social questions underwent a revolutionary change, with the result that he resigned both his curacy and the Fellowship of his College—Trinity Hall. For a period he lectured on Natural Philosophy and Music, and in 1877 visited the United States of America, where he enjoyed an intimate acquaintance with Walt Whitman. After abandoning lecturing he adopted the simple life, during which period his whole being became expanded and illuminated, and he was able to give of his best to the world.

At the age of twenty-five he received the creative impulse to which he loyally devoted his life. It took external form in the poem "Towards Democracy", in which he celebrates his experience and proclaims it as the promise of an arriving world's experience. By revealing what has come to be in him, he opened a door and disclosed that which is coming to be for the whole race. Although many years have elapsed since I met Edward Carpenter it seems to me only like yesterday when under a cloudless sky in my garden in sunny Devon we chatted about Nature, flowers, and kindred subjects, and philosopher though he was, he was not too occupied with abstract matters to evincea real wholesome interest in little things. There was an irresistible charm about his personality and a magnetism which immediately announced him a spiritual power-station. Those of my readers who may be familiar with his *Towards Democracy* already know that his message is one of liberation, of freedom from all bondage, and he joyously and confidently announces his vocation- -

"*To sing for all time*
The song of joy and deliverance."

In the work of self-liberation, the task set before our imperfect souls, all the steps are steps of unification, our lower and higher selves have to be made one; when union is accomplished, there is deliverance. This truth is stated very beautifully and convincingly in "The Wandering Psyche":—

"*You, who un-united to yourself roam about the world,*
Seeking some person or something to which to be united—
Seeking to ease that way the pain of your heart,
Deceive not yourself, deceive not others.
For, united to that which you really are,
You are indeed beautiful;
United to yourself you are strong,
United to yourself you are already in the hearts of those you love."

But disunited you are none of these things—and so the "ageless immortal gods," who ever seek to come in the forms of men and "to make of earth a Paradise by their presence", are baulked of their divine desires, hindered by the barrier of little plans and purposes woven like a tangle of cob-webs across the door of the heart. While such barriers are continually being built, the poet asks:—

"How shall they make their entrance and habitation with you ?
How shall you indeed know what it is to be yourself ?"

The knowledge of the Higher Self involves the knowledge of the All-Self, of the great Life brooding over cities, "where the wind rustles through the parks and gardens" involving itself "in the lines of street-perspective, the lamps, the traffic, the pavements and the innumerable feet upon them."

We must not be deluded because this life may not be at once apparent, though centuries may go by and there be no assured tidings of it. There is only one universal and all-satisfying love, and finally all reach it.

"All come to Me at last,
There is no love like Mine;
For all other love takes one and not another,
And other love is pain, but this is joy eternal."

And so the illuminated see in the toil of innumerable hands to innumerable ends the guiding of the Great Hand: in the fixed gaze of hurrying faces in the street, each seeing only its own light, the Light towards which all look. At the centre of all beats the Great Heart which alone remains without change, the Inner Space of the soul, of which the outer space is but the image or similitude. Therefore it is wise to draw upon the inner riches of the Spirit in all tranquillity. All the beauty of the universe lies stored for each of us and it will surely come to us. This is the lesson of Carpenter's "Lake of Beauty":—

"All that you have within you, all that your heart desires, all that your Nature so specially fits you for—that or the counterpart of it waits embedded in the Great Whole for you. It will surely come to you."

"Yet equally surely not one moment before its appointed time will it come. All your crying and fever and reaching out of hands will make no difference.
Learn the lesson of quietness and be at peace.
Do not hurry: have faith.
If that which rules the universe were alien to your soul, then nothing could mend your state.
But since it is not so—why, what can you wish for more ?
All things are given into your hands."

In this same poem "Have Faith," Carpenter teaches the *Yoga* of indifference. Realizing the Karmic action of *repulsion* as well as attraction, he gives the teaching:—

Let the strong desires come and go, refuse them not, disown them not; but think not that in them lurks finally the thing you want.

Presently they will fade away and into the intolerable light will dissolve like gossamers before the Sun.

The poet shows us how unreasonable it is to be fretting when "on all sides God surrounds us, staring out upon us from the mountains and from the face of the rocks, of men and of animals;" how senseless and undignified to be for ever "hurrying breathless from one unfinished task to another;" the lilies of the field and the beasts have more dignity. Let us brush aside all cares and vexations, all anxieties as to matters of no account.

"Pass disembodied out of yourself. Leave the husk, leave the long long Prepared and perfected envelope. Enter into the life which is eternal, pass through the gate of indifference into the palace of mastery, through the door of love out into the great open of deliverance.

"Give away all that you have, become poor and without possessions—and behold! you shall be lord and sovereign of all things."

Such freedom can only be obtained by extricating oneself from the things that cling and stick, just as the fly cleans its legs of the honey in which it has been caught. This is the teaching given in the poem called "Disentanglement". Nothing is in itself evil and to be shunned; on the contrary, all things are to be used; but in the using one must not be entangled or they will become bad and cause suffering.

"There is no desire or indulgence that is forbidden; there is not one good and another evil—all are alike in that respect. In place all are to be used."

But we must not permit ourselves to be torn by desire:—

"Return into thy self—content to give, but asking no one, asking nothing; In the calm light of His splendour, who fills all the universe, the Imperishable, Indestructible of ages. Dwell thou—as thou canst dwell contented."

The same lessons are repeated again with great force and imaginative power in "The Secret of Time and Satan" where the necessity of self-mastery is insisted upon with grave reiteration. Yet nothing is evil *in itself.*

"For (over and over again) there is nothing that is evil except because a man has not mastery over it; and there is no good thing that is not evil if it have mastery over a man;

"And there is no passion or power, or pleasure or pain or created thing whatsoever, which is not ultimately for man and for his use—or which he need be afraid of or ashamed at.

"The ascetics and the self-indulgent divide things into good and evil—as if it were to throw away the evil. But things cannot be divided into good and evil, but all are good so soon as they are brought into subjection."

Even love, "glorious though it be", must be treated as a disease so long as it destroys or impedes the freedom of the soul; for by wooing the mortal creature and *ending there* man gives himself away bound into the hands of Death:

"Yet he who loves must love the mortal, and he would love perfectly must be free: Therefore, if thou wouldst love, withdraw thyself from love.

Make it thy slave, and all the miracles of nature shall be in the palm of thy hand."

This is truly as Carpenter calls it "a hard saying"; but those who are unable to learn it must be whirled and gulfed in a sea of torment and must travel far and be many times lost upon that ocean, ere they know what is the true end of their voyage. The end of love is not to be sought in any act "lest indeed it become the end", but rather are acts to be sought where end is love, and then that which was desired shall be created; then all acts being past and gone, "there shall remain to thee a great and immortal possession, which no man can take away."

To realize the One Life, to be free from the limitations of the personality it is necessary to rid oneself of all sense of superiority. There must be none of the self-satisfaction against which the disciple is warned in *The Voice of the Silence*, as being like "unto a lofty tower, up which a haughty fool has climbed, whereon he sits in prideful solitude and unperceived by any but himself." All sages and saints are agreed as to the necessity for humility; without it there is no entry into the kingdom of heaven. A caution against the "hallucination of superiority" is given in "Who are you?":—

"Who are you who go about to save them that are lost?

Are you saved yourself?

Do you know that who would save his own life must lose it?

Are you, then, one of the 'lost'?

Be sure, very sure, that each one of these can teach you as much as, probably more than, you can teach them.

Have you, then, sat humbly at their feet, and waited on their lips, that they should be the first to speak—and been reverent before these children—whom you so little understand?

Have you dropped into the bottomless pit from between yourself and them all hallucination of superiority, all flatulence of knowledge, every shred of abhorrence and loathing?

Is it equal, is it free as the wind between you?

Could you be happy receiving favours from one of the most despised of these?

Could you be yourself one of the lost? Arise, then, and become a saviour."

When all hallucination of superiority and every shred of abhorrence are overcome, then the soul is free to make its home everywhere. It is no longer hindered by any pride of race and can truthfully declare its readiness to "peregrinate every condition of man with equal joy the lowest." But whether one is willing to accept it or not, the Law of Equality cannot be violated for long: nature will not suffer herself to be defeated; for a little while we may snatch the goods of the earth regardless of the fact that the claims of others are as good as ours, but in the end the great Mother will make us render back all that we have wrongfully taken from her other children:

"Whatever you appropriate to yourself now from others, by that you will be poorer in the end;

What you give now, the same will surely come back to you.
If you think yourself superior to the rest, in that instant
You have proclaimed your own inferiority;

And he that will be servant of all, helper of most, by that very fact becomes their lord and master. Seek not your own life—for that *is death.* But seek how you can best and most joyfully give your own life away—and every morning for ever fresh life shall come to you from over the hills."

The Law of Equality is not a harsh law but a law of joy. By accepting it and abiding by it, many wearisome burdens are lightened and removed, old cares and anxieties vanish, and, having learnt the lesson of its own identity, the soul passes out free.

"O Joy ! free, to flow down, to swim in the sea of Equality—
To endure the bodies of the divine Companions and the life which is eternal."

Another passage dealing with the question of superiority and the Law of Equality is that entitled "Who you are I know not." Here Carpenter gives a caution against a very common failing, namely, that of trying to bring everyone to our own way of thinking instead of letting them follow the law of their own souls. We should rather glory in their honesty and wish them Godspeed on their way, confident that in infinity all paths will meet.

Who you are I know not.....

For a certainty you are not greater or less than me; I neither look upon you with envy nor with pity, with deference nor with contempt. Endowments and dignities and accomplishments are of no account whatever; but honesty, and to stand in time under the great Law of Equality—after which you will be satisfied and joy will take possession of you.

Till then farewell. Do not follow me, but go your own way voyaging—and then haply some time we shall meet.

The great Law of Equality is working slowly, relentlessly, abasing the tyrant and raising up the oppressed. "At last, after centuries, when the tension and strain of the old society can go no further, and ruin on every side seems impending, behold, behind and beneath it all, in dim prefigurement, yet clear and not to be mistaken—the Outline and Draft of a New Order."

Out of its hunger for community of life, for freedom, for love, for the life of nature and the sun, humanity is obtaining strength to create a new and improved society, the barriers of race and class and sex are being broken down and "the innumerable personal affection" is finding "proud beautiful sane utterance and enduring expression" in all its forms.

"The love of men for each other—so tender, heroic, constant; That has come all down the ages, in every clime, in every nation. Always so true, so well assured of itself, overleaping barriers of age, of rank, of distance,
Flag of the camp of freedom;
The love of women for each other—so rapt, intense, so confiding close, so burning passionate,

To unheard-of deeds of sacrifice, of daring and devotion prompting;

And (not less) the love of men for women, and of women for men—on a newer, greater scale than it has hitherto been conceived;

Grand, free and equal—gracious, yet ever incommensurable—

The soul of Comradeship glides in."

The Soul of Comradeship is the great deliverer from all social evils for the individual as tor the race. When a man has that spirit, the chambers of his house are all in order, but its doors are all open; for the *prisoner* has escaped and in vain we ask for the inhabitant, for he is now the occupant of a thousand homes.

"*Once, when the house was closed, I dwelt here—a prisoner;*

But now that is open—all open—I have passed out,

Into the beautiful air, over the fields, over the world, through a thousand homes—journeying with the wind—Oh ! so light and joyous,

Light and invisible

I have passed, and my house is behind me.

Ask not for the prisoner, for he is not here;

Ask not for the free, for thou canst not find him.

Go back, thou, too, and set thy house in order,

Open thy doors, let them stand wide for all to enter—thy treasures, let the poorest take them;

Then come thou forth to where I wait for thee."

Such is the message of Edward Carpenter whose optimistic view of life inspired by universal Truth must inevitably strike a responsive note in every receptive soul. As he teaches - we are all in process of "Becoming." We are here to express ourselves, to bring all the elements of our nature into harmony—and then to get them uttered in our life; to build them out into the actual world, and into a means of union with others.

Finally, in the words of the poet: -

"*Believe yourself a whole, indivisible, indefeasible,*

Reawakening ever under these, under those, conditions,

Expanding thus far, expanding less far, expanding farther;

Expanding this side, expanding that side, expanding all sides;

Ever diverse yet the same, the same yet diverse—inexhaustibly continuous with the rest;

And made for love—to embrace all, to be united ultimately with all."

Some Useful Hints.

By Jayadayal Goyandka.

The following six factors are essential to make your *Bhajan* (practice of remembering God) efficacious:—

(i) One should have his thoughts fixed on the meaning of the incantation or Name which he repeats.

(ii) He should not expect any worldly or other-worldly gain from his *Bhajan.*

(iii) He should feel a thrilling sensation in his body and an inexpressible joy in his mind while he is engaged in the *Bhajan.* Even if he does not actually experience such joy, he should create a mental image of it and try to induce such a state by dint of suggestion (संकल्प).

(iv) He should try to keep himself constantly engaged in *Bhajan.*

(v) He should have full faith in the efficacy of *Bhajan* and practise it with reverence.

(vi) He should try to keep it as secret as possible.

The following points should be borne in mind in regard to the practice of meditation (ध्यान):—

1. Ideal meditation is that in which the mind of the aspirant, when he sits for meditation in a solitary place all by himself, remains automatically and cheerfully fixed for the longest period on the object meditated upon. Of course, repeated efforts are necessary for reaching such a consummation. The following practices are calculated to prove helpful in one's efforts in this direction:—

(a) Practising *Japa* (repetition of a formula or name of a Deity) along with the in-going and out-going breath;

(b) Muttering the formula or name with one's thoughts fixed on its meaning;

(c) Reading and listening to literature bearing on Divine Knowledge, Devotion and Dispassion.

2. While practising meditation in a solitary place, one should not allow his mind to wander or be drawn to any worldly object. At that time he should keep his mind exclusively fixed on the object of meditation. It will pay him ultimately to banish from his mind all other topics, however important they may be.

3. Establishing one's identity with the All-pervading Divine Principle, which is in the nature of Absolute Existence, Pure Intelligence and Infinite Bliss, one should visualize with one's eye of wisdom that everything rests on his mental concept (*Sankalpa*), that everything emanates from his *Sankalpa* and ceases to exist as soon as he withdraws his *Sankalpa*. Recognizing this, he should abandon the *Sankalpa* as well. Whatever remains as a residue after abandoning the *Sankalpa* is immortality itself, truth absolute, and a compact mass of bliss. One should practise such meditation of the Unthinkable Reality in solitude.

SOME IMPORTANT POINTS FOR THE GUIDANCE OF ASPIRANTS.

1. The mind of one who performs his worldly duties with the desire of obtaining money is steeped in worldliness; hence one should perform those duties in a detached manner and with the sole object of God-Realization.

2. One should have as little to do as possible with worldly objects and those given to the enjoyment of worldly pleasures. He should also avoid talk of worldly things as far as possible.

3. One should not look into others' faults; even if they come to his notice due to his cavilling nature, he should not point them out to the person who has committed them without being asked to do so.

4. One should cultivate an attitude of disinterested love towards all without distinction.

5. One should on no account discontinue the practice of constantly repeating the Divine Name. On the contrary, he should renounce everything else that stands in the way of his doing so. Should one find it possible to remember the Lord with supreme delight and love and without break, it is not necessary for him even to obtain a vision of the Lord. He should develop such a liking for *Bhajan* that he may forget his very self while practising it. Nay, he should not wake up from his love-trance even when aroused by the Lord Himself, like the sage Sutīkṣṇa of the *Rāmāyaṇa*.

6. In order to bring all these practices to speedy fulfilment he should apply himself whole-heartedly to them after having brought his senses under control. In doing so he should not care for anything, not even for his own body.

7. It is only because we look upon the body as our very self that we feel anxious for its maintenance. Hence one should not as far as possible voluntarily enter this gaol of a body.

(*Kalyan*)

'Search and Ye Shall Find.'

By Vidyananda.

"What is the universal sense of want and ignorance, but the fine innuendo by which the soul makes its enormous claim ?"

—*Emerson.*

TIMES without number it torments an honest mind as to what is life and what is its end or aim. Is life a mere shadow, signifying nothing, or is it real and earnest ? Is its end total disappearance (annihilation) or is it something which ever exists ? Such questions are so disturbing and yet so natural. We may get temporary relief by turning our mind away from them; but ultimately facts are to be faced, not avoided. This yearning of the soul to know the truth shows that there is something of which we are ignorant. This ignorance at times gives the sensation of suffocation to a thinking mind. It is the intensity of this desire 'to know' which distinguishes a prophet from a man, for it is in the nature of things that solution comes after commotion. The whole difference between a prophet and an ordinary man is that the former knows what "is" while the latter is ignorant of it. And this knowledge he gets because he is restless to get it. Bhagavān Buddha and Swami Rama are the living examples before us. They would not rest unless the mystery has solved itself. They became mad after it just as anordinary man becomes mad after the affairs of the world. Christ has struck the keynote to this ni problem his simple but significant sentence 'Knock and the door shall be opened for thee'. This life is a mystery and is shut for all. Its door is opened only for a 'Jijñāsu'—one who desires to know. This is by far the greatest problem and, unless we solve it, we are in a fathomless abyss.

There can be only two broad views with regard to this question—one, that man is like a machine which works till it is in perfect order and stops when it becomes old and rotten. The other view is that man is a living soul, not mechanical something. Of these two views which is correct and which is not, is a question which cannot be dismissed so easily; for both have their own arguments. At first sight the former seems to be more convincing, for we daily see men dying and we do not know what has happened with them. Where has that feeling, thinking, loving man disappeared ? The body remains, still the man is not there. What has died then ? Is death the exhaustion of energy only ? If it is so, how to explain feelings and desires ? Are they too mechanical ? What is the source of our desire 'never to die' ? What accounts for our love ? Why do we desire to have perpetual relations with our dear and near ones ? What gives rise to all these if man is mechanical ?

We cannot desire for a thing which does not exist. We cannot even dream of that. A thing must exist somewhere

and in some form before we can yearn for that. Not only this but we must have had some vision somewhere and some time, which, like a thing forgotten, is hazy in our memory and gives us the desire to have the same vision once more. Unless we have once seen that, we cannot have any idea of our seemingly impossible desires. Man wants, for instance, to be eternal and the greatest tragedy consists in his temporary tenure of life. It shows there is some blunder somewhere, otherwise how to reconcile our desire for perpetual life with our shadowy existence. The most initial blunder is that we are too much attached with body. We know it quite well that body is mortal, still we are absorbed in it, and then in the long run we have to pay for it dearly. This is the greatest irony of which we can dream of. Let us be friends with body, but let us not forget the substance for shadow. It is a sin of the first magnitude. Everything has its shadow. Substance and shadow co-exist. One is real, the other is unreal; one is the cause, the other is the effect; one is everliving, the other is temporary; one is independent, the other is dependent; one is constant, the other is varying; one always 'is', the other sometimes 'is' and sometimes 'is not'. These 'is' and 'is not' revolve round 'is', just as a circle revolves round its centre. The centre may be invisible to our physical eyes, but it exists more surely than its circumference. Any way, substance and shadow go together, and it is impossible to think of substance alone as of shadow alone. All that we need is that we must take them in their right perspective, shadow as shadow, and substance as substance. If we but do so, we would not have to bother as to the end or aim of life; for the only aim of life is to understand. If we once understand it, all our sorrows and sufferings will end.

"Let us not spurn the shadow but remember the substance, for every shadow points to the sun."



Just as in a dream you are all alone, but it is your mind that assumes a dual appearance, even so there is without doubt non-duality in the waking life as well; it is mind alone that has duality reflected on it.

—*Upaniṣad.*

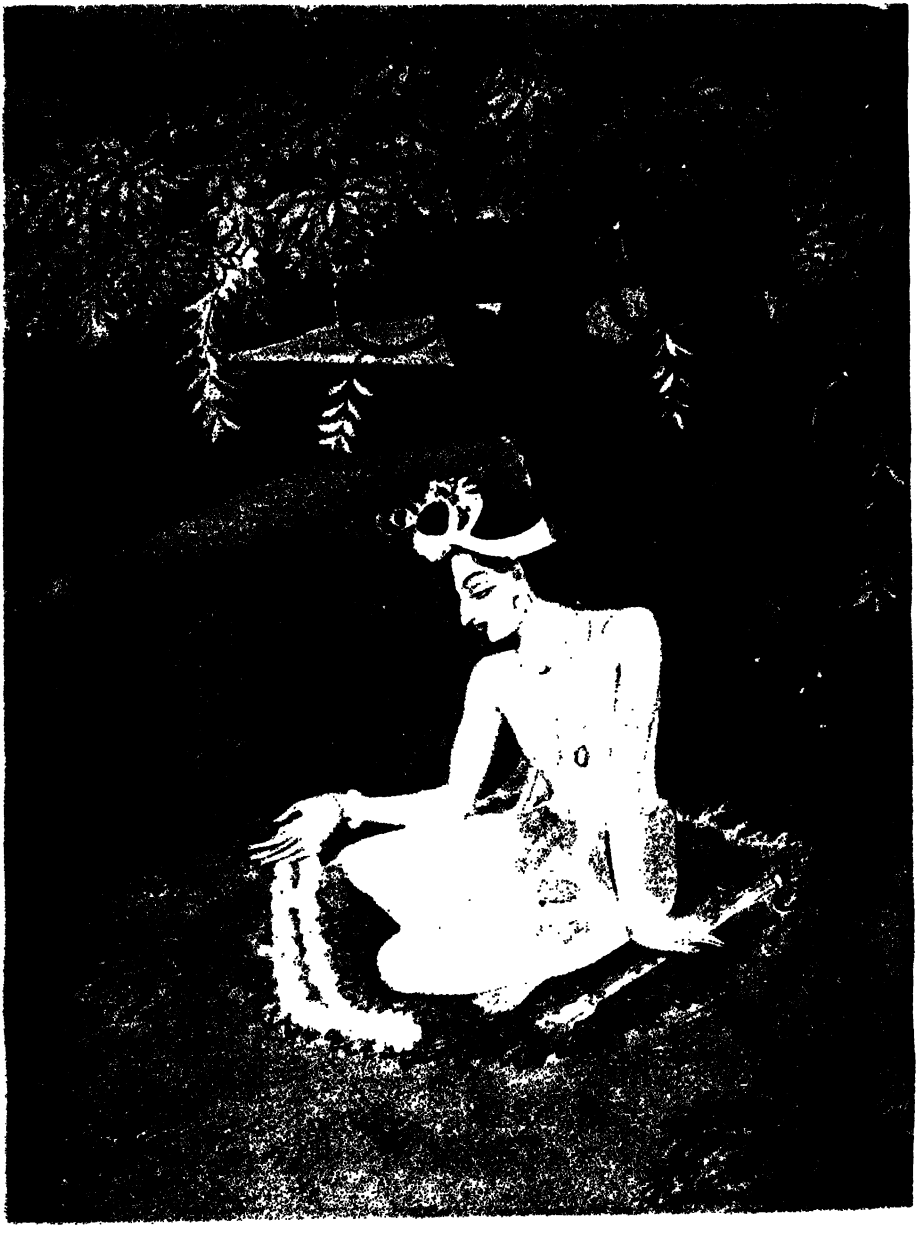
Whatever pleasure there is in the other worlds even up to the region of Brahmā, all that is painful in nature and perishable.

—*Śrīmad Bhāgavata.*

If you want to realize God early, be even-minded towards all.

—*Śankarāchārya.*





The Recollection.

What is sin ?

By E. J. Samuel.

SIN is an extremely cumbersome debt which we recklessly contract in spite of our being repeatedly warned of its dire consequences.

It is a debt which cannot be compounded in a bankruptcy court.

It is in the nature of a luxurious and gratuitous debt and quite unlike certain types of monetary obligations which we are sometimes compelled to contract under exceptionally extenuating circumstances.

It is a terrible debt which carries a heavy rate of interest to discourage us from plunging into it.

It is a debt which will have to be repaid in full, sooner or later—a debt which, if it is not finally redeemed by those who directly incur it, will be transmitted to their children and later generations, as it must be and will ultimately be recovered in full.

And the repayment will inevitably be in the shape of the mortification of the body, the mind and the soul, in strict proportion to the amount of the debt outstanding.

When, therefore, we are visited with afflictions, we should not question as to why we are afflicted, but instinctively feel that we are simply being made to repay either our own debts or those of our forebears. If we would just take the trouble to refer to our Account-books—our conscience and the record of the deeds of our forefathers—,we shall surely discover that we are being made to pay not even the smallest fraction more than what is due.

We simply must pay, but we shall also receive full credit for such good deeds as we perform, which will be accepted as substantial proportionate repayment. And the most acceptable and beneficent repayment of this kind would be the practice of CHARITY in our relations with our fellow-men. Not that charity represented by ostentatious cold almsgiving, but the kind of unselfish charity which springs from that sublime hallowed feeling that creates a thrill of indefinable exultation in doing something that tends to bring happiness and solace to suffering humanity. We feel it a distinctive privilege to be entrusted by the Omnipotent, the Father of all, with the duty of emulating in a small way those Divine attributes—LOVE, TOLERANCE, FORGIVENESS, MERCY, etc., which that one little word CHARITY, interpreted in a broader sense, embraces.

"In Faith and Hope, the world may disagree;
But all mankind's concern is CHARITY."

Unto Bliss.

HOWEVER much you may sermonize on equanimity and however glibly you may discuss the state of supreme bliss unperturbed by worldly pleasures and pains, all this is of no avail to you so long as your heart does not overflow with joy. The reputation of being a wealthy man only adds to one's trouble. What one should do, therefore, is to make oneself really wealthy, no matter if the world regards him as a pauper.

* * * *

Make haste to achieve your purpose: life is ebbing fast. If you spend your whole life-time in exhorting others, neither will this be conducive to your own good nor will mere eloquence relieve the distress of others. What you should do in the first instance is to acquire spiritual wealth; then only should you distribute it. What will you distribute if you have got nothing to distribute ?

* * * *

Always exercise strict vigilance over your heart. Remember: you stand precisely where your mind is. No matter whether you reside in a sanctuary or in a forest, if your mind is wandering in a workshop or a market-place, you are also there. He alone resides in a temple, whose mind has become a dwelling-place for the Lord; while one who nourishes thoughts of sensual enjoyments in his mind is, truly speaking, a man of the world.

* * * *

Withdraw your mind from sense-objects and fix it on the Lord, or behold an image of the Lord in every object towords which you feel attracted. Watch the movements of your mind every moment. Be an onlooker of your mind. The face of your mind will then be automatically turned towards the Lord.

Never enter into polemics. Do not engage in a wordy strife. Do not entertain the motive of vanquishing others. Continue to do your own work. Let not your programme of *Bhajan,* meditation, remembrance and worship suffer on any account. If you gain the upper hand in a controversy, your triumph will only serve to swell your pride. At least your mind will be turned aside for the time being from the Lord and that will mean no inconsiderable loss to you.

Never try to widen the circle of your friends and acquaintances; go on with your *Bhajan* silently. Reputation will increase your botheration, widen your responsibility and stand in the way of your *Bhajan.* Nay, you will begin to receive honour and homage and, should your mind accept and relish such honour, worship or homage, you would certainly be digging a grave for your spiritual life. Speak little, hear little, see little and meet as few people as possible. Do all this only where it is absolutely necessary. Do not spend even a minute or second more than is necessary in these activities.

Remain in your house as if you were a guest or a stranger; never look upon anything as your own. Hesitate to take service from others; be very careful in your dealings with those you come in contact with. Wish well of all. Take care that you do not become instrumental in inflicting pain on others. Do not increase the relation of I and mine. Remember that guest must needs leave his temporary residence one day.

Never be afraid of anything unwelcome befalling you except sin. You should be afraid only of placing others in an awkward position, constraining others to some act, inflicting pain on others, injuring others, interests, receiving homage from others, taking service from others, allowing others to take the dust of your feet, hearing eulogy from others and, lastly, of forgetting the Lord.

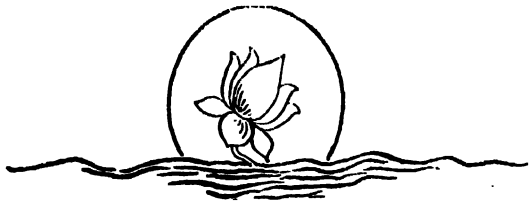
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Always be watchful that you may not forget the Lord even for a moment. Be careful that He may continue to dwell in your mind, and be the object of your speech and sight. You may commit other blunders, but never the blunder of forgetting the Lord.

Never rest satisfied with your *Sādhanā*. Move on. Push forward. Take stock of how much you advance. Never allow your progress to be retarded. Never stop short of the goal. Never allow the mind even to conceive of retracing your steps.

Have unflinching faith in the Lord: He is supremely kind to you. He is always by your side. His protecting hand is always extended over your head. You are under his direct supervision. He always looks after you personally. Never allow this faith to waver. In course of time the cherished goal of your life will be realized by obtaining a delicate touch of His blessed hand.

"Siva"



The Strength behind Arjuna's Weakness.

By Vishnuprasad V. Baxi, M. A.

The first chapter of the *Bhagavadgītā* opens with a description of the scene on the battle-field of Kurukṣetra where the two powerful armies of the Kauravas and the Pāṇḍavas are standing facing each other, ready to enter into a bloody warfare. The atmosphere is surcharged with a martial spirit. Conches are blown by chiefs of contending armies as a mark of heroic challenge and in the midst of this grave situation the hero of the Pāṇḍavas, Arjuna, sitting in a chariot equipped cap-a-pie surveys with a penetrating look the vast army of the Kauravas arrayed in front of him. It is a moment of supreme importance. Arjuna is the centre from which radiates the light of hope and victory in the hearts of the Pāṇḍavas. He has as his charioteer Lord Śrī Kṛṣṇa, his friend and master in one. Slowly and steadily Arjuna gazes at that sea of mankind armed in front of him for a grim battle and at this supremely critical juncture the hero feels the ground beneath him giving way and suddenly succumbs to a tragically psychological crisis. He refuses to fight his kinsmen and takes his stand on moral arguments. The *human* in Arjuna views with despair the destructive results of killing friends, relatives and aged preceptors. The giant of sin takes rise in his mind and overpowers and sterilizes his intellect; and, in a spirit of hopeless dejection, he pours forth his heart in a torrent of soft and tearful language before his Divine friend. The time, the place, the path of duty and everything else disappear in that moment of infinite compassion and with a mind consumed with sorrow he throws down his arms and tells his Divine Charioteer that he will not fight even for a kingdom of the three worlds and be called a sinner.

The question here arises: "Did not Arjuna, the man and the hero, show appalling weakness when his manliness was demanded at the altar of a religious war,—a war where justice was to fight against injustice, where good was pitched against evil ?"

It cannot be denied that, as the situation then stood, Arjuna apparently showed complete weakness and, in the introductory verses of the second chapter, Śrī Kṛṣṇa, the Driver of men and horses, lashes the brute in man Arjuna and utters words of withering scorn and rebuke. At the same time it must be remembered that, after a few words deriding Arjuna's words of weakness, Śrī Kṛṣṇa waves for a long time the light of Duty and Faith to guide his friend on his way to war.

Though it appears at first sight that Arjuna showed a sort of weakness, it would be a travesty of truth to say that he yielded to a weakness which was a part of his nature. Arjuna was a brave and fearless soldier and weakness was foreign to his nature. Can it then be maintained that, in refusing to fight, Arjuna was guilty of sentimental weakness ? For an understanding of

this question it is necessary to examine the arguments advanced by him and the psychology of the hero.

Arjuna argues whether it is right to kill one's preceptors and kinsmen and friends for the sake of a kingdom; whether it would not be a sin to destroy one's own kith and kin for the sake of wealth and material power. Is it morally right, he goes on to say, that, because the Kauravas, blinded by the lust for war, were not able to differentiate between right and wrong, he, too, like them, should be blind to the awful consequences of such a *sinful* act? And what for? "I neither care for victory nor for a kingdom," he says. "Of what use would be to me the kingdom of the three worlds, if those for whom it is sought are to be killed? Is there a moral justification which would ease my conscience for deciding in favour of killing friends and relations for the sake of worldly wealth and power? If not, I would rather be killed first or turn an ascetic than fight, since I have no personal ends to serve." This, in brief, is the main plank of Arjuna's arguments.

A careful analysis of all the various arguments advanced by Arjuna will show that but for a Divine Teacher like Śrī Kṛṣṇa it would have been impossible for a man of ordinary intelligence to rebut them and to prove conclusively to Arjuna that the unalterable Law of Nature had made this war for him an inevitable and unavoidable destiny and that in fighting it out he would still be free from any reproach of conscience.

If we try to understand the inner workings of Arjuna's mind and in this light dissect his arguments, what do they show? They show that a war immeasurably greater than and vastly superior to the impending war which Arjuna was to conduct, had already commenced. It was a war Spiritual — a war between the different elements of his nature. It was a war between the Spirit and the Matter, the Human and the Divine in Arjuna. The Spirit was wanting to rise from within the shroud of matter. The Divine was surging forth to soar above the mortal frame. There was a supreme desire to transcend this grossness and to go above the surface of things for something nobler and more sublime. It was neither the world nor its kingdom that the Divine in Arjuna was seeking. It was something above it. Had it not been so, it would have been impossible for Arjuna to argue as he did, to say that he neither cared for victory nor wealth and that he had no desire for material possessions. A man of the world would not have argued, like Arjuna, that the Kingdom he had wanted to fight for was desired for the happiness of those who were engaged in that very war against him. It could not have been mere morbid sentimentalism. If it was, no high instruction in the sublime mysteries of philosophy was necessary. That temporary mood of depression would have disappeared in due course. It was the calm before the storm. The Matter was breaking under the weight of the Spirit that was rising and the whole physical frame was trembling. Arjuna had never experienced this struggle between the inner forces of his nature and therefore his physical sense was in a state of coma before its ultimate

extinction which comes at the end of the *Gītā*.

The Divine Teacher realized this and at once saw through the physical frame the inner conflict in Arjuna's soul. And what was the result? The result was the sublime preaching on the transitoriness of Matter, the Immutability of the Spirit, the sublimation of the path of Knowledge, the hewing out from the rocks of this material world the path of desireless *Karma* and, in between the royal road of Knowledge and the stern path of action, the pointing out of the soft, silent and flowery track of Devotion—of surrender to God. Śrī Kṛṣṇa saw the storm, heard the soul's cry—the cry of Nara for being with the Nārāyaṇa—and He saw also that for a thorough consummation of this conflict a little adjustment was necessary. The light had been kindled and effulgent splendour was coming out from the soul of Arjuna. Only it required to be adjusted and focussed and this is what Śrī Kṛṣṇa actually did in His discourse in the whole of the *Gītā*.

In fact, Arjuna was never a man of ordinary ambitions craving for worldly enjoyments. Otherwise all the grand philosophy of the *Bhagavadgītā* would have been lost upon him. For it is only when one casts away all desires that the Highest Truth is attained. Arjuna, the hero, was also an aspirant, the *Nara* in the *Nārāyaṇa*—a soul wending his way on to his upward sojourn towards the Infinite. It was a river in flood to meet the ocean; Arjuna's soul had cast off the worldly trappings. It was only a question of time for the curtain to be lifted. The stage was set in the battle-field of Kurukṣetra and, at the ripe moment, the evil was torn asunder. For the Divine Teacher saw that Arjuna had reached the stage of an 'Adhikārī' fitted to be initiated into the teachings of the highest philosophy and the truths about the ultimate Reality. The ego had melted; a complete surrender at the feet of the Supreme Being had been made; the coils of desire had loosened; and a sense of self-denial had manifested itself. And in this spirit he stubbornly refused to fight, if fighting was to be a mere matter of course for worldly ends. There was no weakness of soul. The apparent sterility was the rejuvenation of the Self. It was the climax of the innate unfulfilled desire for the body to be bartered for the Soul, the Matter for the Spirit, the human for the Divine, and herein lay the strength of Arjuna.



Saint Himmat Das.

SAINT Himmat Das was a resident, of village Bharaich, in the Panna State, situated at a distance of ten miles from Panna, the capital.

The ancestors of Himmat Das were great devotees of the Lord. They passed most of their time in the company of Sadhus, in listening to Kathās from the Purāṇas and in chanting the Name of the Lord. Accordingly, Himmat Das learnt all this from his forefathers long before he was a young man. The seed of Love of the Lord having been sown in early childhood, it sprouted forth into a goodly seedling in youth, and later on it grew into a large shady tree.

Himmat Das had a pious and a sweet-tempered wife. They had a son whose name was Dayaram and who distinguished himself by his great erudition in Sanskrit and by his very intimate knowledge of *Śrīmad Bhāgavata*.

Saint Himmat Das had a very great liking for Kirtan. While playing on cymbals and chanting the Name and singing the praises of the Lord, he used to forget himself, entirely.

There was and still exists in Panna a famous temple of Jugalkishoreji. Himmat Das had vowed to visit the temple every day for having a Darshan of the Lord. He went and came back, ten miles each way, singing hymns to the Lord and playing on the cymbals with his hands, at the same time.

One day, as he was proceeding to Panna, four highway robbers overtook him. One of them said, "Look here, old man, we are robbers; let us have all that you have got with you." Himmat Das went on without taking notice of what the robber had said, still singing the name of the Lord.

The robber caught hold of the saint, snatched away his cymbals from his hands and said, "Come out with what you have; see that you do not delay."

The saint was in a hurry to reach the temple and have a Darshan of the Lord. Rather confused, he prayed to the Lord thus, "Lord, I do not know what fault I am guilty of, so that I am being thus obstructed to-day." Then, addressing the robbers, he said, "Brothers, I have nothing with me except the cymbals that you have already dispossessed me of. I always play on the cymbals as I go to have a Darshan of the Lord at Panna." The robbers, realizing that he was only a Sadhu and no wealthy person, left him alone but took away the cymbals with them.

The saint was very much pained at being deprived of the cymbals. He began to think within himself as to how he would be able to perform the Kirtan without the cymbals and that, having been delayed by the highwaymen, whether it would at all be possible for him to have a Darshan of the Lord. But, helpless as he was, he proceeded silently.

The saint had not yet gone far enough when the robbers found that they had become blind. Now they began to shout, saying, "O old man,

O saintly person, we have become blind; pray cure us of our blindness; you can have your cymbals back from us." The saint heard the shouts and, feeling pleased that he was going to get back his cymbals, returned to where the robbers were. Hearing the approaching footsteps of the saint, the robbers fell prostrate at his feet and said, "We are guilty of a great sin; pray pardon us. We did not recognize you."

The saint was very much amazed to hear these words of apology. He was moved to pity and said, "O Lord, pray, let the robbers be cured of their instinct of robbery; let them return my thing to me and then pray bless them also."

No sooner the saint uttered these words than the lost eye-sight of the robbers was restored to them. They returned the cymbals to him and, falling at his feet, vowed never to commit robbery in future. They also promised to devote the rest of their lives to the worship of the Lord.

Himmat Das had been very much delayed, so he began to walk as fast as he could; but he reached the temple at a time when the evening prayer had been said and the gates of the temple were closed. The sentinel at the gate turned the saint away by saying that the temple had been closed. The saint did not budge; he said, "It is the hypocrites for whom the doors are closed; they open forthwith when a devotee has arrived."

The saint uttered these words and the gate opened of itself. Then he had a Darshan of the Lord. The saint continued to sing hymns all the night long.

In the morning, when it was time for the morning Arti to be performed, the Manager of the temple, Mahant Govind Dikshit, came to the temple and, on learning what had happened during the night, fell at the feet of the saint. The Raja of Panna, who also came to the temple at the appointed time, as was his daily practice, fell at the feet of the saint and prayed to him to stay at Panna, instead of going back to his village and taking all the trouble of walking twenty miles a day, promising at the same time that he would attach one village to the service and maintenance of the saint. The saint, having had a Darshan of the Lord, felt no want. He returned to his village.

Saint Himmat Das used to entertain Sadhus at his Ashram. Accordingly, he was very often hard up for money. He used to get provisions, etc. for himself and the Sadhus from a village grocer, Parmeshwari by name. Once it happened that a large party of Sadhus came to the Ashram. The saint offered to them his usual cordial welcome and went to the grocer to fetch provisions.

The grocer received the saint reverentially and offered him a seat. When he was seated, the grocer brought out his account book and showed him that a heavy amount had become payable. Promising to pay the amount soon, the saint asked him for more provisions on credit as he had received a large party that day. The grocer replied rather dryly, "Sir, as a heavy amount is already overdue, I am unable to make further advances till the previous account is cleared." Realizing that the grocer was quite right, the saint returned

to his place crest-fallen and related the whole thing to his wife.

The devoted wife of Himmat Das had already given away all that she possessed. A small nose-ring of gold was all that was left. She exhorted her husband to take that, too, and arrange things for the party.

The saint was face to face with a dilemma. He was happy that he had the thing to enable him to make necessary purchases for the entertainment of the Sadhus, but felt sorry for the fact that the last thing with the devoted wife had to be taken off. But, realizing that there was no alternative, he took the nose-ring and went to the grocer and said, "Brother, please take this ring and let me have provisions for the day. I shall try to clear the account very soon." The grocer agreed, provisions were obtained and the Sadhus were entertained sumptuously.

The Sadhus left in the morning. The saint also went to the river to take his bath. The wife, as was her wont, got up early in the morning, cleaned the place and the Puja utensils. As she was busy in doing these odd jobs and the saint was out for his daily bath, the sportive Lord came out to enact a strikive thing. In the guise of Himmat Das, the Lord went to the grocer and, said, "Brother, here you are; take your money and let me have the nose-ring."

The grocer looked into his note-book and said, "Sir, you owe me Rupees two hundred and seventy-five inclusive of the purchases made yesterday. You can pay the amount; we shall be quits and you can have the nose-ring back to you." The money was paid, the nose-ring was obtained and the Lord, in the guise of Himmat Das, went to the latter's house and addressing Himmat Das' wife, said, "Darling, here is the nose-ring; take and wear it."

The wife was very much surprised to hear this and, continuing her job, said, "Lord, you went to the river just now and you do not seem to have had your bath. How is it that you have returned so soon? I wonder, too, how you got the nose-ring back."

The Lord replied, "Himmat Das has no dearth of money. Now, take the nose-ring and wear it."

The wife rejoined, "I am not yet free. I am cleaning the utensils of worship. You may place the nose-ring on the platform outside."

The Lord again playfully said, "Gold ornaments cannot be placed on the earth. Come, come wear it."

The wife once more argued that her hands were full of cow-dung and, therefore, the ring, if it was absolutely necessary, could be put into her nose by his own hands. The Lord went in and put the ring in the nose of the blessed lady, came out and disappeared.

Saint Himmat Das also returned from the river. Seeing that his wife wore her nose-ring, he said, "Pious woman, wherefrom, and how did you manage to get the nose-ring?"

The wife, very much confounded, said, "Lord, what is it that you are talking? It is you yourself who put the ring in its place on my nose just now. Busy as I was with besmearing, the floor with

cowdung. I have just washed my hands. Dear one, you may not cut these ugly jokes with an old woman and a devoted wife."

The saint still protested, "I never put the ring in your nose. You seem to have got some hallucination." So saying, Himmat Das hurried out to the grocer's shop and said, "Well, sir, you seem to have sold the nose-ring to somebody. May I know who is it and why is it so ?"

The grocer, greatly annoyed at such an unmerited accusation, so frivolously made, flared up and said, "What is it that you are talking about ? May I know if you have taken leave of your senses ? It is only a little while ago that you took the nose-ring from me just here. Here is the account-book and there are your signatures in token of the account having been settled. Do you want anything more ? Are you satisfied ?"

On seeing the account-book, Himmat Das was beside himself with joy and said, "Brother, you are blessed. You have had a Darshan of the blessed Lord. You have justified your name, Parmeshwari Das (slave of the Lord)."

Himmat Das returned to his house and, addressing his wife, said, "Darling, you and the grocer have had a Darshan of the Lord Himself to-day. I do not know what great fault I have committed that I have been deprived of it." So saying, Himmat Das began to weep bitterly and to roll on the earth. He did not eat anything for the day and remained fixed in the thought of the Lord for the night as well. In the early hours of the morning, it seemed to Himmat Das that somebody was whispering into his ears that on the seventh day he would have a Darshan of the Lord at Brindaban.

Immediately, he took up his cymbals and, with the name of the Lord on his lips, started for Brindaban. On the seventh day, as he was on the outskirts of Brindaban, he saw that the Lord was coming to meet him on the way. The saint was in raptures of joy. With tears of love streaming from his eyes and with every hair of his body enraptured, he ran up to meet the Lord and, as he approached, fell unconscious at His feet.

The Lord picked up the saint, took him into His loving embrace and then, patting his head with His Divine Hands, said, "You have been walking on and on for the last seven days without taking a drop of water or a grain of food. You must be feeling hungry. Now, let us take something under the shade of this Kadamba tree."

The Lord and the saint took their meals as they sat under the tree. The saint felt surfeited. The Lord said, "I will see you again. Now you can go and see Brindaban."

The saint, longing for another Darshan of the Lord, began to wander in the streets and lanes of Brindaban. With his mind fixed completely in the Lord, he saw the Lord wherever he went. He saw the Lord playing in the cradle in the temples of Muttra and then he saw the Lord as a cowherd boy in Gokul. Himmat Das then returned to his place and spent the rest of his life in chanting the Name of the Lord.*

* Translated by Balmukund Verma.

We want Him not.

By Hanumanprasad Poddar.

IN this materialistic age, when the world is running after sensual pleasures, faith in God is naturally dwindling. The world is getting intoxicated with the dose of sensual gratification. When even those who call themselves theists and declare God to be omnipresent and the inner controller of all, perpetrate sins in a clandestine way and are not afraid of harbouring sinful propensities in their mind, the inference that we naturally draw from such a state of affairs is that their calling God omnipresent and the inner controller of all is a big hoax and that they do not believe in what they profess.

Under such circumstances, to speak or write on God and Devotion is as good as crying in the wilderness. Nevertheless in this world, which is torn by the three kinds of affliction*, there is nothing like the nectarean flow of Devotion which is capable of protecting us from the ever-increasing fire of misery and keeping us cool. That is why saints and holy men have from time to time tried to draw the attention of the world towards this recipe even though it is not agreeable to the mentality of the world.

God is self-evident and manifest. He does not require anyone else to prove His existence. So long as the *Jīva* (individual soul) remains under the spell of *Māyā* he does not perceive Him. When, however, the stars are favourable to him, his eyes are opened through the good grace of saints and holy men and he is enraptured to behold before his very eyes the Enchanter of the three worlds. The veil of *Māyā* (Illusion) is then lifted from before his eyes and can never obstruct his vision again, and he is blessed for ever. But it is difficult for a Jīva who is under the spell of Māyā, to get such an opportunity. When the Lord in His Infinite Mercy subjects him to worldly trials and tribulations and when in his heart of hearts he despairs of the world, then he obtains the association of saints and turns his face towards God. One automatically remembers the Lord in distress. That is why Kuntī, the blessed mother of the Pāṇḍavas, asked the boon of suffering from Lord Śrī Kṛṣṇa.

When the clouds of adversity are hanging thick on the horizon and not a ray of hope is visible from any quarter, the heart of a human being naturally falls back upon that unknown, unseen and unthinkable power which is the greatest refuge of the shelterless. At that time the following words automatically escape from his lips: "My Lord! Thou art my only protector, pray protect me!" The Lord readily says to him, "Grieve not" and forthwith takes him under His protection; such is His vow.

O hapless human being! thou ignorest even such a benevolent friend

* The three kinds of affliction are: (i) आधिभौतिक (caused by any of God's creatures), (ii) आधिदैविक (caused by natural forces) and (iii) आध्यात्मिक (arising from the body).

and boon companion of thy life, who affords shelter to the shelterless, who is thy greatest friend in times of need, who always stands by you even though all others may desert you, who is always ready to give you a hearty embrace even though you may be trampled under foot and insulted by every one else, who responds at once to thy call, who is ever ready to extend His protecting hand to you and who is always approaching to embrace you with open arms! What a wretched fool you are that you hesitate even in longing for Him with your heart and calling Him only once.

We exert ourselves to the best of our ability for acquiring money, bid good-bye even to our faith and creed for the sake of wife and children, practise various kinds of dissimulation for the sake of honour and praise, nay, our heart is always pining for these, so much so that we forget our food and drink, put up with insult and ignominy, weep and wail for nights together, creep and cringe before others and make religious vows, and seek these things with a guileless heart; but what pains do we take for attaining the Lord? Did we ever shed a single drop of tear in good faith for the sake of Him who is our supreme wealth, our most intimate friend? Can any one in good faith and with a clear conscience say that he wept so much for the Lord and pined for Him, but no response came from Him. That he felt agony in his heart for Him but He did not appear before him. The fact of the matter is that in the innumerable lives that we have left behind us we never had such a rare fortune; we ever got such a rare opportunity, we would not have met with such a miserable plight. We shed tears very frequently; but we do so for the sake of worldly pleasures, not for God. That is why God, thougl ever present with us, is always concealed from our view. That is why we are not able to behold that constant companion of ours. For attaining Him it is not necessary to practise ansterities or retire to a forest. The only thing that we are required to do is to long for Him with a guileless heart. Whenever we pine for Him, whenever His separation becomes unbearable to us even for a moment, whenever our heart begins to feel the anguish of separation from Śrī Kṛṣṇa, whenever we lose all charm for everything else than Śyāmasundara and He becomes dearer to us than our very life, that very day and that very moment He will have to appear in person before us. At that time even He will not be able to bear our separation even for a moment.

His vow is as follows:—

"However men approach Me, even so do I welcome them; for the path men take from every side is Mine, O Pārtha."
(*Gītā*)

It is not difficult to attain God; the difficulty lies in ridding oneself of the spell of sensual pleasures and in longing for Him with one's heart and calling Him with the inner voice. Always remember that He is ever eager to meet us, but we unfortunate creatures want Him not.

(*Kalyan*)

Saint Valluvar.

By Swami Suddhananda Bharati.

(Continued from the previous number)

X. MARGASAHAYAM

THE glory of Saint Valluvar spread everywhere. One day a pure devotee comes and prays thus: "O mighty sage, to whom nothing is impossible, have mercy upon me and my little village devastated by a terrible demon. Thy humble servant liveth in Kaveripakkam; he has lands cultivated by a thousand ploughs. The demon destroys crops and lives. Have pity upon thy sincere devotee Margasahayam. Mighty sages like thee, that have controlled the five senses, are living temples of Truth, Purity and Righteousness. They shall command the world, shall work wonders. Tremendous are thy powers, before which this demon is like a particle of dust. Have mercy, my lord!" Valluvar was all compassion. Behold him that helpeth beings and is compassionate; no act shall frighten his life. He braves actions and the results shake him not. Woe is nought for the merciful. "I come", said the seer, full of grace, and noble complaisance. In heaven and here, nothing is rare of attainment as helping others. The wealth of the souls of universal love is readily useful to the public even like a village tank that brims with water. He is like a useful fruit-bearing tree in the middle of a village. He is like a tree of medical value that faileth none. The sages that know their duty shall not fail to oblige others even under difficult circumstances. Such was Valluvar, who with the power of his great *tapasyā*, with the unfailing puissance of the *Śiva-mantra*—NAMAH ŚIVĀYA—drove out the devil in an instant and saved the village. The whole village hailed this saintly saviour. Margasahayam, with speechless joy, fell at the feet of Saint Valluvar and expressed his gratitude thus: "O mighty Saviour, it is by my rarest fortune that I touch Thy feet. O magnanimous Soul, accept all my hearty gratitude for thy ever memorable help. I am thine, this village is thine, all that is mine is at once thine. Master of deep compassion, messenger of light and bliss to humanity, how shall I repay thy benevolence! Sire, I have an only daughter, all womanly virtues embodied in a single beauty. Accept her as thy life's faithful companion and then who can measure my joy and satisfaction?" The saint thought over his supreme mission and the proposal of the devotee: "Righteous action is worth doing. My view in life is to hold the lamp of eternal *Dharma*, so that humanity can walk the way of life safe and sound and reach the goal of divinity. Let me show the world how to live in tune with the Divine, taking upon myself the duties of a householder. He is the head among strivers after eternal bliss, that lives a virtuous family life. Where is, indeed, the need for any other path, if one leads a family life in the way of pure Righteousness? Keeping to the path of virtue, failing not in

righteous conduct, the householder's life is more magnanimous than the grandeur of the austere. Abounding in love and righteousness, the home life is noble and it beareth good fruit. Home life is verily Righteousness. I shall prove it thus by my own example. Well Margasahayam, I accept the hand of your lovely daughter Vasuki after slightly testing her virtue." He did test her and she stood the test with the force of her chaste virtue. The purity of womanly virtue was able even to cook rice out of sand, they say. The marriage was celebrated and Valluvar with his pure wife Vasuki set up home at Mylapore.

XI. THE HOME OF VASUKI-VALLUVAR

In this journey of life from womb to tomb, afflicted by fears, cares and pains, blessed is that home of happy contentment in which an angel of chaste love lives in perfect harmony with her righteous lord. For, what shall be wanting in that home where the wife is a sublime model of wifely virtues? The blessing of blessings is the blessing of a good companion in life. A patient Girselda, whose conjugal virtue has inspired a Petrarc, a Boccacio; a Beatrice immortalized by the father of Italian poetry, Dante in his Divine Comedie, a devoted Alceste, who gave her life to Death to save the life of her lord, the chaste Sāvitrī, that delivered her beloved even from the relentless grip of Death with the truth of her constancy, the pious Mangayarkarasi (the queen among virtuous women) who with the divine aid of Jñānasambandha redeemed her royal lord Kunpandyan to the pure religion of his birth—these are indeed marvels of womanhood that deserve a place in the annals of humanity no less than a Sivaji, a Napoleon, a St. Francis or a Joan of Arc. Among these heroines of the domestic empire must be honoured Vasuki, the better half of Valluvar. His simple home was richly aureoled with the eternal smile of her chaste lips. She was a jewel of womanly virtues; he was the acme of perfect sainthood, pure, patient, gentle, kind to all, simple, contented, true to his conscience; she was devoted, strong in single-hearted love, instantly obedient, unfailing in her constancy, careful in her domestic economy, hospitable and soft and sweet in speech and manners. They were the two complements of Righteous existence, a polarity of manly and womanly virtues. They were one love-soul breathing in the two halves of perfect humanhood. Their love, rooted deep in the heart, branched into righteous thoughts and deeds, florid with the bliss of a plain lofty life and fructified into divine consciousness. Even like the tortoise that withdraws its limbs into itself, these two couples of high self-control drew the five senses into the unique self. Verily, such a self-control ranks man with gods. An unbridled mind plungeth one into deep ignorance. That is why these wise mates in life guarded mind-control like the rarest wealth. The splendour of their purity, the grandeur of their humility, their kind words, sweet and delicious like a ripe fruit, their ready hospitality and forgiving nature, their honest industry and uncovetous virtue became proverbial.

Valluvar lived, even like Kabirdas, upon the harmless profession of weaving. "Judging the merit of all industries

upon which people subsist, the weaving industry has no parallel," say she. He used to purchase handspun yarn from a merchant prince, by name Elela Singan, and weave in his hand-loom just enough for his daily bread. He lived upon this simple, hard won, innocent substance and was happy and content, above want. Verily joy and righteousness flow from the wealth that cometh by harmless conscientious labour. Nothing is grander than the magnanimity of the family man that is tireless in honest industry. The very gods advance for his succour. To rule one's home affairs ably is the proof of flawless virility. Begging for one's means even from willing hands is a shameful humiliation. Nothing is sweeter than laboured fare, though it be a watery gruel. So did Valluvar set an example of simple living by cottage industry. The radiance of his pure life spread everywhere and even great sages sought his interview and counsel.

One day, some great men, unable to understand why Śiva raised His feet to His ear, while dancing the dance of death, asked Valluvar to explain the same. He replied to them in a simple verse: "While there is Brahmā seated on the lotus, while there is Indra, and the Viṣṇu that measured all the universe with His feet, poor me, a weaver that licks and twists the yarn, how can I know the trick of the Lord that kicked His ear-ring?" Whatever may be the realities of these mysteries, we know from the stanza that Valluvar lived by weaving.

Even like the earth that beareth those that dig into her, this saint had the greatest strength of forbearance. One evening, he was selling the fruit of that day's labour in the market. An envious wicked fellow demanded the price of the cloth. "Eight annas," said the saint. The man haughtily took the cloth, tore it into two pieces and asked the price now. "Each piece, four annas." Again he tore it into four and threw the pieces, upon his face audaciously, and reviled and insulted the saint as much as he could. The pieces could not sell and the pious man was returning home, calmly leaving unto the will of God that day's sustenance, when the wicked fellow ashamed of his own behaviour, begged pardon and said, "O Saint of saints, pardon me and now I know that thou art a supreme model of patience, endurance and forgiveness. I shall pay for this cloth now and I deeply regret my behaviour." There was only a smile of patient forbearance on the lips of the sage. He forgave and forgot the insults and injuries. Practise ye patience, if thou wouldst be always profound, grand! Those who hit back and relatiate are not considered by the wise so high as one who can patiently suffer. The pleasure of revenge is but for a day; the glory of forgiveness endureth unto the last. Win by thy nobility the excesses of the arrogant. They are purer than saints, who bear with patience the insult of the wicked. It is wiser to control anger even against burning insults and injuries. Thus did Valluvar win violence by gentleness, insolence by patience, insult by forgiveness.

Sage Konkan one day stood begging before the portal of Valluvar and the charitable Vasuki was bringing him alms, when the saintly husband called her in. She went and came late. The

beggar grew angry at the delay. "O Konkan, thinkest thou me that I am like that stork ?" remarked the housewife. The sage was taken aback by surprise. How could she know that ? Konkan was a great *Siddha*, but not a master of his temperament. He had a doubt about the relative merits of *Sannyāsa* and family life. To clear this he was coming towards Valluvar's home when on the way he rested under a tree. At that time the excrements of a bird fell upon him. Looking above, he saw a stork; enraged, he cursed the bird and it was burnt to ashes. He wondered at the clairvoyance of the chaste housewife who referred to this incident. And then he interviewed Valluvar and put before him his doubt. Valluvar welcomed his guest with a willing heart, a happy look, and sweet, respectful words, and requested him to stay with him for a few days and clear his doubt. He is verily a welcome guest to gods, that tendeth the parting guest and looketh eagerly for serving the coming guest. Konkan learnt many lessons from the pure, simple and dignified life of Valluvar. The husband and the wife were high-souled; they abstained from envy, coveteousness, and slander, which ruin the peace of mind. They were not greedy; neither were they indigent. They lived by honest labour; they were rich in contentment. They did not speak a word in vain; their eyes did not go astray. They were equally kind to all and never caused injury to creatures. They ate simple, healthy vegetable food at the call of hunger and obeyed the laws of Nature carefully and were therefore free from disease, which are chiefly stomach-born. They were very polite and courteous and the home was a real haven of peace and contentment. What has made this simple hut such a happy Elysium ?

One morning, Valluvar was taking cold rice with his guest; Vasuki was at that time drawing water from the well near by. "Vasuki !" her beloved called. At once she ran, leaving the water-pot and the rope as they were, dipped into the well ! "Fan this food, it is hot for me," he said. The unquestioning wife fanned the cold rice ! They say, steam rose out of it ! Having done her duty, she went to the well and lo ! the pot stood there as she had left it ! It was bright daylight and, while he was weaving, Tiruvalluvar dropped down the shuttle and asked Vasuki to light a lamp to seek it. Vasuki did so without the least surprise or reasoning. The riddle of Konkan was solved and he now learnt that with such a chaste and obedient wife family life was indeed a bliss ! Joy is that life that lives by righteousness ! Saint Valluvar loved Vasuki with the same purity and fervour as she did love him. The day when her soul left the body he felt her loss bitterly and cried: "O my loving mate ! O delicious hand in cooking, O my darling that hast never crossed my word, O thou that wouldst chafe my feet, sleep after me and rise up before me, O artless one, art thou going away ? How can my eyes sleep at night ?" Modern thinker, all these might seem fictitious to your pragmatic intellect. But which religion is not coloured with mysteries and miracles ? Let us learn from these simple-folk tales deep lessons about the success of matrimonial life.

XII. ELELA SINGAM

After the passing away of his ideal wife Valluvar renounced the world.

Yet he lived by weaving, without depending upon anybody. The purity and magnanimity of the saint brought around him many disciples. The chief of them was Elela Singam, the merchant prince. He was a pious devotee. In those days India supplied cloth and yarn to the world. Elela Singam shipped hand-spun yarn and amassed great wealth. One day, as usual, Valluvar went to his house to buy yarn. His wife told him that he was doing *Pūjā* (Worship). "Does he do *Pūjā* here or on the pile of his merchandise?" demanded the saint sarcastically. Having heard this remark, the merchant came out and fell at the feet of the saint, crying "O my Master, it is true, it is true! My hand throws flowers upon the idol, but my mind wanders restless like a drunken monkey. Teach me, O Master, how to control this mind, roaming among the things of the senses, and soar high to that plane of immutable peace and purity where I can always be instinct with the Divine consciousness." The teacher saw the ripeness of the devotee and accepted him, teaching him first how to live unattached in the world, leading a virtuous family life, and then leading him day by day, to the realization of the Transcendent Truth. According to the teachings of the master, the sincere disciple clung to the feet of the Lord of all the universe, followed the lead of the Master of perfect self-control, led a virtuous family life, loving all creatures as himself and spending his growing wealth in charitable deeds. To be pure in heart—that is the *summum bonum* of *Dharma*; and that Elela Singam was. By virtue of a righteous family life Elela Singam, who had no progeny for many years, had a wonderful son. This child was named Sundarānanda (Alagananda) on account of his charming beauty. Even the king of the country admired the child. An offspring is the delight of family life; child is the life of home-life and its inestimable wealth, and that the disciple had now. Next, the Master led the disciple more and more through the path of *Vairāgya*.

There was once a terrible famine in the country and Elela Singam had a big granary of grains. Valluvar asked him to sell them very cheaply to the poor. This gave him a lot of gold. After the dearth was over, the Teacher asked the merchant disciple to sell the grains at a moderate price. Again a lot of gain was amassed. "Now, O my virtuous disciple, melt all these coins, make them a mass of gold and throw the whole into the deep sea with thy name inscribed on it." The disciple did so at once, for he knew that the Master sought to purify him by that hard test, removing the taint of gold from his heart, which was aspiring for the Divine realization. The big lump of gold was taken to have been lost in the dark unfathomed ocean caves and years passed away.

One day, the local fishermen caught a very big cod and found a nice stone, all grown mouldy, into its stomach. They brought the stone to the merchant prince, Elela Singam, who had it paved in his bath-room. As days went by, the moss was removed by the action of warm water and the name of Elela Singam was distinguished upon it. On examining it keenly, lo! it was found to be the selfsame lump of gold that the disciple

had thrown into the deep at the command of the Master. Surrender and absolute obedience to the Master never go in vain. This faith increased tenfold in the heart of the devotee. Even like Padmapāda, the disciple of Śankara, and the milkmaid in the parable of Sri Ramakrishna, this disciple dared, by sheer faith, to wade a turbulent flood at the cammand of the Master. One day, his ship got stuck in a shoal; it had to be drawn ashore. He applied to the king for help; "Apply to your Master," said the king. He did so; "All right," said Valluvar and, touching the rope that fastened the ship, asked the labourers to haul it chanting "Elelo, Elayya !," *i. e.*, hailing the name of his true and sincere devotee. The ship was at once saved from danger and came to the right position. Even to this day, while pulling or lifting heavy things, one cries in South India "Elelo, Elayya !" and all ship-songs have this refrain.

Valluvar taught his disciples no particular creed or religion; Buddhists, Jains, Saivites and Vaishnavites claim him as their own. Christians see in his maxims the teachings of St. John; they assert that Vallûvar had heard St. Thomas preaching in Mylapore, where flourishes a very big church and organization in his name. But Valluvar, while appealing to all religions, transcends all by showing a path of right living which can be universally adopted. The maxims have been all self-inspired, all eternal blossoms of his illumined soul. He hails God as the Ancient ONE, the Supreme, the Ocean of Righteousness, the Pure, Mighty, Ever-Free. We do not find there any name of the Hindu Pantheon, no persuasions, no sectarianism, no creed or fad; Valluvar reveals only Truths of Eternal wisdom and applies them to an ideal Existence in the world. That is why he appeals to all and that is why even in translation savants in the East and in the West hail him as a Master of sublime universal Truths. One day, his devotees asked him to compile all his teachings into a sacred work so that the world could be benefited. It was then that the Holy KURAL was written. It was admirable and it appealed to all. Yet, in those days no work was accepted by the Tamil public unless it had the sanction of the great scholars and wise men of the Madura Tamil Sangham. So Valluvar went to Madura to exhibit his work before the assembly of the Sangham. His sister, the Sacred Ouvai, also followed him and another *Siddha Purusa* called Ida Kadar. The work answered all the questions of the Pandits and drew their united admiration. It was placed with high respect upon a holy seat and fifty-three important members of the Sangham dedicated each a song in four lines in praise of the holy Kural. It is said that Śrī Mahāsaraswatī Herself spoke that the words of Valluvar were Her voice. The then Pandya King Ugra Pandya praised it as the revelations of the four Vedas in another form. "Worship this sacred book, think over it, O pure mind; hear it, ears; utter its truths, O tongue!" exclaimed the King. "This is a work of Eternal *Dharma* common to all religions and sects, yet beyond all sectarianisms ! Read this one holy book; you have read at once all the sacred works. Veda belongs to the Brahmans; Valluvar's maxims belong to all men.

Viṣṇu had measured earth and heaven with His two lotus feet; Valluvar has measured all the wisdom of heaven and earth with his two-lined verses. Valluvar has lighted a lamp of effulgent wisdom that drives away the ignorance of the world: Eternal *Dharma* is the body of the lamp; *Artha* or wealth is its wick, the bliss of life divine is its oil, and sweet words, the stem of the lamp; Eternal wisdom is its quenchless effulgence! It is easy to comprehend, delightful to read; it is not different from the unwritten Vedas; it is a nectar flown from his lotus heart and deserves to be drunk by all." In this strain the great scholars of the Sangham hailed the work and indeed its perfection of form, depth of high-souled truths and its ethical worth have been accepted by the geniuses of the East and the West alike. We have seen in this short sketch how his life was in perfect tune with the Truths that he reveals to us through his maxims.

This saint never posed to be a Master: he never desired to manifest the Siddhis that he had. He lived humbly, in lofty simplicity, renouncing all desires of name and fame; he laboured in the hand-loom unto the last for living. He freely gave his knowledge to the pure ones that had gathered around him even like the bees that gather to drink the honey of a full-blown blossom. He was uniformly courteous to all. He kept always smiling within and busy without. This humble weaver of Mylapore has not only shown the path of *Dharma* to saints and householders but has also shown kings and rulers and the nations, in 700 couplets, the manner of a stable, prosperous and well-ordered government. The political portion of the *Kural*, that goes by the name of *Artha*, the nature of wealth, besides serving as a moral law to all, sounds the depths of statesmanship. It is a feast to the supreme law-givers like Kauṭilya, Kāmandaka, Ramdas, Machiavelli or Confucius. The chapters on *Kāma* or the joy of conjugal life is a feast to Kālidāsa, Shakespeare and Dante. Thus holding the lamp of right knowledge to the lover, to the house-holder, to the saint, to the king and to the world at large, Valluvar spent his last days in the peace of self-gathered wisdom. One day, he addressed his disciples thus: "Dear ones, I shall leave this carnal body soon. The fledgeling flies away, leaving behind the broken shell; even such is the friendship of the soul with the body. Even body is a burden to those bent upon ending rebirth. Behold him that has cut the vanity of "I" and "mine", he shall attain a plane higher than that of gods. Bind yourself to the bond-free, to the One that is ever-free. Practise Truth, practise purity of life. Sing the praise of the Lord! No ills of life shall touch him that takes refuge at the feet of the Omniscient, the Supreme Lord! Dear ones, after the soul leaves this body, do not burn or bury it. Let the birds eat my flesh; leave it open in a bush!"

The disciples wept, and Elela Singam entreated: "O Master, divine Master, allow thy humble devotee to enclose thy body into a golden chest!" The saint refused his request and once more asked him to throw the body to the crows and eagles. The sage of Mylapore breathed his last as he said this, and his body was thrown to the birds as was his command and a temple stands there in his name—Valluvar Alayam—with his image. He left the dying body and ever lives before us, lives in our hearts, embodied in the immortal Kural.

Kindness to Man and Beast.*

By Tandra Devi.

THERE must be pain; there must be joy. These are the light and shade which make the beauty of creation. "But", you will say, "the heart is moved to sorrow when the weak and helpless (such as animals, or the servants of God, whatever may be their manner of serving) are hurt and oppressed. What of this cruel and unnecessary pain inflicted by the strong upon the weak ?"

Let us examine different worlds of suffering. In nature, apart from man, the infliction of torture by one creature upon another is without blame, because great productiveness has to be balanced by destruction; because, through lack of self-consciousness, this pain is greatly minimised to the sufferer (you add to it much that is not there); because the creatures destroy or maim without egotism in the fulfilment of the movement of laws beyond their lives; because they are perfectly resigned to fate as it comes to them: because the deep joyousness of nature far outweighs her pains. But with mankind it is different. With man, blame attaches; and because each one has at some time inflicted much unnecessary pain and sorrow and torture upon others, he must in turn suffer these, so that his debts may be paid. Moreover, remember that those helpless masses whose poverty and sufferings wound the compassionate, have among them many individuals who are potential tyrants. Thus one may truly say that some are the victims of tyrants, (being themselves tyrants in the making,) whilst others are suffering the just retribution of wrong-doing. You must have compassion, my child, but compassion for man should take another form. It should take the form of understanding—the deep understanding of wisdom, and after this—since compassion is not fulfilled except when it expresses itself—of the enunciating ceaselessly of those principles which are divine, so that by their knowledge man may free himself from his misery. For knowledge alone gives freedom, and by knowledge is meant the wisdom of heart and head united.

But what is to be said of him who brutally hurts helpless creatures ? This is torture for which nature throughout all her kingdoms has no sanction. For such hurt inflicts upon its wretched victims pain out of all proportion to the short agonies endured by wild animals untouched by man. The lives of many domestic animals, who are the mute and faithful servants of man, are filled with man-given agonies protracted almost from birth to death. What is to be said of this ? What could any poor beast deserve of life, that such tortures should

* This was dictated by a holy man through his medium to Srimati Tandra Devi (Madhopur, Punjab). Herein he appeals most earnestly to all lovers of animals to give moral and material support to all genuine movements for the compassionate treatment of our furry and feathered friends, especially among the younger generation.

be heaped upon it? You rightly may question: Is not God's Law most cruel that could punish innocent and helpless things by the criminal atrocities inflicted by mankind upon them?

There is a great deal of compassion wasted upon mankind which rightly should be given to the animal victims of man. There is much restrictive legislation, in all lands, against criminals, which in itself is a crime against humanity, for it creates criminals; yet, compared with this there is an almost total neglect of these terrible crimes against nature perpetrated on every hand, in nearly every country, which are a direct outrage upon the majesty of God. Surely the perpetrators of such crimes will suffer by the hand of God; but what about their wretched victims? Do you think that they are lost and forgotten? Their helplessness cries out to heaven. Be sure that there is a divine justice; there is a divine compassion. The Angels, who comfort all hurt and helpless things in a manner inconceivable to the blind hordes of men, will themselves chastise evil-doers and right the balance of justice among their innocent victims.

There are some things which God has taken right out of human hands. There are some things—the caged bird; the bleeding broken mule by the roadside; the starving dog; the trapped wild creature; the tortured bullock—too sacred, too pure, too holy for defilement even by the compassion of an humanity that could tolerate such miseries in its midst. Yet, whilst you labour on the side of the Angels, sorrow not for the sacrifices to man's cruelty and greed. Sorrow for yourselves, O men of granite hearts, for your victims are beyond sorrow. Sorrow for the children of your race: their unborn victims are already protected by Guardians who will at last drive mankind into the prisons built of its own wickedness, where it shall pay its debt to the uttermost end.

So it is that the Angels will defend, all unseen *are* defending, all hurt creatures, against the brutalities of man.

But what of those "angels among men"—saints, seers, pioneers—who suffer the persecutions of evil-doers, the calumnies and slanders of the jealous, and the violence of organized greed? Many of these have passed long beyond the stage of *Karma* and the repayment of debt. Many a one has paid all long long ago, yet suffers the moral anguish of persecution by his fellows. As with the innocent creatures, so it is with these guiltless ones. Man, not satisfied with sinning, by savage criticism heaps his iniquities upon his saviours; not that the payments therefor may be remitted—that idea of atonement is false—but that the punishment therefor may the quicker rebound upon himself! Only thus will remission be obtained! Thus is the Law fulfilled! For the soul of the martyr is an habitat of Seraphim, and those who attack the Seraphs, through the persons of their servants, by the awful power of the Seraphim rebounding upon themselves, shall be brought to understanding.

Compassion is the natural reaction of a kind heart to all suffering. Temper it with understanding. But if your understanding makes you indifferent and without poignant feeling, be sure you are still of the ranks of the torturers. Such should be your feeling, that every breath of your life becomes a force to undo wrong, wherever it is found. Undo wrong with wisdom, not with strife: but remember that wisdom should always be that which causes the most potent

action. Strife is unwise action. Right action is wisdom. Wisdom has no affinity with restless action; nor is inaction rest, when God's work awaits us. Let us be sure of what constitutes the action of wisdom. To know, yet not to follow it, is a deadly thing. No man has earned the right to rest, until there is no more curable suffering within his ken.

Sri Siva, The Great Guru.

By Subba Laxmi Ammal, B. A., L. T.

THE goal of man, the highest end of man, is *Mukti* or *Mokṣa*, *i. e.*, freedom. Freedom from what? Freedom from all the lower nature, passions and vices. The following two verses in Chapter XVI of the *Gītā* explain this clearly:—

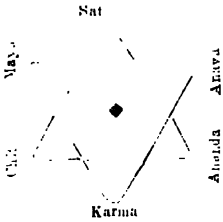
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥
एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥

To be rid of this lower nature is not at all an easy matter and we read of even great sages who at one time or another have been conquered by one or another passion.

The true knowledge and the pure inner self is completely veiled and enveloped by those passions of low nature as per *Gītā* III. 38, 39.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्वेनावृतो गर्भस्तथा तेनेदमावृतम् ॥
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

This freedom or *Mukti* from the lower nature could be obtained only by the positive process of building up the higher nature. Man has ultimately to realize that the real Ego in him, the true He is all pure, all bliss, all knowledge, and that He is Parameśwara Himself. To realize this, to feel his identity with Īśwara, he has to develop his thought and will to perfection and realize his unity with the Divine Being, who is the personification of the Highest Existence, Highest Knowledge and the Highest Bliss–*Sat-Chit-Ānanda*, and who is full of Love, unswayed by passions, endued with bliss infinite and transcending all limitations of time and space.



These two natures in man, the higher and the lower, may be represented by the figure of two triangles interlacing one another. The three angles of the trangle pointing upwards represent the *Sat-Chit-Ānanda* (the Divine nature) that is latent in man. The three angles of the triangle pointing downwards denote the lower ego in man, *Āṇava*, *Māyā* and *Karma*. In the early births of man, during his earlier evolution, he is entirely under the control of the lower nature in him. In the course of time, however, with the gradual development of his *will*, *knowledge*, etc., the higher nature in him begins to assert itself. The True Ego in him, which is latent at first, has to be set free. When this is done and the *Jīvātma* has become one with *Paramātmā*, then there is no lower and higher

nature at all. This is represented by the dot at the centre of the two triangles.

Who is to help man in this great effort and struggle? A *Guru* or a Teacher alone can give him lessons, graded step by step, which he is to learn and practise, and with great self-effort and will-power he has to reach the goal.

Who is this teacher? The Great Iśwara, the Great Parameśwara in the form of *Dakṣiṇāmūrti* is the *Guru* to help man. In all the Śiva-temples of Southern India there is a special place set apart for the *Guru Dakṣiṇāmūrti* on the left side wall of the inner shrine. He is shown sitting under a banyan tree in the posture of a great Yogic *Guru*, showing the *Chinmātra* symbol with His right hand thumb and fore-finger and giving *upadeśa* to His four great ideal disciples, Sanaka, Sanātana, Sanatkumāra and Sanatsujāta. In the *Dakṣiṇāmūrti Upaniṣad*, the meaning of the word *Dakṣiṇā* is given as *Buddhi*. Dakṣiṇāmūrti, then, is the *Guru*, who teaches us how to make our *Buddhi* perfectly pure and serene and free from all worldliness. By the *Chinmātra* symbol He teaches us the Highest Wisdom.

What is His method of teaching? All truly great teachers do not teach by means of words. Words are limited; words uttered by a limited body, coming from a limited mind, are also limited. Mother Nature is a great teacher and from her open book—the Book of Nature—an earnest student can learn thousands, millions of lessons and elevate himself.

The God of *Gītā* says—"मौनं चैवास्मि गुह्यानाम्" (of secret things, I am the Silence). Guru Dakṣiṇāmūrti is also called in the Śiva-temples "Mouna Guru" or "Mouna Murti". What is the meaning of this? Man can realize the great Truth, the great secret; man can feel his identity with *Iśwara* only when he becomes perfectly silent. The *Mouna Guru*, the teacher of silence, is continually giving the lesson of silence to His devotees, teaching them to sit silently and meditate upon the great truth "Tat Twam Asi", "Aham Brahma Asmi", etc.

In all the Śiva-temples of Southern India there is the "Diga Ārādhanā" in the evenings, amidst loud music, ringing of various bells, reciting of Vedic Mantras and the heartfelt devotional attitude of the devotees. At the end of this, there is the burning of camphor. Each devotee then offers a broken cocoanut to Iśwara and burns a bit of camphor, after which he goes round the shrine to where the Mouna Guru is seated serene and calm under the banyan tree. The devotee sits there in front of the great 'Guru' and at least for about five or ten minutes he keeps silent and meditates. His prayer is this:—Just as the cocoanut he offered a little while ago, in which the shaking water is completely absorbed, leaving the pure white steady kernel, so his lower nature, which makes him unsteady, should all disappear, leaving only the pure steady 'Sattvic' nature in him. Just as the camphor burnt and disappeared, so also his ignorance should be burnt up and the pure higher *Wisdom* should shine forth in him.

The great Iśwara Śiva, then, in His attitude as Dakṣiṇāmūrti is to be always meditated upon by us as our Great Guru (*Guru* means destroyer of ignorance) and from Him we are to learn the lesson of *Silence*. It is only then that we can be free from all worldly worries, become calm and serene, and attain that great *Peace of mind* and *Wisdom*.

Om Śantiḥ Śantiḥ Śantiḥ!

Happiness.

By V. S. Sharma, B. A., LL. B.

O man! with limited powers and intellect, why do you feel proud of your success and dejected at your failures? If you seek Happiness, if that be the goal of Life, then give up thinking about the end. Happiness cannot be attained by craving for it, or striving hard to attain the desired ends, but in diminishing the craving for these ends.

If you are rich, do not feel proud; for you are not happy, and a poor man may be, and generally is, more happy than you are.

If you are poor, in debt, and in straitened circumstances, do not feel dejected; for those who to you appear richer and in better circumstances are not as happy as you perhaps are.

Happiness, O man! lies in contentment, in adapting to circumstances existing, in deriving pleasure from the given material and not in craving for more.

This natural craving for better circumstances, which, when once obtained, prove to be the cause of greater misery, is the sole cause of the misery of the world.

Misery and happiness to man appear relative things and no doubt the consciousness of misery is the cause of that relative happiness. Let that mental idea of misery vanish, with it will vanish the craving for better circumstances and happiness. What will remain will be the Happiness absolute, the ideal goal of humanity, wherefrom man will never crave to come back.

A Peep into the Illustrations.

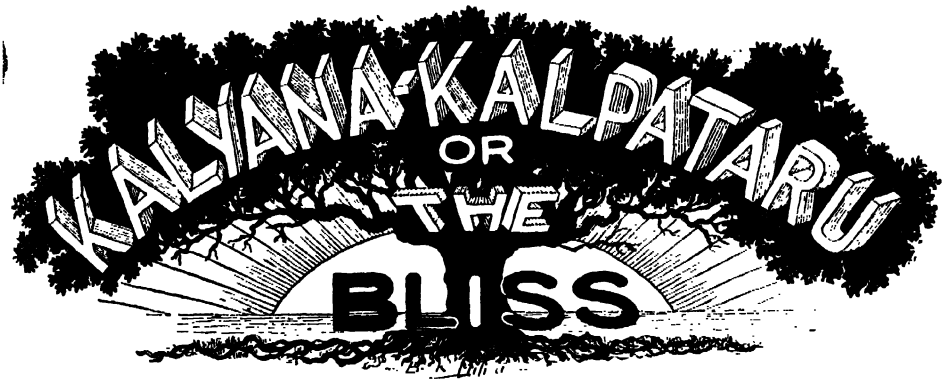
1. The Happy Embrace.

Bibhiṣaṇa (the youngest brother of Rāvaṇa, the demon king of Lankā) who was insulted and kicked by his hot-headed brother in open court for advising him to restore Śrī Sītājī to Her husband, leaves his brother in utter despair and goes to Śrī Rāmachandra for shelter. Śrī Rāmachandra's followers, taking this to be a ruse of the Rākṣasas to get their military secrets, want to capture him as a prisoner of war. But Śrī Rāma, whose vow it is to give shelter to those who come unto Him, goes out to meet him, dismissing the suspicion of His followers. Bibhiṣaṇa prostrates himself before the Lord, who lifts him up and locks him in a hearty embrace.

2. The Recollection.

On the bank of the Jamuna Śrī Kṛṣṇa accidentally picks up a garland of Champak flowers. The colour of the flower, which resembles the colour of Śrī Rādhā, reminds Him of Her and throws Him into a love-trance.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



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A monthly for the propagation of Spiritual ideas and Love of God.

**He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.**

—*Bhagavadgītā VI. 30.*

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ततः परं ब्रह्मपरं बृहन्तं
यथानिकायं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितार-
मीशं तं ज्ञात्वामृता भवन्ति ॥

BEYOND the world, beyond the Real, yet hidden in the bodies of all creatures, there is the Great One,—One who alone envelopes all that is. They who know Him as Lord become immortal.

(*Śvetāśvataropaniṣad* III. 7)

God's Testing.

By Swami Sivananda.

JUST as Deputy Collectors have to pass some tests before they are promoted to the first Grade, so also God tests the aspirants before He admits them into the domain of *Mokṣa*. The tests are very severe and rigorous. There are four inportant tests in the Adhyatmic field, viz., the test of *Brahmacharya*, the test for *Deha-adhyāsa*, the test for 'equal vision', and the test for 'balance of mind'.

Even Lord Buddha was tested for his mental purity. He had to face temptations of all sorts. He had to face Māra (Cupid). Then only he had illumination under the Bodhi tree in Gaya. Satan tempted Lord Jesus in a variety of ways. Jaimini was tested by his *Guru*, Śrī Vyāsa. Śrī Vyāsa assumed the form of a beautiful young lady and appeared before Jaimini. Jaimini wanted to embrace her. Then Śrī Vyāsa put on his original form. Jaimini was put to shame. He failed in his test. Viśwāmitra also failed in this test in the beginning. He covered his eyes when Menakā brought his child Śakuntalā in her arms. Nārada was tested by Lord Hari. Nārada also failed in the beginning. He was not able to understand the workings of *Māyā*. Passion is very powerful. Many aspirants fail in the test. One has to be very careful. He will have to develop a very high standard of mental purity. Then only he will be able to pass in the test. God will place the aspirant in unfavourable surroundings to test him. He will be surrounded by young ladies. Name and fame bring the householders in close contact with the aspirants. Ladies begin to worship them. They become their disciples. Gradually the aspirants have their downfall. Instances are many. Aspirants should hide themselves and pass for quite ordinary people. They should not show their Chamatkāras (supernatural powers).

Then comes another test, the test for *deha-adhyāsa*. God will test whether the aspirant has got *moha* (infatuation) for his body, or identification with his perishable body or not. This is a severe test. Yogī Matsyendranātha tested some of his disciples in the following manner. He fixed in the ground underneath a tree one sharp *triśūla* or trident. He asked the disciples to get over the tree and hurl their bodies down right against the *triśūla*. Many refused to do so. A sincere aspirant who had great faith in the words of his *Guru* immediately ascended the tree and fell against the trident. He was protected by the mysterious yogic powers of Matsyendranātha. Guru Govind Singh also tested his disciples. He asked his disciples to give their heads. Many refused. Four disciples came forward. He took them inside a camp and cut the heads of four goats. Sometimes God will take the form of a tiger and appear before the disciple. If he is very courageous and takes the tiger also as a form of Viṣṇu, he will have immediately the Darshan

of the Lord. If he becomes timid and runs away out of fright, he has lost the chance.

The third test is the test of equal vision. God will test the aspirant whether he sees the Lord in all beings, in dogs, horses, in outcastes, etc. Ekanātha was tested. He was carrying the water of the Ganges from Gangotri on his shoulders for *abhiṣeka* in the Rameshwar temple. On the way Lord Śrī Kṛṣṇa assumed the form of an ass and was lying on the roadside in a dying condition on account of thirst. As Ekanātha was an advanced *Bhakta*, he at once found out the mysterious ways of the Lord Viṭṭhala of Pandharpur. He said, "God has given me a very good opportunity for service. This ass is very thirsty. It is dying for water. The day is very hot. Let me serve my Lord Viśwanātha Rāmalingeśwara of Rameshwaram, the living Lord Śiva who is in the form of this ass." He at once gave the whole water to the ass. He had Darshan of Lord Śiva immediately. Now-a-days there are many Bhaktas who will not give even a drop of water to a thirsty man in a train, but they will pose as big devotees and say openly "O Kṛṣṇa, O Hari!" If they cannot serve and love the living Nārāyaṇa, how can they serve and love the unseen God?

Nam Dev also was tested. Lord Viṭṭhala of Pandharpur assumed the form of a dog and appeared before Nam Dev. Nam Dev also was an advanced *Bhakta* like Ekanātha. He saw Śrī Kṛṣṇa everywhere. He at once understood the ways of Śrī Kṛṣṇa. The dog snatched a loaf of bread from the hands of Nam Dev. Nam Dev chased the dog with a cup of ghee in his hands. Nam Dev said, "O Viṭṭhala, who has taken this form of a dog! kindly allow me to apply ghee to this bread. It is not soft. It will hurt your throat."

Śrī Śankarāchārya also was tested. He had a little *abhimāna* (pride) of caste. He had a slight dislike for outcaste people. He was a Nambudri Brahman. Lord Śiva assumed the form of a pariah and appeared before Śrī Śankara. Śankara did not like to tread the path trodden by the pariah. Then the pariah asked, "O Śankara, great Adwaitic philosopher! where is your equal vision now? You are preaching Vedānta or oneness of life. You are showing dislike for me, as I am a low-caste fellow. You still have *abhimāna* of caste. Where is your Adwaita? What is the difference between my body and your body? Does your body contain six elements? Have I not got that *Avināśī Ātmā*, the source of this world? Does your *Ātmā* and my *Ātmā* differ? Śrī Śankara was put to shame. He at once recognized that this outcaste was not really an outcaste. He reflected, "An outcaste cannot talk such high philosophy. It is surely Lord Śiva who has come to test me. I still have some traces of *jāti-abhimāna*." He at once prostrated before the outcaste and embraced him. Then and there the outcaste assumed the form of Lord Śiva.

The fourth test is the test of balance of mind. God will put the aspirant in various sorts of troubles. He will take away his son or wife. He will destroy his property. He will give him some incurable disease. He will make him utterly

helpless. Then He will watch whether the devotee has devotion for Him in such straitened circumstances or not, whether he keeps balance of mind, whether he rejoices in suffering or not. Ramdas of Badarachalam was tried. He lost his son. He was not moved a bit. Then Lord Śrī Rāma brought back the life of his son. The sufferings that He gives are blessings in disguise. He wants to infuse greater *vairāgya* by destroying all worldly pleasure-centres. He wants the devotee to give his full mind to Him.

You will be tested by God for your sincerity and patience also. The great Translator Malpa of Tibet tested his disciple Milerapa in a variety of ways. He took hold of his hairs and hurled him down to the ground. He asked Milerapa to build rooms and to destroy them several times, to test his patience and sincerity. He drove him out of the house. But his wife was very kind towards this sincere disciple, Milerapa. Milerapa also left his *Guru* several times. He came back. Malpa never gave him any initiation. No aspirant will have the wonderful patience and devotion to Guru which Milerapa had. After severe tests Milerapa was given the highest initiation. He became the pet disciple of Malpa and turned out to be the best of all Yogīs whom Tibet has ever produced. In these days disciples cannot bear even a single unkind word of the *Guru*. They are quite independent. They change their *Guru* immediately. That is the reason why they do not succeed in the spiritual path. They wander about here and there as idlers. They are burdens on society.

If anyone passes these four important tests, then the Lord actually becomes a slave of His devotee. He carries water for his ablutions. He serves him during his ailment as he did in the case of Madhava Das of Puri. He shampooed the legs of the Raja when his barber devotee was not feeling well. He guided the blind Surdas with a stick in his hand. He carries food and water, just as He did for the blind Vilwamangala. He wears the dust of the feet of such a devotee in his forehead. He follows wherever the *Bhakta* moves.

In addition to these tests there may be several other tests which cannot be exactly described. We cannot say definitely that God will test his devotees in such and such a manner. A sincere devotee is not afraid of any kind of tests. God is the Indweller of your heart. He is the silent witness of your thoughts and actions. You cannot hide anything from Him. You should live, work and breathe for God-Realization alone. You should exert your level best for reaching the goal. You should think, feel and act for his Darshan. You should live every second for His sake only. You should dedicate your mind, body and property at His altar only. You should try to see Him in every face, in every atom, in every action, feeling, sentiment, thought and movement. The whole world is His *līlā* (play.) There is nothing but God. Feel His indwelling presence always and rejoice.

Stray Notes on the Necessity of Worship.

By Sri Atmananda.

(*Continued from the previous number*)

II

SAGUṆA-UPĀSANĀ (KARMAYOGA)

यस्याग्निरास्यं द्यौर्मूर्धा खं नाभिश्चरणौ क्षितिः ।
सूर्यश्चक्षुर्दिशः श्रोत्रे तस्मै लोकात्मने नमः ॥

"OBEISANCE to the Lord of the different planes of the Universe, of whom Fire is the mouth; Heaven, the head; *Ākāśa* (Ether), the stomach; Earth, the feet; the Sun (and the Moon), the eyes; and the Directions (East, West, etc.), the ears."

(*Viṣṇu-Purāṇa*)

INTRODUCTION

In the last article we came to the conclusion that the difficult *Nirguṇa-Upāsanā* (*Jñāna-Mārga*) as a means of salvation (*i. e.,* realization of *Brahma*) was possible only for the privileged few, viz., the ascetics who had renounced the world and were self-controlled (B. G., Chap. XII. 4-5), and that salvation of men of the world lay in their adoption of the *Saguṇa-Upāsanā, i. e.,* the easier path of worship of Iśwara or Paramātmā, *i.e.,* the first manifestation of *Brahma* in *Vidyā* (*ibid.* XII. 6—8) with a view to realizing *Brahma.* This is an *Upāsanā* which devotees thereof can follow even amidst their worldly activities, with a little effort, constantly keeping the goal (realization of *Brahma*) before their mind's eye. It is of two kinds. The first is the *Gāyatrī-Upāsanā* (*Dhyānayoga*), and the second is the *Upāsanā* of a more concrete manifestation of Paramātmā, e.g., an *Avatāra,* (*Bhaktiyoga*). We propose to deal with *Gāyatrī-Upāsanā* in this article.

GĀYATRĪ-UPĀSANĀ

The word *Upāsanā* (derived from the root *Ās*—to sit, with *Upa*—near) means 'to be near' and implies principally the mental attitude and not merely physical routine religious activities. The *Gāyatrī-Upāsanā* is the worship of Nature, *i. e.,* the Lord who has manifested Himself in the shape of the Universe and is, therefore, its Creator, Preserver and Destroyer. It was adopted by those whom it suited, and they came to be called Dwijas, the twice-born: twice-born, because of their two births—the first, from the womb of the mother, and the second, of their initiation into the *Gāyatrī-Upāsanā.* This *Upāsanā* consists more of devotion than the *Nirguṇa-Upāsanā* does, and comes under *Karmayoga.* But it is also called *Dhyānayoga,* because meditation forms the chief part of it. It is what is commonly known as *Sandhyā-vandana,* to be observed daily at twilights. The exclusion of some portion of the Hindu

population from this *Upāsanā*, due apparently to force of circumstances and custom, need not be considered as an act of partiality on the part of the ancient Seers who instituted the different kinds of worship for the generations that were to succeed, which were divided into Varṇas according to the professions adopted by them (B. G. IV. 13). It would be difficult to persuade oneself to believe that the Seers could be guilty of attempting to establish the social superiority of one *Varṇa* over another, as it is understood to-day. It seems to have been simply the distribution of duties by mutual agreement and according to the temperament and spiritual capacity of different groups of people consistently with their heredity and their duties to their country. It was apparently something like the distribution of duties pertaining to a household between the members thereof, consistently with their other duties outside the house, capacity of individuals and necessity of the situation, without implying superiority of one over the other. But in course of time the Varṇas became air-tight compartments, apparently owing to the dominance of any one of the three Guṇas of *Prakṛti* over the others amongst the different Varṇas. Difference in the mode of living, the degree of cleanliness, want of communications, etc. also seem to have contributed to the formation of so many castes and sub-castes.

Even amongst the Dwijas, the duties assigned to the three different Varṇas were not the same. The Shaṭkarmīs, who were supposed to be spiritually more advanced than tl · other Varṇas were given duties most suited to their nature. They were: (1) study, (2) teaching, (3) performing sacrifices, (4) presiding over sacrifices performed by other Varṇas, (5) giving gifts and (6) accepting gifts. They were not required to do any other work for their bread. Their principal duty lay in acquiring knowledge and sharing it with all those that came to them for it.

Of the Trikarmīs, the Kṣatriyas were given the duty of administration of the country, including the protection of life and property therein; and the Vaiśyas had agriculture and commerce assigned to them. The latter shared the profits earned thereby with the other Varṇas. This was the arrangement of the Varṇāśrama-dharma of ancient India. In order to enable the Trikarmīs (Kṣatriyas and Vaiśyas) to find time for the national duties assigned to them, they were freed from nos. 2, 4 and 6 of the duties assigned to Shaṭkarmīs.

In ancient times Brahmanism seems to have originally included both the Shaṭkarmīs as well as the Trikarmīs in its fold because of their common *Upāsanā*. But gradually the Shaṭkarmīs alone came to be classed as Brahmans and the Trikarmīs as Kṣatriyas and Vaiśyas. Whereas in former times classification of castes and Varṇas seems to have been based on vocation in life (B. G. IV. 13), it is now claimed by birthright alone owing to long usage. Why were the Śūdras shut out from the *Gāyatrī-Upāsanā*? They commanded all the professions in the country which required physical strength and manual labour. They were artisans, mechanics, carpenters, blacksmiths, etc. Besides, the other Varṇas also needed the co-operation of the Śūdras in the

discharge of their (formers') duties. The Śūdras were, and still are, thus the most important *varṇa* in the country. Without them the existence of the nation would be impossible. By the very nature of their duties they were unable to discharge religious duties based on Vedic learning, e. g., the *Gāyatrī-Upāsanā*. But the Seers had a thought for their salvation also; and they recommended to them the much easier worship of a manifestation of *Paramātmā* (*Bhakti-yoga*, in which devotion predominates and for which Vedic learning is not essential. The situation to-day is that even amongst the Brahmans who have taken to other professions a goodly number plead inability to do what is required of them as Shaṭkarmīs, are not even Trikarmīs in practice, and admit that *Bhaktiyoga* (*nāmasmaraṇa*) is more suitable to them, and are found taking to it. Therefore there is no reason for the Śudras, whose hands are full with worldly duties to be discharged for the country, to regret their exclusion from the *Gāyatrī-Upāsanā*, which is obviously impossible for them.

Again, even amongst Dwijas, women are excluded from *Gāyatrī-Upāsanā* and study of Vedas. Still the names of Gargī Vāchaknavī, Vaḍavā, Sulabhā and Maitreyī, ancient ladies learned in Vedic lore, are remembered with reverence even to-day by Dwijas at the time of the daily *tarpaṇa*. That shows that in the Vedic times Dwija women could study Vedas and adopt any *Upāsanā* permitted by them. But it seems that even then womenfolk mostly confined themselves to domestic work and assisting men in their religious duties.

THE SIGNIFICANCE OF YAJNOPAVĪTA

Dwijas wear the *Yajñopavīta* (the holy thread). It implies great responsibility and self-control. It has three threads. They seem to represent the three bodies of men, viz., *sthūla, sūkṣma* and *kāraṇa*. Every one of the three threads has again three minor threads in it, which represent the three Guṇas of *Māyā*, viz., *sattva, rajas* and *tamas*, which pervade all the bodies in a more or less degree. The threads have their origin in the knot called the *Brahma-granthi*, and end in it. This knot implies control of the bodies and therefore also of the Guṇas, and indicate also control of mind, body and speech—so essential to a *sādhaka* for realization of *Brahma* in Its three aspects of *sat, chit* and *ānanda*. Hence wearing of the thread implies a vow of self-control and realization of *Brahma*. It is therefore *Brahmopāsanā* that entitles a man of the world to wear the holy thread, and *Gāyatrī-Upāsanā* is *Upāsanā* of *Brahma* Itself in its Saguṇa state.

UPĀNGAS OF GĀYATRĪ-UPĀSANĀ

Gāyatrī-Upāsanā is, as stated already, meant not for ascetics but for men of the world. Their minds naturally wander in worldly affairs and identify themselves with their bodies and all that pertains to them. For such people undisturbed meditation is rather a difficult feat. Therefore some amount of purification and introspection is essential before meditation can be possible. It is to get through them that the elaborate Upāngas are prescribed. They have their utility, and, if done with

understanding, they in themselves form part of the meditation. The Upāngas or preliminaries of *Gāyatrī-Upāsanā* are *bhasma-dhāraṇa, āchamana, prāṇāyāma, sankalpa, mārjana, ap-prāśana, aghamarṣaṇa, arghya-pradāna, bhūśuddhi, āsanavidhi, Gāyatrī-hṛdaya-pārāyaṇa, Gāyatrī-nyāsa,* and *Gāyatrī-dhyāna. Gāyatrī-japa* or meditation is the principal part of the worship. *Tarpaṇa, Upasthāna* and *Gāyatrī-prasthāpana* are the final ceremonies that follow the meditation.

BHASMA-DHĀRAṆA

It follows the bath, and teaches that the five great elements, which have their origin in *Bhasma* and go to build the universe (which includes also the Sādhaka's body) are changeable and merge into it. *Bhasma* is a symbol for *Brahma,* which alone survives and is unchangeable. This is a step towards cultivation of *vairāgya* (non-attachment) for things transient. *Gopīchandana,* which is used as a substitute for *Bhasma* by Vaiṣṇvas, has a similar lesson to teach. It teaches that the body has come from the earth and that it will go back to it when life is extinct, and that it is only a vehicle of the *jīva* living in it for the time being. The *jīva* is not to identity himself with the body but to treat it as his vehicle for the time being. The marks of *Śankha* (Conch) and *Chakra* (Discus) worn on the body teach that the body is a servant of the Lord, whose emblems they are, just like the badge (emblem of the Crown) on the policeman's uniform, which indicates that he is a servant of the King, the wearer of the Crown. When the universe is thus disposed of, what remains is divinity all round.

ĀCHAMANA

This consists of sipping spoonfuls of water while repeating the 24 names of the Lord and teaches that the body, consisting of a corresponding number of principles (Tattvas), viz., the 5 great elements, the 5 life-breaths, the 5 Jñānendriyas, and 5 Karmendriyas and the four inner senses,viz., the Mind, *Buddhi, Chitta* and *Ahankāra,* are pervaded by Him. The water sipped while repeating the first three names is said to have some hygienic effect as well. Some people opine that *āchamana* is also a lesson in *nāmasmaraṇa* as a step towards higher meditation.

PRĀṆĀYĀMA

Prāṇāyāma (deep breathing) purifies the life-breaths and the nervous system and contributes to the control of mind, so essential for successful meditation. It is also known to be a protection against some diseases and a cure for others.

SANKALPA

This consists of a vow by the *sādhaka* to undergo a certain discipline for destruction of his sins and propitiation of his *Iṣṭadeva,* so that realization of the goal (*Brahma*) may be possible.

MĀRJANA, AP-PRĀŚANA AND AGHAMARSHAṆA

These consist of the process of purification by the *Sādhaka* of his *sthūla* and *sūkṣma* bodies. *Mārjana* aims at cleanliness of the physical body; and purification of the *sūkṣma śarīra* is attempted by *ap-prāśana* (*mantra-āchamana*), which consists of sipping water by way of expiation of sins

(*Kriyamāṇa karma*) committed between periods of meditation, consciously or unconsciously, with the intention not to commit them again; and *aghamarṣaṇa* is for expiation of past sins (*sañchita*).

ARGHYA-PRADĀNA

Arghyas (offerings of water to the Sun-god) to be offered in *sandhyā-vandana* are generally three. It is said that they are also a further process of purification and are meant to destroy the forces (figuratively, monsters) that impede the progress of the Sun. Esoterically it appears they imply worship of the Lord by the *Jiva* by surrender of his bodies to Him: viz., by the first *arghya*, of the *sthūla śarīra*, which is the instrument in the hands of the monster (ignorance of one's self, which is the cause of bondage) with which he acts; by the second *arghya*, that of the astral body, the vehicle of the monster, consisting of *Ahankāra* and Vāsanās, which drags the *Jiva* through an almost endless series of births and deaths; and by the third *arghya*, that of the *kāraṇa śarīra* (the monster himself), the means of offering the worship being water consecrated by the *Gayatrī-Mantra* itself and the Sun whose progress is impeded and the eastern horizon in which he appears being symbols of *Paramātmā* and the Sādhaka's heart (*hṛdayākāśa*) in which He manifests Himself respectively.

Amongst some sections it is customary to offer five Arghyas, one before the above three, as penance for failure to perform *sandhyā-vandana* at the proper time, and the other at the end of them as penance for the thought of *hiṃsā* involved in the destruction of the opposing forces referred to, which are also a creation of God. So subtle was the sense of *ahiṃsā* contained in Sanātana Dharma.

BHŪŚUDDHI, BHŪTAŚUDDHI AND ĀSANA-VIDHI

These are ceremonies gone through as precautions for protecting oneself from the outer foul influences by purifying the surroundings for unimpeded meditation.

GĀYATRĪ-HṚDAYA-PĀRĀYAṆA

This is the process of the Sādhaka's bringing into his mind the qualities of *Gāyatrī*. It is omitted by some.

Gāyatrī-nyāsas are said to be an act of unification of the Sādhaka's soul with his *Iṣṭa Devatā* with due regard to their common source (*Brahma*).

Gāyatrī-dhyāna is Sādhaka's bringing into his mind a conception of his object of meditation. The verse with which the action begins gives some idea of *Gāyatrī* or *Paramātmā* with the universe as his vehicle (*upādhi*). Some people find the aid of a form necessary. For such the *dhyāna* is different as of a form with some peculiarities.

GĀYATRI-JAPA

Now comes *Gāyatrī-japa* or meditation on *Gāyatrī*, which is the principal part of the worship. It consists of the silent repetition of the *Mantra* with one's mind concentrated on its meaning. "We meditate on that Light of the Self-illumined and All-pervading *Paramātmā* which is (fit to be known and worshipped by all and therefore) supreme, and destroys (the devotees') ignorance (of the self) and attachment (for the world).

May that Lord direct our *Buddhi* unto *Swa-swarūpa* (Self)". The word 'our' in the prayer indicates that there are many who observe this form of worship. The repetition of the *Mantra* is possible in three ways: (a) by loud repetition of it, (b) by silent repetition only by means of the movement of the lips, and (c) by mental repetition. The last one is considered to be the best. During this meditation the *Sādhaka* is supposed mentally to dissociate himself from his vehicles or bodies and separate *Paramātmā* from His, and meditate on their oneness as *Brahma* (as indicated by *Sohaṃ*). This *Upāsanā* is clearly of *Brahma* Itself in Its *Saguṇa* state. Therefore the *Sādhaka* is advised not to look upon *Gāyatrī* as separate from *Brahma*. Owing to the name *Gāyatrī*, the description of Sandhyā-kālas and the *dhyāna* prior to *japa* adopted by some, etc., there is a chance of this *Upāsanā* being mistaken as that of *Śakti*. Sometimes it is also mistaken for that of the Sun, because of the word *Savituḥ* in this *Mantra*. But *Savituḥ* occurring here means Lord of the Universe, and the Sun, the highest visible luminary in this Universe, is a *pratīka* (substitute) for the Self-illumined *Paramātmā*, from whom the Sun gets his light. This worship begins with *Dwaita* but culminates in *Adwaita*.

ROSARY

Use of a rosary at the time of 'japa' is recommended. The rosary has a lesson to teach. At the time of meditation the worldly man is harassed by worldly thoughts. The rosary teaches that until unimpeded meditation becomes possible, the *sādhaka* should persevere, leaving behind thought after thought. The beads represent thoughts and they are pushed back. The thread passing through the beads represents the 'all-pervading ideal'. With patience and perseverance, thoughts are subdued and as a result of unimpeded meditation the ideal is realized. The *śikhāmaṇi* represents the point of realization, *i. e.*, *Brahma*, in whom the universe has its birth and in whom it ends.

TARPAṆA, UPASTHĀNA, DIGVANDANA, ABHIVANDANA AND GĀYATRĪ-PRASTHĀPANA

These are the terminating ceremonies of *Sandhyāvandana* and the deities referred to in them are different manifestations of *Paramātmā*, who have their share in the administration of the universe, and respect is due to them. *Gāyatrī-prasthāpana* resembles the hearty send-off to an honoured guest received with a warm welcome. Gāyatrī is said to be *Dwijāta* (twice-born) in the *prasthāpana-mantra*. The first birth was when *Nirguṇa Brahma* became *Saguṇa Brahma*, and the second birth was when *Saguṇa Brahma* manifested Itself into *Vidyā* as Īśwara. Thus ends the *sandhyā-vandana* ceremony. It lasts in the generality of cases for a few minutes at each twilight and, according to some, at midday also; but there is the fear of the Sādhaka's forgetting his goal in the midst of his worldly activities during the intervals. To enable the *sādhaka* to keep the goal constantly before him, the ancient Ṛṣis coupled *Gāyatrī-Upāsanā* with the daily performance of the five great sacrifices (Pañchayajñas), viz., *Brahma-yajña*, *Deva-yajña*, *Pitṛ-yajña*, *Manuṣya-yajña*

and *Bhūta-yajña*, for the propitiation of the all-pervading *Paramātmā* manifested in the shape of the five great Kingdoms of Life. In fact, without these, *Gāyatrī-Upāsanā* is considered incomplete.

1. *Brahma-yajña* consists of *Swādhyāya, i. e.*, study of Vedas, which teach about *Brahma*, and is coupled with *manana* and *nididhyāsana*. It has to be done for the propitiation of *Brahma* in the form of highly evolved souls residing in the topmost regions of *Mahaḥ, Janaḥ, Tapaḥ*, and *Satya*. The communication with these planes is said to be through the medium of *Vāyu* and *Ākāśa*, possible only by *manana* and *nididhyāsana*.

2. *Deva-yajña* is for the propitiation of *Brahma* in the shape of Devas (vicegerents of the Lord) residing in the heavens (*swaḥ*), through the elements of *Agni* (heat), the chief ingredients of worship being the food that man gets by their grace.

3. *Pitṛ-yajña* consists of *tarpaṇa* for the propitiation of *Brahma* in the shape of Ṛṣis, Dharmāchāryas, etc. in repayment of spiritual debt due to them, and of the departed ancestors of the *Sādhaka* residing in the astral world (*Bhuvaḥ*) through the element of water. The ceremony ends with a fervent prayer for the propitiation of all from the Creator down to the souls of the departed ones, however remotely related.

4. *Manuṣya-yajña* is meant for the propitiation of *Brahma* manifested in human shape on the earth (*Bhūḥ*), and consists of the Sādhaka's sharing his food—the greatest necessity of human life—with a hungry person who may go to him for it, looking upon him as a manifestation of *Paramātmā*, without consideration of caste, creed, religion or sex. It really means service of humanity in a larger sense.

5. *Bhūta-yajña*. This is worship of *Saguṇa Brahma* manifested in the shape of lower kingdoms of life. For this worship the *Sādhaka* selects the cow, the most domesticated, serviceable and easily accessible animal, representing the quadruped world; the common bird *crow*, representing the biped world (birds); and the *Tulasī* or *Bilva*, pipal, Ambar, or any such tree, representing the plant life. The *sādhaka* goes even further than that and sees his ideal in all movable and immovable creation, stone included. In all this kind of worship, behind the idol or object selected for it, the *sādhaka* has his mind fixed on his great ideal (*Brahma*). Needless to say that in the Manuṣya and Bhūta-yajñas the principle served is really the Life or *Ātmā* which has identified itself with the body, and not the body alone. Otherwise dead bodies would have had to be fed, and they are not.

UNIVERSAL BROTHERHOOD

The *sādhaka* feels that souls of all living beings—be they human beings, quadrupeds, bipeds, insects, plants or any other created things that have life in them, are the manifestations of *Brahma*, as his own soul is. Therefore, he regards the whole creation as consisting of his brotherhood. This is the idea of universal brotherhood contained in Sanātana Dharma. Herein lies the secret of *Ahiṃsā*, as the *sādhaka* feels that hurting life in any form is hurting

his own brother or himself. Therefore to hurt others is considered a sin. Herein also lies the secret of religious toleration amongst real Sanatanists. Because they think their brothers and sisters, whichever religion they may belong to, should be at liberty to follow any religion that suits them—the aim of all true religions being the same, viz., emancipation of the soul. *Śrīmad Bhagavadgītā* forbids one's disturbing others' religious faith and recommends sticking to one's own religion, and condemns embracing that of others' (*ibid.*, III. 35). For this reason, in ancient India there was no religious persecution, and religion was entirely a personal matter. It is apparent that Sanatanists realized the importance of universal brotherhood, *ahiṃsā* and religious toleration long before the followers of other religions did. Regarding *ahiṃsā* it might be objected that the killing of goats in certain kinds of *yajña* is *hiṃsā*. Yes, indeed it undoubtedly is *hiṃsā*, but a real *sādhaka* believes that the sacrifice required to be made in such a *yajña* is not of a live goat, but of *ahaṅkāra*, including in it the desire for worldly pleasures, the root of all evil in this mundane life. A *sādhaka* who knows the secret of *Gāyatrī-Upāsanā* and the five Mahāyajñas can never forget his ideal in the midst of all his worldly activities. But this is a stage of perfection and requires long practice to attain it. It will be seen that the criticism levelled against pious Hindus as being idolators and worshippers of snake-gods and so forth is really unjust and is due to ignorance of the secret of their worship, viz., that, behind the form worshipped, there is the great ideal which is in reality the thing that is adored.

WHO IS A DWIJA ?

In spite of religious degeneration and consequent confusion of duties of different Varṇas, *dwijatva* has come to be a mere matter of heredity, due to force of long standing custom. One who has worshipped Gāyatrī has worshipped all gods who are Its manifestations. He is a *dwija* in reality.

PARISHECHANA

A word about *Pariṣechana* will not be out of place before closing the article on *Gāyatrī-Upāsana*. This small ceremony is expected to be gone through by the *sādhaka* while taking his meals. This is considered a miniature form of the five Mahāyajñas. A process of physical and mental purification is a necessity prior to the performance of a *yajña*. Therefore amongst orthodox people bath, wearing a clean (holy) cloth, and prayer as a process of purification, preceded the act of taking meals. In this *yajña* one first offers Āhutis to elementals and gods, and then to *Paramātmā* Himself through Prāṇa-hutis (B. G., XV & XIV). While thus serving elementals, gods and his own self, he also feeds living things resident in his body. People who are not able to attend to the elaborate performance of the five Mahāyajñas described above, are advised at least to perform this small *yajña* every time they take their meal without fail.

CONCLUSION

The subject is vast and volumes can be written on it. Still the humble description given above would suffice to show the importance of *Gāyatrī-Upāsanā*, which means, as previously stated, the

worship of Nature, *i.e.*, Universe with *Paramātmā* pervading it. The importance of it will be seen on a reference to verses 7 to 9 of Chap. XVI of *Śrī Devī-Bhāgavata*, in which Vyāsa Bhagavān describes *Sandhyā-vandana* as the root of all religious life, and says that non-performance of it does not entitle a *dwija* to perform any other religious ceremony. Unfortunately, owing to a wave of materialism and the secular education uncoupled with religious education, which has fallen to our lot, *Gāyatrī-Upāsanā* is altogether disappearing from Hindu life. It is therefore to be hoped that real lovers of Sanātana Dharma will strive for its revival. It might be hoped that it will serve as a great contribution towards finding the universal religion about which so many learned people are anxious. Before concluding it may not be out of place to state that one who serves humanity and god's other living creatures is a greater *upāsaka* than the one who only goes through the routine of the *Upāsanā*. Wise people say that the person entitled to the *Upāsanā*, by not taking to it, commits spiritual suicide and dishonours the Guru, the initiator into the *Upāsanā*, in this case, the father or, in his absence, some relation.

Sri Aurobindo's Yoga.

(A Yoga of the Art of Life.)

By Nolini Kanta Gupta.

(1)

WHEN Sri Aurobindo said "Our *Yoga* is not for ourselves but for humanity," many heaved a sigh of relief and thought that the great soul was after all not entirely lost to the world, his was not one more name added to the long list of Sannyāsīs that India has been producing age after age without much profit either to herself or to the human society (or even perhaps to their own selves). People understood his *Yoga* to be a modern one, dedicated to the service of humanity. If service to humanity was not the very sum and substance of his spirituality, it was, at least, the fruitful end and consummation. His *Yoga* was a sort of art to explore and harness certain unseen powers that can better and ameliorate human life in a more successful way than mere rational scientific methods can hope to do.

Sri Aurobindo saw that the very core of his teaching was being missed by this common interpretation of his saying. So he changed his words and said "Our *Yoga* is not for humanity but for the Divine." But I am afraid this change of front—this *volte face*, as it seemed—was not welcomed in many quarters; for thereby all hope of having him back for the work of the country or the world appeared to be totally lost and he came to be again looked upon as an irrevocable "metaphysical" dreamer, aloof from physical things and barren, even like the Immutable *Brahma*.

(2)

In order to get a nearer approach to the ideal for which Sri Aurobindo is labouring, we may combine with advantage the two mottoes he has given us and say that his mission is to find and express the Divine in humanity. This is the service he means to render to humanity, viz., to manifest and embody in it the Divine: his goal is not merely an amelioration, but a total change and transformation, the divinization of human life.

Here also one must guard against certain misconceptions that are likely to occur. The transformation of human life does not necessarily mean that the entire humanity will be changed into a race of gods or divine beings; it means the evolution or appearance on earth of a superior type of humanity, even as man evolved out of animality as a superior type of animality, not that the entire animal kingdom was changed into humanity.

As regards the possibility of such a consummation, Sri Aurobindo says it is not a possibility, but an inevitability—one must remember that the force that will bring about the result and is already at work is not any individual human power, however great it may be, but the Divine himself; it is Divine's own *Śakti* that is labouring for the destined end.

Here is the very heart of the mystery, the master-key to the problem. The advent of the superhuman or divine race, however stupendous or miraculous the phenomenon may appear to be, has become a thing of practical politics, precisely because it is no human agency that has undertaken it, but the Divine Himself in his supreme potency and wisdom and love. The descent of the Divine into the ordinary human nature in order to purify and transform it and be lodged there is the whole secret of the *sādhana* in Sri Aurobindo's *Yoga*. The *sādhaka* has only to be quiet and silent, calmly aspiring, open and acquiescent and receptive; he need not and should not try to do things, but let the things be done for him by the Divine Master and Guide. All other Yogas or spiritual disciplines in the past envisaged an ascent of the consciousness, its sublimation into the consciousness of the Spirit and its fusion and dissolution there in the end. The descent of the Divine Consciousness to prepare its definitive home in the dynamic and pragmatic human nature, if considered at all, was not the main theme of the past efforts and achievements. Furthermore, the descent spoken of here, is the descent, not of a divine consciousness—for there are many varieties of it--but of the Divine's own consciousness, of the Divine Himself with his *Śakti*. For it is that which is directly working out this evolutionary transformation of the age.

It is not my purpose here to enter into details as to the exact meaning of the descent, how it happens and what are its lines of activity and the results brought about. For it is indeed an actual descent that happens: the Divine Light leans down first into the mind and begins its purificatory work there, although it is always the inner heart which first recognizes the Divine Presence and gives its assent to the Divine action; for the mind, the higher

mind, that is to say, is the summit of the ordinary human consciousness and receives more easily and readily the Radiances that descend. From the Mind the Light filters into the denser regions of the emotions and desires, of life activity and vital dynamism; finally, it gets into brute matter itself, the hard and obscure rock of the physical body; for that, too, has to be illumined and made the very form and figure of the light supernal. The Divine in his descending Grace is the Master-Architect who is building slowly and surely the many-chambered and many-storied edifice, that is, human nature and human life into the mould of the Divine Truth in its perfect play and supreme expression. But this is a matter which can be closely considered when one is already well within the mystery of the path and has acquired the elementary essentials of an initiate.

Another question that troubles and perplexes the ordinary human mind is as to the time when the thing will be done. Is it now or a millennium hence or at some far astronomical distance in the future, like the cooling of the sun, as someone has suggested for an analogy. In view of the magnitude of the work one might with reason say that the whole eternity is there before us, and a century or even a millennium should not be grudged to such a labour, for it is nothing less than an undoing of untold millenniums in the past and the rebuilding of a far-flung futurity. However, as we have said, since it is the Divine's own work and since *Yoga* means a concentrated and involved process of action, effectuating in a minute what would perhaps take years to accomplish in the natural course, one can expect the work to be done sooner rather than later. Indeed, the ideal is one of *here* and *now*—here upon this earth of material existence and now in this life, in this very body—not hereafter or elsewhere. How long will that exactly mean depends on many factors, but a few decades on this side or the other does not very much matter.

As to the extent of the realization, we say again that that is not a matter of primary consideration. It is not the quantity but the substance that counts. Even if it were a small nucleus, it would be sufficient, at least for the beginning, provided it is the real, the genuine thing:—

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

Now, if it is asked what is the proof of it all, how can one be sure that one is not running after a mirage, a chimera, we can only answer in the Biblical phrase that the proof of the pudding is in the eating thereof.

(3)

I have a word to add finally in justification of the title of this essay. For it may be asked, how can spirituality be considered as one of the Arts or given an honourable place in their domain ?

From a certain point of view, from the point of view of essentials and inner realities, it would appear that spirituality is, at least, the basis of the Arts, if not the highest Art. If art is meant to express the soul of things and since the true soul of things is the divine element in them, then certainly spirituality, the discipline to come in conscious contact

with the Spirit, the Divine, must be accorded the regal seat in the hierarchy of the arts. Also, spirituality is the greatest, and the most difficult of the arts; for it is the art of life. To make of life a perfect work of beauty, pure in its lines, faultless in its rhythm, replete with strength, iridescent with light, vibrant with delight—an embodiment of the Divine, in a word—is the highest ideal of spirituality; viewed as such spirituality—the spirituality, that Sri Aurobindo practises is the *ne plus ultra* of artistic creation.

The Brahmadvaita of Mandana Misra.

By S. S. Suryanarayana Sastri, M. A.

AMONG the dialectic victories ascribed by tradition to Śankara, one of the most picturesque is that alleged over Maṇḍana Miśra. Maṇḍana, it is said, was a great expositor of the Karma-Mīmāṃsā, in theory and practice. The very sight of Śankara as a youthful ascetic made him wroth. The two engaged in a dispute, the arbitrator being Maṇḍana's wife, a reputed incarnation of Saraswatī. The day went against Maṇḍana, who foreswore both his principles and profession, became himself an ascetic and later gained great credit, as Sureśwara, for his exposition of Adwaita. Unfortunately for this story, there is known to exist at least one Adwaita work ascribed by name to Maṇḍana; it is called the *Brahmasiddhi* and has been commented on by later Adwaitīs (notably Vāchaspati and Chitsukha); the views expressed therein run counter to those of Sureśwara in some essentials; and no commentator has made it part of his work to reconcile these conflicts with the alleged identity of the two authors. The identification, therefore, seems to be nothing more than a myth, a myth which, while exalting Śankara, unfortunately relegates Maṇḍana's Adwaita to a much undeserved oblivion.

One may, however, concede this much of value to the story. No Adwaitī ignores empirical reality, though about its evaluation there are differences among Adwaitīs. The most practical of these would naturally tend to preserve empirical appearances as far as possible, while at the same time refusing to concede them absolute reality. For such a one, plurality, whether of sentient souls or non-sentient objects, would not be a chimera; it would be empirically real, though ultimately the Absolute is but one. There would be no necessity of denying the existence of a multiplicity of Jīvas. Such precisely is the attitude of Maṇḍana Miśra. His is not the philosophy of the Dṛṣṭi-sṛṣṭi-vādī, which would treat everything empirical without exception as illusory and dissolve all difficulties in the current of the dream-analogy. Difference between you and me, between teacher and pupil, between God and the soul, between the sentient and the non-sentient, is real enough, but it is not ultimate.

The plurality of Jīvas is a *fact.* Their finitude and multiplicity are,

however, not *real,* being the products of *Avidyā.* Since there is a diversity of such presentations, one for each individual, there must be a multiplicity of Avidyās. Since *Avidyā* is a defect, its locus cannot be the perfect. Its *āśraya,* therefore, is not *Brahma,* but the imperfect *Jīva.* How can it be that the *Jīva* is the locus of *Avidyā,* when *Jīvātmā* is itself a product of *Avidyā*? That is just the mystery. If *Avidyā* squared with the dictates of reason, it would cease to be *Avidyā.* Its irrationality is of its very constitution. The difficulties you raise are characteristic of its very nature. And, in practice, your question has no point, since the *Jīva* is beginningless, so that it is impossible to ask, Which came first ? For the nescience thus located, one in each *Jīva,* the content is *Brahma.* Each one of us is perfect, else we could not be aware of our imperfection; yet each one is ignorant of that perfection and seeks it. Our ignorances have different loci, but they have the same content, viz., perfection. That is why *Avidyā* is said to have the *Jīva* for its locus and *Brahma* for its content. This, of course, is quite consistent with diversity in the realization of imperfection and in the modes adopted to remove it. Hence it is that even among those who need and seek God, there is wide divergence in the modes of realization.

Nescience being the primal defect, the removal thereof is the end and aim of man. Its removal is release; this is not something over and above knowledge, but is knowledge, that is to say, the Self itself. Release, then, is not a negative condition; it is the attainment of one's own fundamental nature as intelligence and bliss. Bliss is not the mere absence of misery. We never strive for a mere negation. If the hungry man seeks only to extinguish his appetite, why does he choose between foods when he can exercise a choice ? There may be grades of positive satisfaction, but of the purely negative there can be no grades. Nor is it true that the extinction of desire is the human goal. The dyspeptic, far from rejoicing in his condition, seeks to re-stimulate his appetite !

Of release thus conceived, knowledge is the means, since that alone can destroy ignorance. The performance of works, whether obligatory or optional (*nitya* or *kāmya*) can lead only to the perpetuation of the migratory cycle. The wanderer may find pleasanter paths and shadier groves, but he will still be errant. It is not, however, that works are of no value at all in securing release. Action without desire is a great purifier; it secures concentration of the mind, which is an indispensable auxiliary; for it is the mind which perpends the truths of the Upaniṣads and by long uninterrupted contemplation of them (*prasaṅkhyāna*) leads to realization. *Karma,* then, is a remote auxiliary (*ārād-upakāraka*). He who has not performed *karma* cannot have even the desire to know, much less the knowledge of *Brahma.*

When the concentrated mind has meditated with faith for a long time and without interruption, the truth so contemplated is intuitively realized, even as the lost beloved one is intuited by the bereaved lover. The latter, of course, is a delusion; because the object

intuited is a finite object among other finite objects, capable of existing or not existing, bound by the limitations of space and time. *Brahma*, however, is all that is, above space and time; how can the intuition thereof be a delusion? For bondage which is immediate (*aparokṣa*), the remedy must also be immediate; it can only be intuition through a sense-organ (in this case, the *manas*), not mere verbal testimony, which, in its own nature, can give rise only to mediate cognition (*parokṣa-jñāna*). The senses may err in the case of the finite, but not in the intuition of the Infinite.

With the onset of intuition, the seeker is released. All his Karmas, including the *Prārabdha*, which is responsible for the present body, fall off. There is release not merely *in* but also *from* embodiment. There is no doubt talk of Jīvanmuktas; these, however, are but adepts (Sādhakas) on the path to perfection, not perfect ones (Siddhas) themselves. They are spoken of as released, because of the imminence of release.

Such in bare outline is the non-dualist philosophy of Maṇḍana. It will be evident that he seeks throughout to pay heed to the demands of common sense, while maintaining the unity demanded by his philosophy. Hence the insistence on the plurality of the Jīvas, the utility of *Karma*, the denial of *Jīvanmukti*. And yet, in a way, Maṇḍana was a more radical monist than Śankara or Vāchaspati, as evidenced by the support of the doctrine of *Sphoṭa* in his *Sphoṭasiddhi*. Śankara and his followers seem to have fought shy of any unity short of that of the Absolute. Maṇḍana in his recognition of the *Sphoṭa*, as the unit of meaning revealed gradually and progressively in the uttered sounds and words, is more true to *Advaita* metaphysics as well as to rational psychology.

Maṇḍana's style is pithy. He rarely wastes words and is an effective controversialist. He was perhaps the first of the dialecticians to take up empirical categories and analyse them rigorously. His criticism of Difference, as set forth in the second chapter of the *Brahma-siddhi*, has formed the groundwork of all subsequent discussion of the topic. We cannot do better than close with a brief example of his handling of this subject.

Difference, the opponent contends, is of the nature of things, because of divergence in their practical efficiency (*arthakriyā*); fire burns, while water cools. No, says Maṇḍana:—

अर्थक्रियाकृते भेदे रूपभेदो न लभ्यते।
दाहपाकविभागेन कृशानुर्न हि भेदवान्॥

"Difference (as the nature of things) is not established, if difference be (something) effected by practical efficiency; for fire is not different because of the distinction (in its functions) of burning and baking." To burn is not to bake; yet, in spite of the difference in *arthakriyā*, we say that the fire which causes both is the same. This is one interpretation of the verse.

A second interpretation supplies the answer to those who contend that among the practical effects in the world there is seen not merely bare difference, but opposition, such as is inconsistent

with non-dualism. To this, too, we say, is not burning inconsistent with and opposed to baking ? And yet do not the two functions co-exist in fire ? What is opposition, but reciprocal exclusion (*anyonyābhāva*) ? And, if there were no reciprocal exclusion as between burning and baking, we could not even think of them as more than one property.

A further objection may be made that, if distinction of effects were not based on difference, anything could produce anything else. To this, too, the above verse gives the reply; for the same fire accounts for diverse effects. It is true that we get curds only from milk and oil only from sesamum. But this fact is not inconsistent with a capacity in milk to give oil. Fire can burn and bake, but it bakes only certain things and burns only certain other things. In the same way, even what has causal potency may not effectuate it except in certain cases; there is no contradiction in the co-existence of capacity and incapacity; hence an argument for difference based on distinction of effects is unsound. Thus a single line of verse is made to do duty in answering a variety of profound objections—a supreme example in a minor scale, of the distinctionless *Brahma* functioning as the substrate of all difference.

Gita and the Yoga-Sutras.

A Comparative Study)

By Jayadayal Goyandka.

THE *Yoga-Sūtras* occupy a very high place in the philosophical literature of India. The author of the book was the great sage Patañjali. The *Yoga-Sūtras* contain ideas at once profound, worth assimilating, appealing to the heart and useful in life. The book is indispensable for those who aspire for lasting happiness. It is not known whether the *Yoga-Sūtras* were composed after the *Bhagavadgītā* or before it. Yet there is no doubt about the fact that portions of the two books present striking similarities. In some cases the same words are used with a slight modification, while in others there is remarkable affinity in spirit. The following aphorisms of the *Yoga-Sūtras* may be quoted in this connection:—

1. अभ्यासवैराग्याभ्यां तन्निरोधः ।

(I. 12)

"It (the mind) can be controlled by constant practice and dispassion."

2. स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः।

(I. 14)

"It (the practice) becomes firmly rooted only when it is repeated for a long time with strict regularity and earnestness."

3. तस्य वाचकः प्रणवः । तज्जपस्तदर्थभावनम् ।

(I. 27-28)

"He (God) is denoted by the syllable OM. The muttering of this word and pondering over its meaning (constitute

what is known as ईश्वरप्रणिधान or contemplation of God."

4. परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ।

(II. 15)

"To a wise man there is nothing but pain in this world inasmuch as all worldly enjoyments are painful in consequence, nay, their very presence is painful as also their memory, and because there are conflicting tendencies in the mind."

Compare with the above aphorisms the following verses of *Śrīmad Bhagavadgītā*:—

1. अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

(VI. 35)

"The mind is brought under control by *constant practice* and *dispassion*.

2. अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

(VIII. 14)

"He who constantly thinketh upon Me, not thinking ever of any other....."

3. ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

(VIII. 13)

"Reciting OM, the one-syllabled *Eternal*, and thinking upon Me,....."

4. ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

(V. 22)

"The enjoyments that are born of contact (of senses with their objects), they are verily causes of pain; for they have beginning and end, O son of Kuntī; not in them rejoice the wise."

Besides the above there are some more aphorisms in the *Yoga-Sūtras* which convey the same sense as is contained in some verses of *Śrīmad Bhagavadgītā*. For instance, there is an aphorism in the *Yoga-Sūtras* which runs as follows:—

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ।

(II. 19)

"The class known as *Viśeṣa* (consisting of sixteen evolutes, viz., the five great elements, the five organs of perception, the five organs of action and the mind), the group designated as *Aviśeṣa* (consisting of *Ahankāra* or the ego and the five subtle elements or Tanmātras, *Linga* or the Cosmic Intellect (समष्टिबुद्धि) and *Alinga* or Unmanifested Nature (अव्याकृत प्रकृति)—these are the different stages (अवस्था) of *Prakṛti*."

The following verse of *Śrīmad Bhagavadgītā* states the same thing more explicitly:—

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥

(XIII. 5)

"The five great elements, individuality or ego, Intellect and also the unmanifested, the ten senses and the one (mind) and the five objects of senses (these, combined with a few others, constitute what is known as the Field and its modifications)."

The similarities pointed out above have led some scholars to conclude that *Śrīmad Bhagavadgītā* was composed after the *Yoga-Sūtras* and that the former has borrowed many of its conceptions from the latter. Nay, some have

gone to the length of believing that *Śrīmad Bhagavadgītā* is only an adaptation of the *Yoga-Sūtras* or at best a work propounding the same views as those of the *Yoga-Sūtras*. To my mind this view is not correct. Whether *Śrīmad Bhagavadgītā* was composed later than the *Yoga-Sūtras* or before it, I am not in a position to say. Of course, this much can be safely asserted that the outlook of *Śrīmad Bhagavadgītā* is far wider and its doctrines much more comprehensive and universal than those of the *Yoga-Sūtras*.

The term *Yoga* in the *Yoga-Sūtras* is restricted to one sense only, while in the *Bhagavadgītā* it has a very wide significance and covers various shades of meaning. To indicate the wide range of its meaning it will suffice to point out that while, on the one hand, it signifies the end of all spiritual disciplines, viz., God-Realization, it stands, on the other hand, for the various disciplines such as *Niṣkāma Karma* (Disinterested Action), *Bhakti* (Devotion), *Dhyāna* (Meditation), *Jñāna* (Knowledge), etc.

The *Yoga-Sūtras* describe the nature of Iśwara (God) in the following aphorisms:—

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः।
तत्र निरतिशयं सर्वज्ञबीजम्।
पूर्वेषामपि गुरुः कालेनानवच्छेदात्।

(I. 24—26)

"God is a Supreme Spirit altogether unconnected with the five afflictions or Kleśas, viz., *Avidyā* (Nescience), *Ahantā* (egoism), *Rāga* (Attachment), *Dweṣa* (Aversion) and *Abhiniveśa* (dread of death), Karmas (actions) and their fruits in the shape of pleasure and pain, and the seed of action (वासना)."

"He has a seed of the highest form of omniscience."

"He is greater than the ancient ones (creators of the world such as *Brahmā*), being unbounded by time."

Now let us see what the *Gītā* says about God and compare it with the conception of God as contained in the *Yoga-Sūtras*. The *Gītā* says:—

कविं पुराणमनुशासितार-
मणोरणीयांसमनुस्मरेद्यः।
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसः परस्तात्॥

(VIII. 9)

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च॥

(XIII. 14)

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च॥

(XIV. 27)

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः॥

(XV. 18)

According to the above verses, God is omniscient, beginningless, the Ruler of all, minuter than the minute, the supporter of all, of form unimaginable, ever conscious, all-effulgence, beyond the darkness of nescience, absolute existence, pure intelligence and eternal bliss, the perceiver of all sense-objects, though Himself devoid of senses, free from attachment, the supporter of everything and the enjoyer of qualities

(Guṇas or the modes of *Prakṛti*) though Himself beyond qualities, the support of the indestructible Reality, of immortality, of the Eternal Law and of integral and immutable bliss, and the Supreme Being altogether beyond the destructible matter and superior to the spirit enmeshed in *Māyā*.

Īśwara, according to the *Yoga-Sūtras* is unaffected by the three Guṇas; while, according to the *Bhagavadgītā*, He is altogether *beyond* these Guṇas. Whereas the Īśwara of the *Yoga-Sūtras* has been recognized as the Supreme Spirit because of His being a Superior Being (पुरुषविशेष) free from the five Kleśas, good and evil actions, pleasure and pain and the seed of actions, the Īśwara of the *Gītā* has been called the Highest Being (पुरुषोत्तम) because of His being altogether beyond the three Guṇas, omnipresent and superior to the *Jīva* enmeshed in *Māyā* or Illusion. The Īśwara of the *Yoga-Sūtras* is greater than the ancientmost progenitors of the world, being unbounded by time; but the Īśwara of the *Gītā* is the ultimate support even of the indestructible Reality and the Eternal Law, and of unending bliss. Though beyond the three Guṇas, He enjoys them through His unthinkable power and supports all.

Even so the conception of Surrender to God (ईश्वरशरणागति) as contained in the *Gītā* is very lofty.

Meditation on God (ईश्वरप्रणिधान) as recommended in the *Yoga-Sūtras* is only one of the several means prescribed for acquiring mind-control (चित्तवृत्तिनिरोध), such as constant practice (अभ्यास), dispassion (वैराग्य), etc. That is why the *Yoga-Sūtras* make it optional by adding the particle 'वा' (or) to it in 'ईश्वरप्रणिधानाद्वा' (*or* by meditation on God). But, according to the *Gītā*, surrender to God is the crown of all Sādhanas or disciplines (*vide* IX. 32; XVIII. 62, 66).

The reward of meditation, according to the *Gītā*, is also superior to that held out by the *Yoga-Sūtras*. According to the *Yoga-Sūtras*, the utility of meditation lies in setting at rest the operation of the five Kleśas 'ध्यानहेयास्तद्वृत्तयः' (II. 11.) The *Gītā*, however, says:—

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

(XIII. 24)

"Some by meditation behold the Self in the self (*i. e.*, the heart) with the self (*i. e.*, the sharp and refined intellect)." While, according to the *Yoga-Sūtras*, meditaion only sets at rest the operation of the five Kleśas, according to the *Gītā*, it can even lead to God-Realization.

Such is the difference between the *Yoga-Sūtras* and the *Gītā*. The greatest difference lies in the fact that the *Gītā* embodies the divine utterances of the Lord Himself, who has been characterized as absolute existence, pure intelligence and unending bliss; whereas the *Yoga-Sūtras* are the production of an enlightened sage and seer only. Although an enlightened soul has no existence apart from God, the latter is peerless in every way.

The above exposition will show that the *Gītā* is superior to the *Yoga-Sūtras* in every way and that the teachings of the *Gītā* are also more sublime, profound, universal, intelligible and ideal.

This should not be taken to mean that I regard the *Yoga-Sūtras* as an ordinary book or that I find some flaw in them. To me the *Yoga-Sūtras* are a very useful and commendable treatise. What I have written above is only by way of comparison.



Your Swaraj.

By Hanumanprasad Poddar.

Swaraj (Self-government), nationalism and communalism have become household words with us to-day. There is no newspaper in whose columns these words do not find an honoured place and, in fact, these words have acquired special importance for us. It is only because we have no love for our country or our nation that Swaraj has yet remained a dream for us. It is, therefore, the prime duty of every individual to devote his body, mind and resources to the service of his country and nation with a view to attaining Swaraj, which is our birthright. Those of us who are engaged in the service of their country and nation deserve all praise and the gratitude of their countrymen; but let us try to understand what is the real significance of patriotism, nationalism and so on, and what is our real connection with our country and nation. One who has to reside in a foreign country under compulsion or with a particular object does not regard it as his own country, even though living there. Even such of our students as are at present receiving education in the various parts of Europe and America or those of our countrymen who are forced to reside in foreign lands under ban of Government regard India as their motherland. Although quite comfortable where they are, they love India more than their adopted land. Their heart goes out to India in her trials and tribulations; they wish well of their motherland, nay, try their level best to help her, and take delight in meeting an Indian. The reason is not far to seek. They have not forgotten their motherland. There are others, however, who have given themselves up to the comforts and luxuries of foreign countries and forgotten the land of their forefathers. They have begun to look upon their adopted land as their own country. They have forsaken their own religion and culture and embraced an alien faith and culture, to the utter disappointment of their countrymen, who wish that these erring brethren of theirs, who have been dazzled by the glamour of western civilization, may somehow or other recognize their true selves and, realizing the greatness of their own land and nation, may regain their national consciousness. If they revert to their original home, they will and should find the door always open to receive them. That is why true lovers of their country and community are keen on admitting such of their brethren as have renounced their faith through ignorance back into the fold of their religion.

But, if the inhabitants of two different villages comprised in the same district or the residents of two different localities of the same village regard themselves as separate units and look upon their own village or locality as their home and those of others as foreign land, there will be a great confusion. The whole organization of a country or nation will be disintegrated and all members of the body politic will

be enfeebled. The result will be a slow but sure death for the nation. It is such parochial views that have brought about the downfall of India and made her a subject nation. Had we Indians, instead of regarding our own province, state, district or village as our motherland, looked upon their aggregate as our collective home, the history of our country would have been written otherwise and the map of India, too, would have assumed a different shape. If all the inhabitants of this vast continent cease to harp on their own tunes, weld themselves together into one harmonious whole and, giving up provincialism and communal discord, form themselves into a nation, it will not be long before India attains home rule. But the question now is: Is India alone our real motherland; is the Indian nation our true nation and is India's political freedom our real home rule ?

Let us see what answer we receive to this question from India, who taught spirituality to the whole world at the very beginning of creation, who eternally delivers to the world at large the message of immortality and lasting bliss, who has been the scene of the divine Līlās (life-activities) of the various incarnations of Divinity, who has had the rare privilege of giving birth to a number of illustrious Āchāryas and who has time and again expounded the Divine truths, and has ever guided the aspirants on the path of liberation.

For the materialistic world of today, who regards material advancement as the final goal of human existence, it is possible to look upon an insignificant part of the globe as one's motherland and to call an artificial group of human beings in which one's physical body has taken birth as one's own community and to recognize the right of that country or nation to have its will as home rule or self-government. For us, Indians, however,—who recognize the entire universe as a fragment of *Brahma* (the Infinite Reality) and *Brahma* as eternally present in the universe or the universe consisting of moving and motionless beings as a *vivarta* (illusory projection) of *Brahma*, to lose sight of our real nature, which is identical with *Brahma*, and look upon a particular tract of land projected by *Māyā* (Illusion) and possessing an illusory charm and appearing beautiful at first sight only as one's motherland surely robs *Brahma* of its all-pervasiveness. To look upon the world projected by *Māyā* as one's home and to remain attached to it is nothing short of regarding a foreign country as one's own land.

To forget our real nature, which consists of eternal and indivisible existence, pure consciousness and infinite bliss and to look upon the projection of *Māyā* as one's real being is nothing short of losing one's innate properties and acquiring alien characteristics. To lose sight of our real being, which consists of Truth, Knowledge and Infinity (सत्यं ज्ञानमनन्तं ब्रह्म) and abandon our original and innate property and to regard the illusory attributes of the world as one's own is nothing short of apostasy.

Just consider what you are. You are immortal; you are blissful by nature; you are eternal; you are all-pervading:

you are indivisible; you are perfect; you are beyond senility; you are omnipresent; you are beyond *Māyā*; the world owes its existence to you; the world derives its charm from you; it is your greatness which makes the world great; it is your effulgence which illumines the whole world; all the three worlds appear in you through your *Māyā*. O ! recall this greatness of yours; discover your real nature; realize it; then you will perceive that you and you alone pervade the whole world, that all countries and nations are conceived in you, and that all have their abode in your undivided kingdom. Your Swaraj is eternally established.

Do not belittle yourself by forgetting this real nature of yours; do not impose narrow limits on your limitless being; do not degrade yourself from your own nature (धर्म), which consists of truth, knowledge and bliss; never allow yourself to be shrouded by the veil of *Māyā*, which is something foreign to you. Your native land, your own community and your own government (home rule) lie in yourself. It is your being which is projected in all directions. All countries, all communities and all conceptions of government have their existence in you. Why, then, do you detach yourself from your vast cosmic being and allow yourself to be swayed by likes and dislikes by embracing narrow individual selfhood ?

You are immortality itself—truth, knowledge incarnate and infinite *Brahma* (the Universal Spirit), truth absolute, pure consciousness and infinite bliss. Behold yourself and be satisfied. You are all-truth, all-bliss and all-beauty (सत्यं शिवं सुन्दरम्).

To The Spirit of Night.

All-pervading Gloom !
Offspring of dying dusk !
Motionless Ocean of Illusion !
Frowning, fast, ferocious !
Why devourest thou this Droplet of the Universe ?

Seed of Light !
Mother-spring of Magical Dawn !
Divine Delineation !
Spacious, soft, sagacious ;
Why screenest thou the Hand behind Creation ?

—*Samananda.*

The Gayatri-Mantra.

——By N. K. Srivastava, M. A., LL. B.

THE *Gāyatrī* hymn is an attempt,—and a very successful one, too,—to catch within the web of language the direct experience of ineffable Reality. It is regarded as the fountain-head of all the other hymns. It is an embryonic *mantra*, for in it the first and freshest inspirations have been caught. It is the nucleus of the Vedas; it is the keystone of the magnificent Vedic arch. There are nine concepts for God in it and they are supposed to be as covering as the nine figures in the theory of numeration. Originally they seem to have been percepts, each one denoting a whole situation beyond the power and compass of language to describe; for on psychological examination some of them appear to be rhapsodical and frantic cries of the soul, pure exclamations of wonder and amazement at the direct experience of the Sublime,—highly dynamic Reality. So ecstatic monosyllables are they.

The nine divine concepts are:—

1. OM (with the vowel sound sufficiently lengthened) meaning: at once All-pervading, Immanent and Omnipresent Protector of all.
2. BHŪH: Being-in-itself; Sole Reality; the ultimately only True; Existence absolute; the fountain-head of all energy and strength.
3. BHUVAH: Animation; the warmth of Life; the Elan (push) of Life; Cosmic consciousness; Knowledge absolute; the Prime Mover; the Destroyer of miseries.
4. SWAH: Bliss Absolute; the Bestower of happiness.
5. TAT: That which can only be experienced directly and can never be described: something too grand, too dazzling, too dynamic for the merely human intellect,—so feeble, so limited, so poor, so fumbling, so piteous, so phenomenal, so timid; something of which the soul alone,—stripped off of her limitations,—can have a glimpse. It signifies the eternal, endless, transcendental *Brahma* (the Absolute), the Infinite Supreme Being. This is a sound-symbol for the gesture that the soul in ecstasy made to herself to take in more fully the vision of the Beautiful for later rumination. Here it serves the same purpose as the demonstrative sign serves in modern Logic. It means quite a lot of things about God, some felt and known, others unknown and still others that must remain shrouded in mystery; it is one instance where the language of silence is more powerful than the language of speech.
6. SAVITUH: The First Cause; the Creator of the Universe; its Mover and Purifier; also the Sun

that moves our intellect to duties.

7. VAREṆYAM: The Adorable; Admirable and Lovable One; Whose effulgence deserves unbounded admiration and ought to be sung in the most melodious of songs and must be sung constantly and ever.

8. BHARGO: The destroyer of sins; Pure Refulgent Being; Glorious, Radiant, Sole Divinity; the Light of all lights.

9. DEVASYA: of the Deva, *i. e.*, the glorious, refulgent Lord who bestows upon us Life, heavenly bliss, unearthly happiness, divine Light, and victory.

It is through these concepts that the æsthetic contemplation is practised.

DHĪMAHI: in perfect self-surrender we meditate (on HIM).

YAH: Who (we pray)

PRACHODAYĀT: may draw towards His Refulgent Majesty; impel towards the ethically good; inspire with His thought.

NAH: our

DHIYAH: Intellects (Reason, Understanding), deflecting them from this phenomenal world and from the path of Evil.

TRANSLATION OF THE HYMN:

WE MEDITATE ON THE ALL-PERVADING, IMMANENT, AND OMNIPRESENT PROTECTOR OF ALL, THE BEING-IN-ITSELF, TRUTH ABSOLUTE, THE LIFE OF LIFE, THE LIGHT OF LIGHT, THE DESTROYER OF MISERIES, THE BLISS ABSOLUTE, WHO IS ETERNAL, ENDLESS, TRANSCENDENTAL BRAHMA, THE FIRST CAUSE, WHO IS SIMPLY ADMIRABLE, AND WHO IS THE DESTROYER OF SINS, THE REFULGENT LORD, GIVER OF LIFE, BLISS, LIGHT AND VICTORY. PRAY DEFLECT OUR INTELLECT FROM THE PATH OF EVIL AND FROM THE ENTANGLEMENTS OF THIS ILLUSORY, PHENOMENAL WORLD AND FROM ITS ALLURING TINSEL AND GLAMOUR AND WITH (MIGHT) IRRESISTIBLE HELP IT TO THINE OWN REFULGENT AND MAJESTIC PRESENCE AND THERE LET IT STATIONED BE.

THE PLACE OF THE HYMN

The Gāyatrī hymn is the greatest among the Vedic hymns. It has been preached to the Gods of the Hindu Trinity (Brahmā, Viṣṇu, Maheśa) and to other sages and seers by God Himself. Man has not been able to compose so beneficial and purifying a hymn as this. It contains the nine names of God, viz., OM, BHŪH, BHUVAH, SWAH, TAT, SAVITUH, VAREṆYAM, BHARGAH, and DEVA. Every name has a couplet or *śloka* to explain it. Even as a man crosses a river in a boat, so does the devotee, the chanter of this hymn, cross the mighty ocean of this world through the mere repetition of these nine names. God has been meditated upon through these nine names because they include all the innumerable and infinite names of God. This hymn occurs in all the four Vedas in the same form.

Prayers ought to be offered four times a day and through this hymn, thus: early in the morning, at noon, in the evening, and at mid-night. It may be noticed incidentally that, when people will get up in the middle of the night to say their prayers, there will not be any cases of theft and, when they will say it in the evening before going to bed, they will not have nightmares and bad dreams. It is stated in the Upaniṣads:—

सायमधीयानो दिवस्कृतं पापं नाशयति, प्रातरधीयानो रात्रिकृतं पापं नाशयति, सायं प्रातःप्रयुञ्जानोऽपापो भवति, निशीथे तुरीयां सन्ध्यां जप्त्वा वाक्सिद्धिर्भवति॥

"The repetition of *Gāyatrī* in the evening atones for the transgressions of the daytime; repeated early in the morning, it purges a man of his sins of the night; it brings on sinlessness to one who repeats it both morning and evening and secures perfection of speech (*i.e.*, whatever the seer says must turn out true and actualize) to one who chants it at midnight.

ITS SYMBOLISM

Its God or presiding Deity is Savitā or the Sun God Himself. Agni (Fire) is its mouth. Viśwāmitra is its Ṛṣi or seer. *Gāyatrī* is its metre. It is used in the sacred thread ceremony, in mystical breathing or *Prāṇāyāma* and for the purification of the soul. This hymn is the fundamental, primordial of all the hymns. Spiritual discipline, of necessity, consists of three parts: Contemplation, Meditation and Prayer. The *Gāyatrī-Mantra* alone contains all these three in the most splendid manner. Contemplation is practised through the nine concepts of the Deity. *Dhīmahi* constitutes the meditation; in it the soul exhorts the intellect to surrender herself fully unto Him and to occupy herself with His thoughts. While practising meditation, the mind should be concentrated upon the fact that the intensely golden light in the ball of the sun is the same as the golden light in the centre of "my" heart: they are both one and the same and I am identical with both. Curiously enough, modern science bears out this truth directly. It is now asserted that without the sun life on earth would be impossible and that the sun is the only source of vitamins whence every organism draws its supply directly or indirectly. *Dhiyo yo nah prachodayāt* is the prayer in which the purity of the intellect, of understanding, and intense devotion is supplicated for.

There are five pauses or cæsuræ in this *mantra*, which must be observed thus: the first after 'OM'; the second after 'BHŪR BHUVAH SWAH', the third after 'TAT SAVITUR VARENYAM'; the fourth after 'BHARGO DEVASYA DHĪMAHI'; and the fifth and last after 'DHIYO YO NAH PRACHODAYĀT'. At every pause one ought to stop for a while and think of the meaning of the *mantra*.

The scriptures say:—

सारभूतास्तु वेदानां गुह्योपनिषदो मताः।
तासां सारस्तु गायत्री तिस्रो व्याहृतयस्तथा॥

"The substance of the four Vedas are the Upaniṣads and the essence of the Upaniṣads is the *Gāyatrī-mantra*." He who has not imbibed the spirit of this *mantra* or hymn knows not an iota of the Vedas, even though he may boast to be the scholar of the Vedas.

'या सन्ध्या सैव गायत्री' is the view of the Śāstras, *i. e.*, verily *Gāyatrī* is *sandhyā*.

गायत्री प्रोच्यते तस्माद् गायन्तं त्रायते यतः ।

"It is called *Gāyatrī* because its music brings salvation and liberation to the singer." Again,

गायत्री वेदजननी गायत्री पापनाशिनी ।
गायत्र्यास्तु परं नास्ति दिवि चेह च पावनम् ॥

"This *mantra* is the mother, the source of the Vedas, their central inspiration, the burden of their song. There is no *mantra* either in this world or in the next, on the earth or in heaven, more purifying, more potent in destroying sins than this."

ITS TECHNIQUE

For spiritual purpose it may be repeated in any manner whatsoever and there is absolutely no restriction of time and place. It always brings purification. Manu has laid down that its mere repetition is ten times more fruitful than the performance of an ordinary sacrifice. Even here its silent repetition where only the lips move is hundred times more effectual than when it is loudly said. Again, its mental repetition is even thousand times more sanctifying. It fulfils desires and in the end brings salvation.

Those who want perfection in knowledge must repeat it while sitting on the skin of a black deer; those who want final liberation (*Mokṣa*) or wealth, on the skin of a cheetah; those who want to be cured of some disease, on the skin of an elephant; and those who want all-round perfection, on a piece of a variegated blanket. The pose in all cases may preferably be the *Siddha* or *Padma* Āsanas. It is the profound poetical quality of the *mantra* that matters; its severe simplicity, its spontaneity, its deep insight and spiritual fervour, and not the petty rewards that its selfish repetition might bring.

AUM

Thou Pure Being, Refulgent, Smiling, Sole Immanence! All-pervading Omnipresent Thou, HAIL THEE! Thou Admirable One, Thou Glorious Effulgence, Thou All-in-All Creator of the Universe, Radiant Thou, HAIL THEE! Thou Truth, Beauty and Bliss! Pray deflect our Intellect from the path of Evil and, with force irresistible, draw it towards Thine Own Majestic Eminence and, with Thy purpose divine, quicken it.

O! Intellect ours! Frail Creature! Be steeped in His Splendour. Be suffused with His Light,—of the Lustrous One,—the Light of all lights. O intellect, dull fool, cease questioning; be absorbed in that Beatific Vision, that Light, that Life, that Love, that Joy, that sole fountain of Love, LIGHT, LIFE, and JOY. Exult and go mad. Play high and keep naught; drink deep in His Measure and in it be lost for ever and for ever.....ETERNALLY.

Intellect, Piteous creature! Rise from the slough of Despondence! For once now rejoice, darling! Brace up, timorous one; for He smiles and nods. Reckon it. Duty is our word for His bidding. Do it and never flinch and never swerve. Do His pleasure and ennoble thyself and thus His endearment.....EARN.

Unto Bliss.

NEVER think highly of yourself, thereby allowing pride to take possession of you, nor should you entertain a bad opinion about others and hate them. How often in course of a life-time do we come across moments of exaltation and degradation? He alone is noble whose life turns out to be noble upto the last moment and he alone is depraved who does not mend his ways till the last moment.

Always exercise strict vigilance on your life. Take every footstep deliberately and with great caution. There are so many pitfalls and gaping chasms all around you in this world that there is danger of your slipping into them at every step. A little inadvertence on your part may hurl you into unknown depths. Let every function of your mind and every activity of your senses be subordinate to your intellect, which, again should have one-pointed devotion to God. Mind you, you should not perform a single act which may turn you away from God and hurl you into the depths of vice.

Never be indulgent towards a wicked thought or a sinful propensity. Never harbour in your mind any such thought or propensity, however trifling it may be. Having obtained a footing in our mind, these evil thoughts and inclinations assume dimensions in no time. Once they have assumed dimensions, they get out of control and, having established their supremacy on all our senses, do as they like.

Arm yourself with the Divine power and do not let an evil intention, a wicked thought, or a sinful propensity cross your mind. If they use their might against you, fight against them and conquer them. Remember, you are very powerful. There is no one so powerful as the *Ātmā*. The body, the senses, the mind and the intellect, all are slaves of the *Ātmā*. You are *Ātmā*, an eternal fragment of God. The strength of the mind and the intellect as well as of desire, which abides in them, is insignificant before yours; nay, they derive their strength from yours. Certainly regard yourself as powerless before God, but never consider yourself unable to destroy your worldly sense. It is your own sense of weakness that has made you weak. Recognize your true nature and become fearless.

You should neither feel nervous nor lose temper, nor should you give way to sorrow nor lose your presence of mind on hearing words of reproach. If you detach yourself from the ego, you will find that censure will have no effect on you. No one can revile the *Ātmā*, and you do not gain or lose anything by the praise or censure of name and form. No one in this world is praised or reviled at every time by all. Caring not for the praise or censure of the world, keep yourself always and constantly engaged

in carrying out the behests of God in a spirit of disinterested love.

If you undertake a noble deed as a behest from God, and if a large majority of those whom the world calls learned do not approve of your conduct, never mind. Never give up the noble work you have undertaken; have faith in God and stick to your duty. Truth will ultimately win. The world will recognize it one day and, even if it does not, you will lose nothing thereby.

* * * *

Never relinquish your duty for the sake of popular applause or for obtaining leadership, honour or wealth. The world's applause will not confer any benefit on you. The consequence of relinquishing your duty will be disastrous. Hearing the praise of those who have abjured their faith, do not be unmindful of the consequences that you will have to reap hereafter.

* * * *

Make sacrifices by all means, but do not be proud of them. Erase from the tablet of your mind even the memory of an act of sacrifice. Practise charity no doubt, but without any sense of obliging others. Do not expect anything in return for it and forget all about the gift you have made. Serve others, but do not call yourself a servant. He alone truly serves who serves with diligence but does not call himself a servant.

Do not be elated by success; do not think that you have succeeded by dint of your intelligence and ability. Thank God and ascribe the success to His power and pray to Him in a piteous way as follows:—

"Lord, let not the success You confer through Your will make me proud, and pray, so ordain that I may never forget the greatness of Thy power."

Never grieve over failure. Never regard it as a curse from God. Try to discover your own mistakes and find out if you have not through arrogance or pride insulted or belittled the Divine power and, if you have ever done so, which is very probable, you should thank God for having frustrated your efforts and pray to Him piteously as follows:—

"Lord, You have done well in having frustrated my efforts. Had I achieved success, it would have only served to swell my pride and I would have insulted your power all the more. Now be pleased to confer wisdom on me, that I may never commit such a blunder again."

* * * *

Extend your love to all; have compassion on poor and afflicted creatures; be friendly to all and deal quietly with all. Treat all with due respect. Do not insult anyone; there is nothing so unpalatable to man as disrespect. Seeking not honour yourself, bestow it on others.

* * * *

Never allow your mind to be swayed by a revengeful spirit. Never injure any one, nor wish harm to others, nor should you rejoice to see others in trouble, even though others may injure you, curse you or revile you or use physical force against you. Forgive

them from the core of your heart. Beholding your own self in all, forgive all—just as you do not feel inclined to punish your own fault, and condone it. Vindictiveness is very bad. One who entertains a vindictive spirit in his mind never enjoys peace or happiness nor does he evoke love in this life, but is incarnated as an evil spirit after death. He ruins himself and harms others also by sending out evil thought-waves in the atmosphere.

* * * *

Always cherish pure thoughts in your mind; wish well of all; tender wholesome advice to all; never give a wrong lead to others with your speech or action, nor should you cherish an evil thought in your mind and spread it in the atmosphere. He who is instrumental in communicating evil thoughts to others commits a great sin. He can never be benefited thereby.

* * * *

Remember: that which is ultimately conducive to one's own good and to that of others is virtue, while that which is eventually prejudicial to one's own as well as others' interests is sin.

'Siva'

Messages from the Other World.

By N. K. Chatterjee, M. A.

BELOW are given some interesting stories on the topic of the other world, reproduced on the testimony of some reliable men of culture and erudition. Let those who are inclined to believe, believe them and let those who do not, reject them. But the facts stated are all the same true.

1. Mr. G.C. Dutta lives at Shambazar. He had a worthy friend in Mr. P. C. Sen, who was an anglicized gentleman of culture and erudition. The latter had a good practice in the Calcutta High Court, where he was a legal practitioner. Mr. Sen had a big joint family. Messrs. Dutta and Sen were class friends. There was a great intimacy between them. As ill-luck would have it, Mr. Sen was snatched away by the cruel hand of death due to a sudden attack of pox. A few months before his death there was a rupture in his family. His nephews turned hostile to him. So he had to live separately. In this state of mental agony he passed away. One night, Mr. Dutta was enjoying a sound sleep. All of a sudden the spirit of the deceased rose before him. He found him reduced almost to a skeleton. In a shrill voice the spirit of the deceased addressed him in English thus, "Well, Mr. Dutta, I am passing my days most miserably. You please go to Gaya and offer 'Pinda' for my sake." Mr. Dutta asked him why he had not approached his nephews, who were religiously entitled to do so. At this the spirit flared up and was about to leave the place. It seemed the very mention of his nephews' name was repugnant to him. The spirit exclaimed, "You know what rude treatment I received at their hands. How dare you advise me, then, to go to them again? You loved me from my childhood, that

is why I have approached you and not them." Mr. Dutta was unemployed at that time. He merely replied, "You know my position full well. How can I comply with your request? I have no money to bear the expense." To this the spirit replied, "Mr. Dutta, do not dupe me. Where there is a will, there is a way. There is one way out. If you are really in earnest, do me this favour: enquire of your next-door neighbour, who will leave for Gaya to-morrow to offer "Piṇḍa" to his deceased father. He may be entrusted with the work. Next day Mr. Dutta related the whole story to his mother, who asked him to enquire if the man was actually going to Gaya for the purpose. An enquiry was made and it was found that he would actually go. Some money was given to the man and he offered "Piṇḍa" to the deceased.

2. At Bowbazar there lived a High Court Advocate of the name of S. N. Motilal. He had a lucrative practice. He had a grandson who is still living, who was a great favourite to him. The boy had a peculiar aversion for the cat from his very infancy. In fact, he feared it so much that he used to get startled at its approach. Mr. Motilal died of apoplexy. A year after his death, one night, it so happened that the boy was sleeping with a cat by his side without his knowledge. The spirit of the deceased scented some danger. It appeared in his vision and said "Khoka, get up; a cat is beside you." The boy at once got up and fled out of the room panic-stricken. To his utter astonishment he found, when his fear was off, that a cat was actually lying there.

3. On another occasion the deceased's son was entangled in a big suit. The boy was at a loss as to what to do and whom to approach for advice. The spirit appeared before him one night and asked him to go to Mr. Chakravarti, with whom the deceased was intimately related, and draw his attention to a particular section of law which would help him out of the trouble. The next morning, he went to the gentleman as directed by the spirit and followed his instructions to the letter. This helped him to win the case.

N. B. The first story was related to the writer by Mr. Dutta himself, and the other two by the wife of the late Mr. Motilal, who is no more in the land of living.

Let me now interpret the above phenomena in the light of the Hindu scriptures. After the death of a person the spirit generally hovers for some time in the ether. If the deceased loved anybody in his lifetime, his spirit also does the same in its terrestrial abode. As soon as the "Piṇḍa" is offered, it ceases to live in ether and takes new birth according to *Karma*. The nature of a man does not foresake him even when he is dead. For instance, the spirit of a miser will crave for money even in its terrestrial abode. It is only the good and the pious that can cut asunder the bondage of "Māyā" and as such are above all such influences.

Illumination.

By Tandra Devi.

AS the moon rises over the tops of mountains, its rays light up those trees which are in line with them. Indeed, by the illumined fringe of those topmost trees we first know of the coming light of the bright moon herself. So with mankind. Those men and women who are in the line of a rising light, first tell the watchers in the valley of the brightness which will come. Again, it would be thought, gazing upon that fringe of silhouetted trees upon the dark mountain-top, that they stood out from all their brothers of the wooded mountain side, in height, in form and in grandeur. Not so! Their semblance of special loveliness is borrowed from the shining orb which will soon show its silver rim, and, after a few minutes, spread a mauve, green and golden haze, pearl-bedecked, over the sky above the mountain-top. The heralding fringe of trees has shortened, but, to the watchful eye, the tops of the woodlands below slowly emerge, until the whole side of the mountain, erstwhile black and as dead, reflects in myriad tracery of trees the glory of the moonlight.

So humanity also, seemingly black and dead at the commencement of a great decade, at first appears as but a line of heralds of its rising orb; but, when the light is come, the heralds are seen as having been but the first to receive the rays. Soon myriads are bathed in them, and a night of existence is turned into a glorious light.

By this lesson of nature we are taught a great truth—that God is ever at work in the soul of man, and rises upon it, as the sun or the moon upon a dark mountain side. Therefore we should not only anxiously look down the mountain side into the dark valleys of life. We should not only listen to the confused voices that come up from those valleys. Believing in the light to come, we should allow ourselves to become irradiated with it, knowing that it will lighten the souls of all men in due time, and that we can best hasten that by ourselves becoming illumined.

This is not a quietist doctrine. The movements of the soul have no affinities with stagnation, fatalism. The man who truly reflects is truly dynamic. Perfect action or inaction is alike possible to him. Both, in perfect degree, are the manifestations only of mighty souls. The non-illumined soul is incapable of either. The man who truly reflects and is illumined is, therefore, the only really practical man.

Illumination is the key of power. The illumined man may not always realize that the rays of his soul reflect outwards and penetrate the darkness of humanity's mountain side, in ways and places unknown to him, unthought of by him. At a time when he may consider himself as being without light, or as vanquished by overwhelming forces, the light of his reflection may be shining brightly in his fellowmen. Therefore he should not feel cast down in loneliness,

or elated by the applause of crowds; for not merely what he says, but what he is, touches the lives of his fellows; and that true inward being is lit by the soul, apart from the glamour of men.

To be capable of illumination is to know with certainty that the soul works not by its own light, but that a greater light arises in the souls of men, in its own time and way. Most of its way is through darkness.

There is this difference between the wood upon the black mountain side, and mankind: trees *must* reflect the rising moon, the splendour of the dawn; but there is no compulsion upon man, except that, in the long run, all souls love light.

The lot of the reformer is to reflect, to work, to wait, to be ready apparently to fail and to die, knowing only that light passes on.

But light will not pass on from him if he reflects the false glamour of the crowd. It is true that against that glamour, his light may seem as darkness. But those who are glamoured have no penetration of vision. The thinker, the reformer who reflects the light arising over the mountain-top, sees by that light, clearly. He is unmoved by the glimmerings of lamps in the valley.

Argument is with lesser minds. The great do not argue; they pronounce. They do not search; they see. Others see, not merely by means of the words of the great, but through their vision. Vision spreads, like light—silently, mysteriously. No mighty reform ever comes by means of talkers. It comes by the swift and subtle impregnation of light, the revelation which changes hearts, the illumination which lightens the fog of opinion and habit.

May that illumination shine down upon India to-day, pure, calm, and strong as the glorious light of the Full Moon illuminating her mountain ranges at midsummer time!

Have an unruffled temper and do not get agitated even if any one lays some imputation at your door.

—*Lord Buddha.*

He alone is a worthy son who worships God with a devout heart and is thereby liberated from the coil of mortality and is no longer subject to old age and decay.

—*Malukdas.*

Saint Govind Sahaiji.

IN the Khair Tehsil of the Aligarh district there lived a gentleman, Govind Sahai by name. He was a Kayasth, Bhatnagar, by caste. He was blind and practised as a Vakil in the Munsiff's Court of the said Tehsil. He was held in great reverence and was popularly known by the name of Govind Sahai Nabina (blind).

The clientele of Govind Sahaiji was so vast and extensive that he had to keep in his employ four agents or clerks. Two of these agents became vakils of repute after the death of their chief.

Govind Sahaiji was very fond of Bhajans (sacred songs). He composed a number of such Bhajans and the same are compiled in a book entitled *Vivekaprakāśa.*

Govind Sahaiji was very keen on serving Sadhus. Therefore, he continually had at his place a number of Sadhus as his guests.

He was altogether averse to the enjoyments of life. He shunned them like poison. He was a true *Sannyāsī* in the sense in which the word is used in the *Bhagavadgītā*, a restrained man of action, a *Sannyāsī-Yogī*.

Out of what he got from his clients every day, he used to keep for himself and his guests a single rupee and distributed the whole of what was left equally among his four agents. If, perchance, a larger number of Sadhus turned up on a particular day, he would keep to himself just as much more as would be absolutely necessary for meeting the extra expenses.

Sometimes it happened that a large party of Sadhus called upon him at a time when he had not a single copper with him. On such occasions, too, he had no difficulty; for the Lord placed the necessary articles at his disposal, without much ado on his part.

That a reputed Vakil, earning heavy lots and bereft of both eyes and, therefore, ever in need of help should himself live on one rupee a day and allow his agents to enjoy the large income, is a rare example of renunciation. It is seldom, if ever, that one can find such self-abnegation in men of the world.

It is related that Hazrat Muhammad Sahib used to give away alms so generously during the days of Ramzan that on the Id day there was nothing to be found in his house. Govind Sahai's house was empty, free from all encumbrances, every day of his life. Govind Sahaiji once made up his mind to go to Brindaban in the month of Sravan, on the occasion of the celebrations connected with Śrī Kṛṣṇa's nativity. People enquired, "Lalaji, what for is it that you are going to Brindaban?" The Lala replied, "I am going to seek an audience with the Lord." "But", rejoined the other, "Lalaji, it will not be possible for you to see the Lord." "What matters it ?" retorted the Lala. "If I cannot see the Lord, the Lord will see me."

Govind Sahaiji was once travelling by rail from Aligarh to Lucknow.

There were no urinals provided in the carriages in those days. People used to sit on the doorway and urinate outside. The Lala felt the call of nature and sat to do likewise, but the very next instant he was found to have dropped down from the running train. The word that he uttered as he fell down was "Nārāyaṇa".

The servant accompanying the Lala at once sprang from his seat and jumped out with the words, "Ah, Lalaji" on his lips. The train stopped. The servant was found to have been cut into pieces and died. Govind Sahaiji was, however, found altogether unhurt and quite hale and hearty. When asked how the servant had met his death, the Lala said, "Poor creature, he was so silly as to think of a thing so small and trifling as myself. Had he, too, thought of the Lord as I did, I am sure, he, too, should been saved."*

"Judge Not, That Ye Be Not Judged."

By E. J. Samuel.

DURING our life-time we have witnessed such rapid strides in the field of inventions and discoveries that we are led to wonder if there is anything else of importance left for the human brain to evolve. Yes, there is, and something which will do a great deal more good than all the existing inventions put together. That something which the world still lacks is a truthful mirror capable of portraying the faults which each one of us possesses, and of inspiring that feeling of repugnance which would spontaneously create an intense desire to effect immediately a ruthless destruction of all that is base in us. Such a mirror will make some of us who are inclined to pose as paragons of piety and virtue in the sincere belief that we are really superior to some of our fellow-men, feel disillusioned and even horrified when we discover that the fault smudges which the mirror reflects in our own cases are not, as we imagined, so very lightly shaded as compared to those of others whom we are prone to condemn. Such a mirror will be more effective in teaching us the true lessons of Charity in our relations with all our fellow-men. Unfortunately, most of us suffer from that virulent type of optical illusion that, although without the aid of such a mirror we can clearly discern the faults of others, we somehow seem to be totally blind to those of our own. To borrow an appropriate saying, whether the world is blue or rosy depends on the kind of spectacles we wear. It's our glasses, not the world, that need attention.

"Look thou with pity on a brother's fall,
But dwell not with stern anger on his fault;
The grace of God alone holds thee, holds all;
Were that withdrawn, thou, too, would' swerve and halt."
—Edmeston.

* Translated by Balmukund Verma.

The Trees Understand Our Talks.

By Li Hong Chong.

IT was perhaps in the month of August, 1932 that the old man came to the Benares State from his travels in the Deccan (Hyderabad side). He has a small garden or rather an orchard connected with his residence, which commands a very pleasant view. One day, I saw him talking to a little mango graft. The plant was not more than one foot high, and appeared to be very sickly. The old man (Grandpa) used to water it with his own hands, it had become his habit. There are servants employed for this purpose, but he trusts none. This sickly mango-plant, I found by a few days' observation to become his favourite. He rose in the morning and, giving it water from his jug, addressed it in this way:— "Become a tree during these few months, and I will water you with milk. Fail to do so and I shall root you out in no time."

These sentences I heard him repeating several mornings. I was amazed at first, and then thought, being in dotage he was losing his senses. But there was no such thing.

One morning, when he was addressing the tiny plant, I asked him, "Does the tree understand you?"

He turned his face towards me in surprise and replied, "Yes, the trees do understand us."

I..."How strange, I never thought so."

He..."Why? There is nothing strange with and in this."

I..."The trees are inanimate objects."

He..."Do you say so? You will be a fool to believe in your assertion. The trees are not inanimate as you think. They are living beings as we are, of course, with some difference."

I..."If the trees are living creatures, then everything here must be imbued with life."

He..."It is even so; the animals, vegetables, minerals and others besides these, have the gift of life. No particle of matter could exist, if it had no life to sustain it."

I..."Does a dry wood live?"

He..."Why not? If there is life, it is in everything. How could a dry wood retain its form, if it were lifeless?"

I..."Very, very strange indeed. I thought only the animals have the capacity to live, they are the only animate objects."

He..."No, all are saturated with life. There is no inanimate article here."

I..."You think so?"

He..."Yes, I believe so, and feel convinced of the fact."

I..."Can you prove it?"

He..."I have proof in me, grounded in my soul. It is a different thing

whether I can give expression to it or not. There are many things in nature, which could not be described by the agency of human tongue or human language. 'Inanimate object' is only a relative term, if not a misnomer."

I..."How do you know this ?"

He..."I know this by intuition."

I..."What is this faculty ?"

He..."It is inherent and inborn in every living being. It is natural. The learned lose it while the unlearned retain it to the last."

I..."You speak like a child."

He..."Yes, I do so. Is not a child a man, and is not a man a grown up child. The possibilities of a child, though not apparent, are latent, while those of a grown-up man become patent. That is the only difference between these. You are still a child at this age of twenty or nineteen. Your potentialities are still lying dormant. Time will develop these when you grow."

I..."What is life ?"

He..."Wherein there is the possibility of growth and thinking, that is life. The life principle in ancient Sanskrit is called *Brahma* (*Brh*=to grow and *man*=to think).

I ."The prattling child talks to its dolls. Is there any sense in it ?"

He..."Yes, there is sense in it. If there is sense in anything, it is in everything. To a child the doll is not a lifeless object. To you it may be."

I..."Prove it."

He..."The proof is in the child and in none else. You have lost it; and, if I were to speak to you, you will not understand it, though you are vain enough to call yourself learned and boast of being a rational creature."

I..."It seems a superstition to me."

He..."And it is a vain superstition in you."

I..."Strangest of strange ! how could the plant comprehend you ! It is beyond my mind to realize it."

He..."Yes, it is so. Do not waste my time in useless talk. Let me enjoy the companionship of my plant. I am giving it a suggestion of growth. It is bent on accepting it. Leave me alone with my plant, come to me after a few months, and see the result with your own eyes. At present you will not realize what I am doing."

I left the Grandpa with disgust, with full belief of his having turned a dotard.

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Time is always fleeing and flitting. The grand old man after a few days went to his travels in the Punjab, and I repaired to my college for studies.

In summer (May, 1933) he came back. My studies were over. I appeared for my college examination. When it was over, I was given vacation for rest, and I came to pay a visit to him.

I had forgotten all about this talk to the plant; but, as chance would have it, I saw him again, one morning, speaking to it as he did before. I felt attracted towards him, and, wonder of wonders, I looked at the very plant; it had grown to the height of some ten feet during these months.

I asked him,....."Grandpa, the tiny plant has acquired considerable height; did you water it with milk as you had promised ?"

He replied, "No such thing, my child, as yet. The time of fulfilling has not come. I shall do it when it is full grown. Nevertheless, it did not fail to take my suggestion, and has profited by it. When it has sufficiently grown, I shall give it plenty of milk. Don't you find that it is making rapid progress in growing ?"

I..."Yes, it has done so. Other mango plants would have taken years to rise to this height, and it has taken only a few months. Is it because of your suggestions ?"

He..."Yes, it is so."

I..."Grandpa, you are a wonderful being. You know more than you say."

He..."Child, thou art a wonderful entity. Thou sayest more than thou knowest. All men are so. And why men alone, all things in nature are so, and happy and blessed are those who live in nature."

I..."I thought for a moment that the plants, too, are possessed of intellect."

He..."Why; intellect is a pervading principle, and, if it is so, why do you ignore its existence even in a tiny particle of matter ? An atom or its millionth part (electron) is powerful enough to overthrow or upset the world. It is life. It has life and it imparts life. Life, as I told you once, is nothing but *Brahma*—'growth and intellect'.

I..."Yes, it requires study."

He..."It is not study that blesses a man with true knowledge. It is only by living that he becomes a knowing and a wise man. Live, and living will itself be transformed into Light. This Light is wisdom, and it makes a man loving; Life, Light, and Love play their part conjointly. They are trinities and triunities—three in one and one in three; there is no power on earth or in sky that can separate them from each other."

I..."I realize and follow your teachings, but still I am at a loss to comprehend that trees possess intellect."

He..."It is very simple; plants of chillies and sugar-cane grow side by side, in the same place. The chilly plant will attract pungent and bitter atoms towards it and, absorbing them, will become pungent and bitter. They are its food. The sugar-cane will attract sweet atoms towards it, and, absorbing them as its food, will become sweet. The atmosphere has all sorts of atoms,

playing and flying in it, and those creatures that acquire a particular taste and propensity attract these for assimilation, and reject those that are different. How could it be so, if there was no intellect or discriminating faculty in them. Various plants there are which possess a very keen sensibility and sensitiveness, and it is when you associate with them that they impart their knowledge to you, as every association does. You know the plant Touch-me-not (*Lajwanti*) and are you not aware of its keen sensibility ? It has a perceptive proclivity of its own. Such is the case with everything here."

."Grandpa, can man live without food ?"

He..."Yes, and no; I have no time to speak to you. Go away, and leave me to my plant companions; a time will come when I will show you how a man can live without food."

The Great Being.

By R. Krishnaswami Aiyar.

I. NATURE OF BEING

THERE is not a single religion in the world which does not characterize God as the *Great Being*. But why call Him Great, and why call Him Being ? We are so accustomed to giving these attributes to God that we rarely stop to consider their significance. The familiar ring of these sounds, by their very familiarity, conveys no impression to us when we hear them. But they are not used at random without significance. We shall at first consider the word 'Being'.

Shortly speaking, a Being is that which *is*. It is the simplest truth to say that a characteristic which is of the essence of a thing can never be absent from it; for, if it could be absent and yet the thing survive its absence, it cannot possibly be of the essence of that thing. For example, if heat is of the essence of fire, there can be no fire without heat; if there could be such a fire, we cannot possibly call heat an *essential* characteristic of fire. It is again another simple truth that two characteristics which are directly opposed to each other and mutually antagonistic cannot possibly characterize the same thing at the same time. If cold is the opposite of heat and if heat is an essential characteristic of fire, it is impossible to say of fire that it is cold; for coldness cannot co-exist with its opposite—heat. Sentences, therefore like 'Fire chills', 'Light darkens', and so on are impossible of formation because of the incompatibility of the ideas denoted by the nominatives with those denoted by the predicates. This incompatibility is not partial or relative, but is absolute. Under no circumstances can chilling be predicated of fire. If God, then, is a *Being*, the word 'God' can never be the nominative in any sentence which has "is not" for its predicate; for "Being" and "is not" are

two mutually exclusive and antagonistic ideas which cannot possibly co-exist in apposition with each other.

II. TIME AND SPACE

As the incompatibility is absolute, it is impossible to frame a sentence beginning with "God is not" and make any sense out of it by adding any words to make it sensible. If "God is not" is an impossible conception, we cannot make it possible by saying "God is not *then*", "God is not *there*", "God is not *this*", and so on. The word Being itself denotes a *present* existence and this presentness is not limited to the immediate present before us, for God has always been a Being throughout the infinite past and will continue to be a Being throughout the infinite future. That is, inasmuch as "Being" is an essential characteristic of God, there could not possibly be any moment of time when he "was not" or "will not be". In other words, "God was" in the sense that He has now ceased to be and "God will be" in the sense that He has to come into existence hereafter are both incompatible with the definition of God as Being. But the very same expressions are quite correct if we understand them simply as meaning that God did exist in the past and th a God will continue to exist in the future. A "Being", then, to deserve its name, must exist in the eternally present; that is, it must have existed from time beginningless, it must exist now and it must continue to exist throughout time endless. Its existence is not limited by the divisions of time into past, present and future. Its existence contin es throughout and transcends all these three divisions.

Similarly, "God is not *there*" is an equally impossible conception; for a "Being" can never function as the nominative of the predicate "is not". The existence of God, therefore, in any particular place or division of space cannot also be denied. That is, there is not a pinprick of space where you can postulate the non-existence of God, the Being. To the right, to the left, to th front, to the back, above and below however far space may extend, He i even there. He is not limited by th divisions in space and His existenc extends throughout and transcends al such divisions.

III. THE ALL

Thus far there is not much difficul ty; for, barring some crude faiths whicl limit the existence of God to an effulgen throne in the highest heaven, almost al the religions are agreed in ascribing t God eternality and omnipresence, tha is, transcendence over time and space But they decline to extend the sam logical considerations a step further an to accept the proposition that, equall with the expressions "God is not *then*" and "God is not *there*", the expressio "God is not *this*" is an impossibility; for here also "God" has to be the nomina tive of "is not" and the addition of the word "this" cannot make any difference in that impossibility. They forget that, if we can say that God is not this thing or that thing, we are putting in apposition two diametrically opposed conceptions, namely, the nominative God, who is Being, and the predicate "is not", which is a denial of Being. The only logical corrollary of our defining God as Being has to be that God *is* this,

God *is* that, and so on. It will be unnecessary to consider the conceptions denoted by the word "that" etc., independently, if we include in the denotation of the word "this" everything which can possibly be experienced now or in the future, or could have been experienced in the past, that is, everything which could have been or can be called "this" by anybody at any time anywhere. Giving this wide and comprehensive meaning to the word "this", our corrollary will signify that God is everything and that we cannot say that God is not anything. To paraphrase this again, every object of conception is but God and is not distinct from Him; for, if it were so we would be able to say that God is not that object, an impossible and self-contradictory statement as already pointed out. If God is everything, does it mean that He is even ourselves, the perceivers and the experiencers of the universe, and that He is even the manifold unievrse which is perceived and experienced by us? The other systems are afraid of giving an affirmative answer but say that God is the Ruler who guides, rewards or punishes the souls functioning in the universe, and creates, sustains or dissolves the universe, and that it is not possible to equate God either with the soul or with the universe. The Adwaitī, however, does not in the least hesitate so to equate Him with the soul and the universe; for, if it were not possible so to equate, we would be virtually denying to God the attribute of Absolute Being by admitting the possibility of His functioning as the nominative of a sentence which has "is not" for its predicate. He proceeds to enunciate the somewhat daring propositions, which other systems of thought tremble at and recoil from, that God is the Soul and that God is the universe.

IV. ABSOLUTE GREATNESS

Now to the word "Great". God is acknowledged by all religions as great. As this adjective is not qualified by any other word, we shall have no justification to impose any kind of limitation on the greatness. Great in what? is a superfluous and limiting question which is not justified when the word 'Great' alone is used. The greatness, unqualified as it is, is absolute and not relative. God, being great, cannot be the nominative in any sentence beginning with "God is not great." He is great, therefore, in all conceivable aspects. Space, which holds in an infinitesimal part of its womb the sun and the stars and everything that lives or moves, is certainly great, but is great only in size. Time, which witnesses the birth and death of innumerable worlds and of all that inhabit them, is certainly equally great, but is great only in duration. God, the absolutely Great, must be free, therefore, from any limitations which time or space may impose, and must transcend them. What does it matter how rich a man is! He may seem great in the eyes of those who have to depend upon him or envy his riches; but he is decidedly not great in the eyes of a saint who is able to lead quite an independent life and cares not for any riches; the rich man, however great he may think himself to be in worldly circles, will poignantly realize his littleness in the presence of that saint who wants or expects nothing from him. Similarly,

God may seem great in the eyes of those who appeal to Him for help or for mercy; but the saint who has realized his own inherent nature as ever-existing, all-conscious and all-joyful has not the slightest need for help or mercy and has transcended all fear including the fear of God. More as a matter of courtesy and habit than as a true statement, he may say that God is greater than himself; but he will not and cannot, in his heart of hearts, grant absolute greatness to that God as long as he himself has an existence independent of God. Nor will he concede absolute greatness to God as long as he feels that the universe also has an existence independent of God. The existence of *another* thing, be it a soul or a speck of matter, limits the greatness of God to that extent; for we will have to admit that God, however great He may be, does not include and comprehend that soul or that speck of matter. To be able to postulate, therefore, absolute greatness to God, we shall have to deny the independent existence of soul and matter or rather merge them in the great God. The schools of thought other than the Adwaita fight very shy of this conclusion and try their best to avoid it. The Adwaitī alone with his usual boldness and unflinching regard for truth accepts the proposition that, if only to grant true greatness to God, the soul and the universe must be denied existence independent of God, that they exist only because of God, nay, that they exist only because they *are* God. Here is another outrageous statement which staggers others and shocks their pious hearts.

V. THE VALUE OF REVELATION

Thus, whether we consider the full significance of the word "Being", or whether we gauge the implications of the word "Great", the two words most commonly used with reference to God, we learn that He is beyond all limitations of time and space and that He has to be equated with the individual soul, the experiencer, and with the universe, the experienced, if only to justify the use of either of those terms to Him. A note of warning here may be necessary lest the unwary reader should conclude that the Adwaita system is based on such an *a priori* reasoning as above indicated. The careful reader will have noted that we have started with the hypothesis that there is God and that the religions are all correct in characterizing Him as the Great Being. If revelation is responsible for telling us that there is God and for telling us that God *is* and *is great*, it does not shirk the logical conclusions we have mentioned above. The Upaniṣads in unmistakeable terms proclaim emphatically that "This Soul is *rahma* (the Great)", "All this is verily *Brahma*", and so on. The Adwaitī takes his firm stand on these statements and calls in the aid of reasoning to demonstrate their faith. He does not rely upon his own unaided powers of abstract reasoning; for he knows and acknowledges that there is no limit to the intellectual capacity of man, that the "settled" conclusions of to-day may be disturbed and exploded to-morrow and that, therefore, there can be no finality in human conclusions. He bases his doctrines, therefore, on the firm rock of revelation, the eternal teachings of the

Vedas, the word of God Himself, who alone can know the truth and claim to teach it aright, confirmed as it is by the experience of those who with unwavering faith and perseverance trod the paths laid out by Him for our guidance and realized the truth as declared by Him. The Adwaitī does not by this minimize the value of reasoning as a guide to truth; he only does not over-estimate it and realizes its limitations. Without the light of revelation to point out the goal and the path to it, all attempts of intellectual reasoning are but mere gropings in the dark leading to nowhere.

The Metamorphosis.

By J. P. Mahtha.

SHE was a prostitute. She sold her virginal honour for a few clinking coins. Youths flocked to hear her dulcet voice bubble forth into a harmonious melody. She rolled in wealth and luxury. Yet she was dissatisfied. She felt the want of something which she would not describe. She sought to analyse this nameless aching, but to no purpose.

* * * *

He has dedicated his life to the service of Buddha. He preached the gospel of peace and contentment and was himself a living embodiment of it. His place was beside the poor and the helpless and the sole ambition of his life was to alleviate the misery of human beings and to impart the message of peace and contentment to this analysis-tormented and wavering humanity. His muscular body and handsome appearance were envied by many and admired by many. She was one of his admirers. There was a painful yearning in her soul. It longed for him. She resolved to tempt him with her immense riches and the wily tricks employed by women to captivate a man's heart.

One day, with this end in view, she decked herself in her costliest garment, put on her jewelled ornaments, and performed her toilet meticulously. She looked into the mirror. It reflected the youthful curve of her bosom, her oval face, the red coral lips, her snow-white complexion, and her large luminous eyes, in which slumbered the fire of youth. Could a man resist her charms?

His cottage was situated on the bank of the Ganges, surrounded by a little garden in which flowers blossomed in profusion. The sun was setting behind the horizon. The vermilion hue was reflected on the water and by that light the cottage looked prettier. His face, lighted by the evening glow, looked ethereal. Seated on a block of stone, he was reading. He raised his head at the sound of footsteps.

"Who are you?" he asked.

She bowed low and then replied in a rippling voice, "I am an inhabitant of this town. To lure men, to lead them to destruction and play with their hearts is my profession. Your comely appearance and finely moulded and well-

shaped body have charmed me. If you make me your mistress, all my riches will be yours. It will be a pleasure to me to serve you, to wait upon you and to see that your cherished dreams and hopes are fulfilled." He laughed a queer laugh and said, "It sounds very pretty. If I accept your proposal, I will have riches, luxury, and a fair partner like you. Shall I be a gainer? No, I will be a loser. I do not crave for earthly joys, but I seek the spiritual contentment and the peace which is denied to the seekers of worldly pleasure. A time will come, madam, when this beauty of yours will vanish, leaving you a lump of clay to be committed to the dust whence you sprung. This sly and delusive smile, this fair and well-proportioned body, and this indefinable something in you with which you have made many a conquest will wither. They will lose their distinctive charm and individual beauty; then you will realize the bitterness of your position, the opportunities you have thrown away, and the chances of betterment you have wasted. You have been charmed by my comely exterior. What am I? A mere conglomeration of blood and bones, highly inflammable and readily evanascent. Direct your love to God, fix your attention in Him and you are sure to benefit."

His face was suffused with emotion. "I am an ignorant creature. I do not know any of the truths you have propounded here. I do not doubt the sanity and truthfulness of your statement; for, I am sure, no unsound statement can be made by one whose life has been a constant crusade against undesirable passion and temptations. Will you set my mind at rest on one point? Is wealth to be detested? If it is to be detested, why do people toil for it?"—she asked.

"I will try to clear your doubt. Men are fools to work feverishly and breathlessly for riches. They make piles and amass a great deal of money and think that their lives have been fulfilled. But they are deluded. Can the amassed pile avail them in the life hereafter? We are all walking on the dusty road leading to death. We die and the wealth we have accumulated passes into the hands of another man. In the exultation one forgets that it has been committed to his care to further and secure, not his individual interests but the interests of humanity in general, and he squanders it unrestrainedly on low objects and unworthy projects. But for such people the world would have been a nobler place. Thus the wealth which one man accumulates helps to sow the seed of vice in a community. I admit that wealth has advantages, but it has disadvantages also which outbalance the advantages. Knowing that it is of no avail, it is sheer foolishness to toil for it;" he said.

"Lord, what a mess I have made of my life! It has been practically wasted. All through my life I have worshipped Mammon, courted self and have trampled upon my better instincts. Now you have drawn the screen and lifted the veil. I clearly perceive the omissions and faults I have committed in my ignorance. Will you help me to raise myself, to lead a virtuous life? At your feet I will wash all my sins and begin life afresh, with all its dazzling prospect of salvation. Take pity on me. Lay on my head your kind hand."..... Thus

praying she fell prostrate before him and her graceful figure began to shake under sobs. After a moment he laid his hand on her head and said in a very soothing tone, "Arise and henceforth cultivate all the virtues, practise morality; shake off the many frailties to which human beings are prone to, be true to yourself, and salvation will be yours." She raised her eyes, large and lustrous, calm as the sea after a rough storm, and looked at him.

Thenceforward she lived the life of an ascetic, denying all luxuries and practising severe penances for the purification of her soul, and helped her *Guru* in mitigating the sufferings of humanity.

Search after Truth.

By H. S. Pamnani, B. A.

EVERY person, whether young or old, rich or poor, male or female, should put the following four questions to himself—"Who am I?" "Whence have I come?" "Where shall I go?" "What have I to do?" The answer to these questions will solve the riddle of life.

Ordinarily what have the people been doing—one and all—from the poor ignorant peasant to the rich enlightened barrister? All are hankering after wealth. Much wants more. The money-mania is ruling the day. It is a misfortune that even in religious mutts and temples, where the mere touch of glittering gold should create a shrivelling in the body, wealth is coveted to such an extent that these old institutions have lost the veneration in which they were held for years.

Money is an unavoidable necessity, but it should have its limits. Maintaining oneself and one's children, living a decent, simple life and hoarding a little for difficult times is permissible; but the ever continuous exertion for wealth, and more of wealth, and the hoarding and re-hoarding beyond one's requirements, is a disease. The sooner the nation gets rid of it, the sooner will it rise and lift its head above other nations.

Wealth is a means to an end and should be used as such. To-day money is looked upon as an end in itself. This angle of vision should be changed. That is spirituality. That is religion.

Mere worship in temples, mere repetition of a certain *mantra* day and night, sitting in a calm posture and meditative mood is not religion. Practise what you preach. Live the life. That is religion.

Wealth serves a purpose in life. Keep that much and leave the rest. Give away the rest, without the least hesitation, in the service of suffering humanity. Your calculations will not stand. What is in store for one in the future, one cannot say. Grace of God is what we need more than wealth.

Alexander the Great, when he died, left a dying wish. What was that wish? "After my demise keep my hands out of

the coffin, so that the young and the old, the rich and the poor, men and women, may see clearly that even such a great emperor passed away empty-handed, without taking a pie with himself."

Mahmud of Gazni made 17 invasions on India, looted several rich temples such as that of Somnath. He amassed jewels and pearls, diamonds and gems of great value. Being seriously ill, one day, he expressed a desire that his treasures and jewels be kept in a line and that he would go round and inspect them. He was taken on a palanquin. It took him full three days and three nights to go round. The very sight of his vast wealth and the thought of the tremendous exertion and sacrifice of lives he made in amassing that treasure and the certainty of leaving it all shortly behind him, without taking a pie with himself to the next world, broke his heart and he died.

The great saint-poet Sundardas says:—

"Collect ten, twenty, fifty; Oh you fool, you will hanker after thousands and lakhs. From millions and billions, the desire will go high up to becoming a king of the Earth. Even with that the mind will not be satisfied; it will desire for the monarchy of both Heaven and Hell. The demon of desire will never be satiated. Sundardas says, without contentment, your hunger for money can never be appeased."

Instances can be multiplied to any number. Your own experience must convince you that life has a purpose and that hoarding of money is not the purpose of life. Wealth serves a purpose, and attends to necessities of life, but it is not the aim of life.

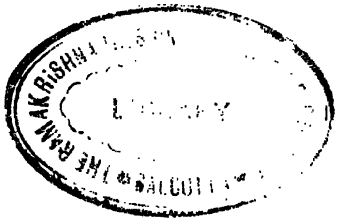
A Peep into the Illustrations.

1. Chastising the Sea.

On being apprised of the presence of Śrī Sītā at Lankā, Śrī Rāmachandra set out with a huge army in order to recover Her from the clutches of the wicked monster (Rāvaṇa) who had abducted Her and kept Her in his custody. On the way the ocean presented a serious obstacle inasmuch as it was difficult to take the huge army across the same without any mechanical contrivance. Bibhīṣaṇa suggested an easy course. He advised Śrī Rāma to approach the sea with a request to recede and allow Him and His army to pass. Śrī Rāma, accordingly, requested the sea to give Him room to pass with His army. The sea, however, did not seem to listen to this request made by the Almighty Ruler of the Universe and kept silent. This apparently infuriated the Lord, who proceeded forthwith to chastise the sea for its insolent behaviour. No sooner did He apply the arrow to His mighty bow than the water of the sea began to boil and emit flames, thus making it impossible for the aquatic creatures to live in it. The picture shows the agitated sea beside Śrī Rāma, who is seen in readiness to discharge an arrow.

2. Crying for the Moon.

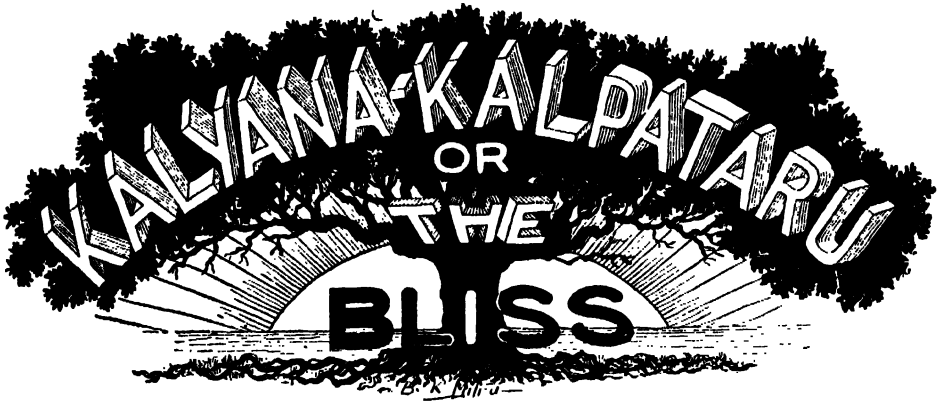
The infant Śrī Kṛṣṇa has apparently taken a fancy for the crescent moon and is importuning Mother Yaśodā to get it for Him, taking it to be a nice plaything. Mother Yaśodā is trying to divert the attention of the child, but the Lord insists on having the moon to play with.


RAMAKRISHNA



Narsi Mehta at the Goloka.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



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A monthly for the propagation of Spiritual ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā VI. 30.*

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यस्मात्परं नापरमस्ति किञ्चिद्
यस्मान्नाणीयो न ज्यायोऽस्ति किञ्चित् ।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येक-
स्तेनेदं पूर्णं पुरुषेण सर्वम् ॥

THAN whom there is nothing higher or lower, than whom there is nothing smaller or greater, that Person stands in the heavens alone, firm-rooted as a tree, and by Him all the universe is filled.

(*Śvetāśvataropaniṣad* III. 9)

Conquest of Anger.

By Swami Sivananda.

I propose in this article to discourse briefly on a subject of universal importance, a subject that vitally concerns all, viz., "Control of Anger and Passion." It will be admitted on all hands that every one of us without any exception whatsoever is a victim of this horrible malady. Indeed, control of anger will bring in its train supreme peace and immeasurable joy and as such let me presently describe in detail what anger is, its various forms, how it affects the nervous system, what its exact relationship with passion is and, lastly, the various practical methods that can be safely employed to eradicate it root and branch. My one fervent appeal to all my readers is that they will apply themselves heart and soul in eradicating this dire disease by following these valuable practices.

Anger is a *vṛtti* or modification arising in the mind-lake when the Guṇas *Rajas* and *Tamas* predominate. It is a *Rajo-guṇa vṛtti.* Some take it as a *Tamo-guṇa vṛtti.* It is a wave of unpleasant feeling that arises in the *antaḥkaraṇa* when one gets displeased with another. It is, in other words, a modification of desire or passion. Just as milk is changed into curd, so also desire becomes changed into anger. It is the most formidable enemy of peace, knowledge and devotion. It is the straightest doorway to hell itself.

Anger is a manifestation of Śakti or Devī—

या देवी सर्वभूतेषु क्रोधरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

"I bow again and again to that Devī who is seated in all beings in the form of anger."

It was Arjuna who asked Lord Kṛṣṇa: "But dragged on by what does a man commit sin, reluctantly indeed, O descendant, of Vṛṣṇi, as it were by force constrained ?"

The Blessed Lord said:—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥
धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥

(*Gītā* III. 37-38)

"It is desire, it is wrath, begotten by the quality of mobility; all-consuming, all-polluting, know thou this as our foe on earth. As a flame is enveloped by smoke, as a mirror is coverd by dust, as an embryo is wrapped by the amnion, so also this is enveloped by it."

Then, again, the Lord says:—

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथालोभस्तस्मादेतत्त्रयं त्यजेत् ॥

(*Gītā* XVI. 21)

"Triple is this door to hell, ruinous of the Self,—desire, anger, greed; therefore, these three thou give up."

Anger resides in the *Linga Śarira* or astral body. But it percolates into the physical body just as water percolates through the pores into the outer surface

of an earthen pot. Just as heat melts lead, just as heat and borax melt gold, so also *kāma* and *krodha*, the heating factors of the mind, melt it.

Anger begets eight kinds of vices. All evil qualities and actions proceed from anger. If you can eradicate anger, all bad qualities will die by themselves. The eight vices are injustice, rashness, persecution, jealousy, taking possession of others' property, killing, harsh words and cruelty.

When a man's desire is not gratified, when one stands in the way of its fulfilment, he becomes angry. The desire gets transmuted into anger. When one is under the sway of anger, he will commit all sorts of sinful deeds. He loses his memory, his understanding becomes clouded and his intellect gets perverted.

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥
(*Gītā* II. 63)

"From anger arises delusion; therefrom confusion of memory; from confusion of memory, loss of reason; reason gone, the man is destroyed."

An angry man commits murder. He himself does not know what he is exactly doing. He becomes emotional and impulsive. A man when he is angry will talk anything. He will do anything he likes. A hot word results in fighting and stabbing. He is under intoxication. He loses his consciousness for the time being. He falls a prey to anger.

Irritation, frowning, resentment, indignation, fury, wrath are all varieties of anger according to its degree of intensity. If a man wants to correct another man and manifests slight anger unselfishly as a force to check and improve him, then it is called "righteous anger" or "spiritual anger." Suppose a man molests a girl and tries to outrage her modesty, and a by-stander becomes angry towards the criminal, it is called "righteous indignation" or "noble anger". This is not bad. Only when the anger is the outcome of greed or selfish motives, it is bad. Sometimes a religious teacher has to manifest a little anger outwardly to correct his disciples. This is not bad. He has to do it. But he should be cool within and hot and impetuous without. He should not allow the anger to take deep root in his *antaḥkaraṇa* for a long time. It should pass off the next moment even as a wave subsides in the sea.

If a man gets irritated for trifling things very often, it is a definite sign of mental weakness If you keep quiet when a man abuses you, when a man takes away your cloth or coat, that is a positive sign of inner strength. Self-restraint or self-control is a sign of great mental strength. An easily irritable man is always unjust. He is swayed by impulses and emotions.

Anger gains strength by repetition. If it is checked then and there, man gains immense strength of will. When anger is controlled, it becomes transmuted into spiritual energy that can move the three worlds. Just as heat or light is changed into electricity, so also anger becomes changed into *Ojas*. Energy takes another form. Energy is wasted enormously when one gets angry. The whole nervous system is shaken by

an outburst of anger. The eyes become red, the body quivers, the legs and hands tremble. No one can check an angry man. He gets enormous strength for the time being, which is followed by a collapse after some time on account of a reaction.

Instances are recorded of women having killed the children of their bosom when they were in a fit of anger. Various poisons are thrown into the blood when one is angry. Fiery, dark arrows shoot out from the astral body. These can be seen clearly by the clairvoyant eye. In the light of modern psychology many diseases take their origin from anger. Rheumatism, heart-disease, nervous diseases are all due to anger. It takes some months for a person under the spell of anger to obtain restoration of normal equilibrium in the nervous system.

Too much loss of semen is the chief cause of irritability and anger. There is an intimate connection between passion and anger. Passion is the root, and anger the stem. You will have to destroy the root—passion—first. Then the stem of anger will die by itself. A passionate man is generally angry. A man who has wasted his seminal energy gets easily irritated even for little things. A Brahmachari who has preserved his *vīrya* (semen) always keeps a balanced mind. He possesses a cool brain at all times and under all circumstances.

The root cause of anger is ignorance and egoism. Through *Vichāra* or right enquiry, egoism should be removed. Then alone one can control his anger completely. Through development of the opposite virtues such as *kṣamā*, love, *śānti, karuṇā*, friendship etc., anger can be controlled to an enormous degree. The force can certainly be reduced. *Ātmajñāna* alone can fry all Saṃskāras of anger and eradicate it in toto.

If an aspirant has controlled anger, half of his *sādhana* is over. Control of anger means contol of lust also. Control of anger is really control of mind. He who has controlled anger cannot do any wrong or evil action. He is always just. It is very difficult to say when a man will be thrown into a fit of fury. All on a sudden he gets an irresistible fit of anger for trifling matters. When anger assumes a grave form, it becomes difficult to control. It should therefore be controlled even when it is in the form of a small ripple in the sub-conscious mind or *chitta*. One should watch one's mind very carefully. Whenever there is the least symptom or indication of slight irritability, then and there it must be nipped. Then it becomes very easy to control anger. Be careful and vigilant and watch the ripple. Then alone you are safe.

Whenever there is a little irritability, stop all conversation and observe *mouna* or the vow of silence. Practice of *mouna* daily for one or two hours is of great help in controlling anger. Always try to speak sweet, soft words. The words must be soft and the arguments hard; but, if reverse is the case, it will lead to discord and disharmony. There is a sharp sword in every tongue.

If you find it difficult to control anger, leave the place at once and take a brisk walk, Drink some cold water

immediately. This cools down the body and mind. Chant OM loudly like a lion for ten minutes and then chant OM ŚĀNTIH mentally or verbally for five minutes.

Think of the picture of your *Iṣṭa Devatā*. Pray. Repeat your *Iṣṭa-mantra* for ten minutes. Gradually the anger will vanish.

Find out the real cause of your anger and try to eradicate it. If a man abuses you and calls you names, you become furious at once. Your blood begins to boil. Have you developed now four legs and a tail like a dog? Then why do you feel offended when he calls you a dog or a donkey? Why do you get excited for little things? Enquire: "What is this abuse? Is it not a mere vibration in the ether? Am I body or *Ātmā*? No one can abuse *Ātmā*. The *Ātmā* of the abuser and the abused is one. Do I really gain anything by retaliating? I waste my energy. I hurt the feelings of another man. I disturb and pollute the thought world. I do real harm to the world by sending a current of hatred. This world is unreal. I have to live here only temporarily. Let me bear this insult. Let me excuse him. I will develop inner mental strength and power of endurance." You can thus very effectively eradicate the feeling of anger. A time will come when you will not be the least irritated by harsh words, abuses and insults of this kind. You will not pay the least heed if a man says that such and such a man has spoken ill of you. You will simply laugh the whole matter away. An irritable man is very weak and has no mental strength.

You must try to remain cool even under the most provocative condition. If you are hungry, and if you suffer from any disease, you generally become irritable. If you have some troubles, difficulties or loss, you get irritated for a trifle. If a *Sannyāsī* who lives in some cave says that he has controlled anger, you cannot believe him. The waves are for the time being suppressed. There are no opportunities for irritation. If some transactions take place, if he is ill-treated, he will again manifest his anger. The world is a better training ground than the forest for the control of anger.

An aspirant should direct all his attention towards the conquest of this powerful enemy. Sattwic food, *Japa*, regular meditation, prayer, Satsang, service, *Vichāra*, Kirtan, practice of *Prāṇāyāma* and *Brahmacharya* are some of the factors that help to eradicate this dire malady. A combined method should be adopted for its eradication. Smoking, meat-eating and drinking of liquors make man very irritable. Therefore these should be completely abandoned. Be careful in the choice of your company. Give up the companionship of evil characters. Talk little. Mix little. Plunge yourself into the spiritual *sādhana*. Develop *kṣamā*, *viśwa-prema*, *karuṇā* and *nirabhimānitā*.

Meditate in the morning on the virtue of patience for ten minutes. Reflect and repeat the formula "OM Śāntiḥ" mentally several times daily. Remember the saints and their lives. Say unto yourself: "I am patient now. I will never get irritated from to-day. I will manifest the virtue of patience in

my daily life. I am getting better and better." Feel that you possess an unlimited reservoir of patience. Think of the advantages of possessing this virtue, and the disadvantages of irritability. You may fail many times, but gradually you will develop patience and become an embodiment of patience. In conclusion, let me repeat here the words of Lord Śrī Kṛṣṇa:—

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥

(*Gītā* V. 23)

"One who is able to stand here on earth before casting off this body, the surges produced by craving and anger, he is harmonized; he is a happy man."

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥

(*Gītā* V. 26)

"Free of desire and anger, ascetics, mind under control, Divine Communion lies at hand to the knowers of Self."

Do not identify yourself with the *vṛtti* of anger. When a wave of anger arises in the mind-lake, stand as a witness of the *vṛtti*. Become *udāsīna*. Say unto yourself: "I am a witness of this modification. I am distinct from this *vṛitti*. I have nothing to do with this wave." Then this *vṛtti* will die by itself. It will not disturb you. Identification with the *vṛtti* is the cause of human sufferings. Identify yourself with the Self. Stand like a lion as a spectator of the mental menagerie.

Live in the spirit of these two Ślokas. Eradicate anger. Manifest inner spiritual strength. Realize *Sachchidānanda Ātmā*. Glory unto those who have rooted out their anger and attained knowledge of the Self !

Friends will flock round you in affluence. Friends who stand by us in adversity are, however, rare. He alone who befriends us when we have fallen on evil days is a real friend. A friend in need is a friend indeed, not he who makes use of his erudition in grumbling against past wrongs.

—*Bhagavān Vyāsadeva.*

Stars twinkle only so long as the sun does not appear in the sky. Even so man indulges in sensual pleasures only so long as the light of wisdom does not dawn on his mental horizon.

—*Kabir.*

The Philosophy of Śri Jiva Goswami.

By Mahanamabrata Brahmachari.

ONE of the reasons why Śrī Jīva Goswami is not counted among the celebrated teachers of Vedānta is probably the fact that he never wrote a commentary on the *Brahma-Sūtras* as did Śankara, Rāmānuja and others. If this be the only reason, then our attitude towards him seems to be wholly unjustifiable. For Śrī Jīva did not comment on the *Brahma-Sūtras,* not because his regard for or devotion to the 'Sūtras' was any the less than that of Rāmānuja or Śankara, but because he considered, as did most of the Vaiṣṇava teachers before him, *Śrīmad Bhāgavata* as the best commentary of the *Brahma-Sūtras* (cf. गायत्रीभाष्यरूपोऽसौ वेदार्थपरिबृंहितः). Hence he directed his whole attention to *Śrīmad Bhāgavata* and wrote a very original and illuminating commentary on it, which is known as the *Krama-Sandarbha.* Nevertheless, in his *Shaṭ-Sandarbha,* especially in the *Bhāgavata-Sandarbha* and *Paramātma-Sandarbha,* Śrī Jīva has touched almost all the important Sūtras of Vedānta and has attempted a sound reconciliation between the points of view of Śankara and Rāmānuja. This he did, not by skilfully borrowing or adapting, but by bringing out the implications of the deepest currents of thought of both these great teachers and with outstanding genius and originality evolving the most charming and attractive system of thought, known as the *Achintya-bhedābhedavāda,* which for want of a better term may be translated as the "Doctrine of Mystic Diversity-in-Unity."

No doubt, he was greatly benefited by the contributions of the previous Āchāryas of all schools of Vedantic thought; but this fact adds to his merit rather than justifying the attitude of neglect which the posterity has borne towards him. To what extent is Śankara indebted to Gouḍapāda is not the question we consider first when we think of his greatness as a philosopher. The real greatness of a philosopher seems to me to consist in two important factors, namely, (i) originality of subject-matter, and (ii) the critical method of presentation. Judging from these two criteria, any impartial student will easily recognize the proper place of Śrī Jīva Goswami in the hierarchy of our ancient and mediæval philosophers. By originality of Śrī Jīva, however, I do not mean that it was startling or revolutionary, but that it is something which is the outcome of genuine *Tapasyā* (austerity). By critical approach, again, I do not mean that he spent all his time and energy in criticizing others' views, but that his presentation is perfectly disciplined and highly co-ordinated and thoroughly controlled by profound sobriety of judgment. To my mind Śrī Jīva Goswami appears to be the one Vedantic Āchārya who has brought about a harmonious reconciliation between theism and absolutism, between *Brahma* and Bhagavān, between *Jñāna* and *Bhakti*—Wisdom and Love, in a very fascinating and at the same time perfectly logical way. Unlike the other theistic thinkers, Śrī Jīva recognized the

supreme importance of Unity and Identity—there he shook hands with Śankara; while, on the other hand, unlike Śankara, he valued the empirical experiences and the finitude of manifoldness by achieving a happy fusion between temporality and Eternity. In the few lines that follow I shall very humbly try to bring out some of the most significant contributions of Śrī Jīva Goswami to the immortal treasure of the great Vedantic thought of our country.

The problem of One and Many is a baffling one in all the philosophies of the world, and it is pre-eminently so in the Vedānta Philosophy. Śankara is completely lost in One (एकमेवाद्वितीयम्). To him Identity is the Ultimate. Nothing but the One exists. Nay, you cannot even say that It exists, because It is Existence itself. You cannot say that It is conscious or that It is blissful; for It is Consciousness and Bliss itself. It is unqualified, undetermined, because all qualifications, all determinations, are limitations. All diversities are falsification of Reality. To the empirical existences Śankara attributes a sort of second-rate reality for the time being, but metaphysically they are non-existent. They have no more reality than an illusory snake in the rope. This is the relation and status of One and Many in the philosophy of Śankara. Rāmānuja criticizes this view of Śankara very vigorously. Bare identity, he says, is a pure abstraction. The Pure One of Śankara is a fiction to Rāmānuja. The richness of existence, says Rāmānuja, consists in its manifoldness. The beauty of the One lies in the harmony of the Many. Sheer identity is static, dead, unworthy to be called Reality. Reality is concrete; It is living. It lives through varieties. To Śankara, the many is illusory; it is sublated in One. Whereas to Rāmānuja, many is adjectival to *Brahma*; 'many' constitutes the wealth of Reality in the form of infinite modifications. Hence the name 'Modified Monism' given to his system.

Śrī Jīva Goswami seeks a reconciliation between these two apparently cotradictory standpoints. He sees with true insight that, if the *Turīya* state or mystic experience is true (and he has no doubt about it), then perfect identity is an unquestionable metaphysical fact. If, on the other hand, the religious pursuit of the human soul has any significance; if seeking for the Beloved Lord Śrī Kṛṣṇa is a joy in itself, then manifoldness can by no means be illusory or false. In Rāmānuja, Śrī Jīva sees a deeply religious personality; in Śankara, he recognizes the profound mystic. Neither of them can be less real to him. Śankara has sacrificed religious worship to mystic calmness; Rāmānuja has sacrificed mysticism to devotional service; Śrī Jīva recognizes equal value in both. But how does he do it? Herein lies his profundity.

Sleep and work are, no doubt, two contradictory states in some sense. But, nevertheless, we sleep and we work. Neither is less real, neither is less important or less necessary for our living. In dreamless sleep we renew our vigour, in waking state we work and utilize that vigour and, when exhausted, we relax and enjoy deep slumber again. Next morning we regain our vitality, and set to work again. How are these

apparently contradictory states reconciled in our life? Not only reconciled but very beautifully co-ordinated, since they are mutually dependent,—one becomes possible and meaningful only through the other. What makes this possible? Nay, more than that; not only possible, they are indispensable for our living. The alternation seems to be the very essential nature of our life. Life is therefore an alternation—a movement—a Śakti, and here Śrī Jīva finds the key to unlock the entire mystery.

The *Brahma*—the Reality—must have *Śakti*. It must have a movement. It is unchangeable, to be sure, as much as I am the identical person throughout my life. *Brahma* is unchangeably changing. He is dynamically static. Due to the exuberance of joy (आनन्द) He moves and through it He realizes His own Śaktis. This is the *Līlā* of *Brahma*—the Sport of the Beloved Lord.

In mystic transcendence all multifarious relationships lose themselves in the serenity of Identity; but even then it is no static Identity but possesses a processional character. The Will-to-be-many (इच्छाशक्ति) is the essential nature of Being. Through a sublimated manifoldness is achieved the realization of the fullness of Its existence. This is the reconciliation of the One and the Many—of the mystic quietude of Śankara and the self-offering worship of Rāmānuja—in the philosophy of Śrī Jīva Goswami.

The problem of One and the Many does not, however, confront us only in one way. At least in three different domains of thought, we have to wrestle with the same problem. In psychology, in epistemology and in cosmology the same problem faces us under different terminology. But the supreme consistency, not only of the philosophy of Śrī Jīva or that of Rāmānuja but of the Vedānta philosophy as a whole, lies in the recognition of the sameness of principles and the identical nature of complexities in those three domains, on the part of the great teachers of the different schools. And so the solutions advanced were very similar in the three fields. Psychologically, we ask the relation between the *Turīya* and the *Jāgrat* states; epistemologically, we inquire about the relation between *Sākṣī-chaitanya* and the objective world. Cosmologically, we are perplexed by the same issue when we want to solve how the evolution of *Prakṛti* is compatible with *Brahma*. It was very remarkably realized by all the commentators of Vedānta philosophy from Śankara to Baladeva that, though apparently very dissimilar these kinds of controversial situations and their implications are at bottom one and the same. This, among other things, makes for the supremacy and uniqueness of the Vedānta philosophy amongst all the philosophies of the world.

Śankara would say that, considered psychologically, *Jāgrat*, *Swapna*, *Suṣupti* and *Turīya* are four distinct realms of experiences. The lower one is sublated in the next higher, and thus the ultimate is reached in *Turīya*. The lower is not transmuted or reconciled in the higher but simply left out or rejected as falsification or creation of nescience, whereas to Śrī Jīva they are all within one all-inclusive process of a dynamic

reality. It is the alternation, the swinging, of experiences that makes them all meaningful and the Brahma living.

Considering the same problem epistemologically, Śankara would say that the jurisdiction of nescience (*avidyā*) and that of objectivity are identical in area. What can be known as an object is not real, and hence the Pure Subject—the witness (Sākṣī)—the *Kūṭastha Chaitanya* is the only reality and the locus of all objectivity. Rāmānuja denies *Kūṭastha* in the sense of Śankara. Whereas Śrī Jīva introducing the conception of Śakti—the essence of the Motive force of Brahma, makes Brahma an operating reality instead of a static one, and thus places the entire objectivity on the on-going process of the self-creative Subject.

The same puzzle, viewed cosmologically, is the problem of creation. Creation is explained, or rather explained away, by Śankara as a *Vivarta*. There never was, is, or will be such a thing as creation, in the metaphysical sense. The *Brahma* is *Akhaṇḍa*—indivisible. For ever and ever It exists as One and never undergoes any transformation whatsoever. Rāmānuja, rejecting, as he did, *Vivarta*, accepted *Pariṇāma* and made the Universe a transformation of *Brahma*, to which *Jīva* and *Prakṛti* are adjectival, or rather modificatory. Śrī Jīva while accepting *Pariṇāma vāda*, the transformation or evolution theory, on the one hand, recognizes the supreme importance of the *Vivarta* theory, on the other, and therefore preserves the value of it in a more modified and harmonious fashion by making *Prakṛti*, the *Bahirangā Śakti* of *Brahma*.

This point requires further elucidation. Unlike Rāmānuja, Śrī Jīva does not make *Prakṛti* an adjectival modification of *Brahma*. According to him, *Prakṛti* is His *Bahirangā Śakti*. She is not in direct touch with Brahma. She is an outer garb, associated, but without affectation or modification. She does evolve, but not as a transformation of Brahma. The evolution of *Prakṛti* has as much or as little connection with *Brahma* as the sub-conscious habits, tendencies and activities of the sympathetic system of our body have with our conscious mind. Here the relation between the creation of *Prakṛti* and *Brahma* is much like that between *Brahma* and *Jagat* in the *Vivarta* theory of Śankara, but for the fact, which is peculiar to all theistic thinkers, that, to Śrī Jīva, *Brahma* has a sanction in the form of a glance (*īkṣaṇa*) directed towards her, whereas the *adhiṣṭhāna* (underlying substratum or focus of illusory experiences) of Śankara has nothing of the sort.

Between the *Jīva* (individual soul), which is a *Taṭastha* Śakti, and *Brahma*, Śrī Jīva recognizes a relation of modified transformation, somewhat like that between the sun and its rays. I call it 'modified' transformation because it is unlike that between milk and curd. Each Jīva or monad is an emanation and relatively independent.

Thus we find that Śrī Jīva has evaluated the merits of both *vivarta* and *Pariṇāma*. He utilizes the theory of modified *Vivarta* when the relation between *Brahma* and *Prakṛti* is in question and uses the theory of modified *Pariṇāma* when the relation between

Brahma and *Jīva* (soul) is under consideration. Thus he brings them all into a harmonious reconciliation.

One may doubt here whether this is a harmonious reconciliation or simply a half-hearted one. This would no doubt remain a half-way house if Śri Jīva had finished his philosophy here. This is the beginning, so to say, of his philosophy. He then recognizes the transcendental realm of Existence, where again all those theories of *Vivarta* and *Pariṇāma* have undergone a unique refinement. Let us try to have a glimpse of that realm of ideal Śaktis called by Śrī Jīva as *Antarangā* Śaktis.

We have seen how Śrī Jīva found a synthesis between religious devotion and mystic absorption in the conception of the dynamic alternation of the living Reality. With a keen vision and deep insight, he then sees that this solution of his really makes worship a process that finds culmination in the consciousness of identity. This makes all loving services (प्रेमसेवा) a mere means to the end, which is undifferentiated unification. Now, if all the longing and seeking of the devotee for the Beloved Lord is simply a means that seeks consummation in the Identity, then, for one who has reached the end, further longing for or finding, or loving, the Lord becomes meaningless. But Śrī Jīva knows perfectly well that they are not meaningless. They are means, to be sure; but, when the end is attained, they do not cease to be, but cease to *be* the means. They then acquire a new meaning. Śrī Jīva knew it, because he had seen before his very eyes one dynamic personality whom he believed whole-heartedly to be *the* Identity personified, I mean Lord Chaitanya, who is a *Bhakta* and Bhagavān in one. Through Him, he realized that Prema (Love) attains a new dimension that does not end with the identity, but simply begins to express itself after it.

Śrī Jīva has no doubt that there is such a thing as Identity-consciousness, because Lord Chaitanya is to him a vivid illustration of it; but he is equally certain of the fact that the identity is a step to the realm of eternity, this so-called end is the gateway to a new life which knows no end. When all the manifoldness finds absorption in the Brahma, He does not, for that reason, become any the less dynamic. Only that dynamism acquires a new significance. The calmness of identity attains a new dimension, which moves on and on as the joy and sweetness of experience overflows. This bursting forth is still more dynamic, but in quietude and serenity it does not cease to be static. In the language of logic this sounds contradictory. And that is why Śrī Jīva calls it *achintya*, *i. e.* supralogical. One who has it, knows it. He knows how the fullness of identity-realization has a tremendous motion, but unlike all other motions of the universe, this has no other end in view, because realization has already reached its completion. Why, then, this movement at all? Who knows why? All we can say is that it is due to His *Antarangā* Śaktis. Theirs is a movement of complete freedom. Though all its possibilities are exhausted, it still moves and expresses. It is an outburst of fullness—an overflow of completeness—a swelling forth of

Joy—a Līlā of Hari-Puruṣa or Puruṣottama.

This may be called a higher *pariṇāma,* or refined transformation. It is an evolution without any potentiality. The perfectly static calmness, which lies at the base of it, continues to be what it is, like the *adhiṣṭhāna* (locus) of Śankara, and so it is refined *Vivarta.* It differs from ordinary transformation by virtue of the fact that it is not an actualization of any unrealized potentiality as all transformations are. It differs from the ordinary theory of *Vivarta* in the fact that what appears on the substratum is more real here than the substratum itself. To wit, it is a mystical supra-illusion where the snake is more real than the rope, and hence Śrī Jīva calls it a creation of *Yogamāyā* rather than of *Māyā.* This is the *Nitya Līlā*—never-ending Sport of Lord Śrī Kṛṣṇa, the Eternal player, with His eternal Playmates —Śrī Rādhā and the Gopis—the *Antarangā* Śaktis. This entire universe is a reflection of that Eternal Sport of that All-sweet Lover. Every particle of dust is real inasmuch as it participates in that Blissful Sport. Every unit of being is an all-joyous partner of that never-ceasing flow of Sweetness. And the most important point to be noted in this connection is that everyone can realize that partnership during this very life and need not wait until death, as Śankara would ask him to do, for the realization of identity-consciousness in his sense.

Thus we see that the reconciliation of Śrī Jīva is not half-hearted but perfectly thorough and complete. It gives us a totality of view that brings out the real spirit of the *Brahma-Sūtras* more than all other classical commentaries of his predecessors.

In the "Vedānta Number" of the *Kalyana-Kalpataru* (Vol. III. No. 1) we have in the frontispiece a beautiful tri-coloured picture of the Blessed Couple (महाभाव and रसराज), designated below as "Vedānta Personified". It is Śrī Jīva's interpretation of the Vedānta that justifies this portrait and its appellation more than the classical commentators to most of whom that would not be "Vedānta Personified" but mere idealization of the lower *Brahma.*

This fusion of Śankara and Rāmānuja, of *Vivarta* and *Pariṇāma,* once in their modified and then in their refined form, is known as *Achintya-bhedābhedavāda,* since it recognizes the value and importance of Unity and Identity (अभेद) as well as of Diversity and Distinction (भेद), and finds the proper place of all in a Living Reality—Bhagavān Śrī Kṛṣṇa.

It is not possible to do justice to the charming philosophy of Śrī Jīva Goswami in a short article like this, and what I have humbly and imperfectly presented before the reader is only a bare outline of it.

Vedic Monotheism.

By A. Berriedale Keith, D. C. L., D. Litt., LL. D., F. B. A.

Dr. Ananda K. Coomaraswamy has in recent works stressed the idea that in the *Rgveda* we find already fully realized ideas which most occidental scholars believe to have been then but in the process of tentative formation and expression. He, therefore, from that standpoint adheres to the doctrine of the late Professor Bloomfield[1], who held "that *Mantra* and *Brāhmaṇa* are for the least part chronological distinctions; that they represent two modes of literary activity, and two modes of literary speech, which are largely contemporaneous...Both forms existed together, for aught we know, from the earliest times; only the redaction of the *Mantra* collections seems on the whole to have preceded the redaction of the Brāhmaṇas...The hymns of the *Rgveda*, like those of the other three Vedas, were liturgical from the very start. This means that they form only a fragment...Later texts and commentaries may contain the correct explanation." In the same strain he regards the *Rgveda* as "the last precipitate, with a long and tangled past behind it, of a literary activity of great and indefinite length." We have a milder form of this idea in Professor Franklin Edgerton's[2] conclusion that "everything contained in at least the older Upaniṣads, with almost no exceptions, is not new to the Upaniṣads, but can be found set forth, or at least very clearly foreshadowed, in the older Vedic texts". It must be noted that Professor Edgerton's view does not commit himself, or those who accept it as in the main sound, to the doctrine that these ideas belong to the early period of the *Rgveda*. All that he says is quite compatible with the view that there are to be recognized in that text different strata, that which manifests advanced philosophical views being chronologically later.

Dr. Coomaraswamy[3], however, is not of that opinion. He reminds us of the view of Professor Jeremias in the preface to his *Altorient alisches Geisteskultur* that the composition of human nature is uniform, and that in the different cultures known we find but dialects of a single speech of the soul. This is a remarkable dictum and a welcome one, deserving to be remembered and weighed by those who are attracted by the specious doctrines of the distinct mental capacities of the several races of men. It negatives the conception of an Aryan race mind, of a Semitic world view, of Chinese or Japanese mentality as something alien to western Europe. It condemns the placid acceptance of the fundamental inferiority of the black man in Africa, and the comforting conclusion thence drawn that he is

1. *Journ. Am. Or. Soc.* XV. 144; XXIX. 288.

2. *Ibid.*, XXXVI. 197.

3. *Krishnaswami Aiyangar Commemoration Volume* (1936), pp. 18–25.

suited by his essential nature to act in the role assigned to him by General Smuts of the worker to fulfil the needs of Europeans. But we must not read into it the assumption that there is no process of progress in evolution of ideas, and, while we may agree with the principle enunciated by Professor Jeremias, we need by no means agree with the view of Dr. Scharbau[1] that the depth and grandeur of the theological knowledge of the *Ṛgveda* are in no wise inferior to those of the Vedānta.

Dr. Coomaraswamy, on the other hand, holds that the liturgical Vedic incantations take for granted a definite philosophy. He cites as a parallel the libretto of the Roman Catholic Mass, behind which lies the Scholastic philosophy. The Vedic hymns, he insists, like the Latin hymns, "are so closely wrought, their symbolism is employed with such mathematical exactitude (Emil Mâle speaks of Christian symbolism as a "calculus") that we cannot possibly suppose that their authors did not understand their own words; it is we who misunderstand if we insist on reading algebra as though it were arithmetic. All that we can learn from literary history is that the doctrines which are taken for granted in the Mantras were not perhaps published until after a certain amount of linguistic change had already taken place; we may find some new words, but we do not meet with new ideas. It is our own fault if we cannot see that *Mitrāvaruṇau*, of whom the latter is "the immortal brother of the mortal" former, are none other than the *apara* and the *para Brahma* to whom the Upaniṣads refer as mortal and immortal respectively." This doctrine is reinforced by the view of Professor Langdon[2] that in relation to the Babylonian liturgies there must also have existed a "wisdom literature...not written, to be repeated in the temples," and by the assumption of another scholar[3] that there existed the conception of a single God, whose various aspects were not yet considered separate deities in the Sumero-Accadian pantheon. We are therefore invited to see "in the Brāhmaṇas, Upaniṣads, *Bhagavadgītā*, and even in Buddhism nothing but an ultimate recension and publication of what had always been taught, whether to initiates or in those circles the existence of which is implied by the *Brahmedya* form of many hymns, and by such Brahmans as that one who in RV. X, 71, 11 is referred to as expounding the lore of genesis (वदनि जानविद्याम)."

This is *prima facie* attractive, and it may be compared with the efforts made by several modern scholars to revive the idea that even among the most primitive peoples there may be discovered as a fundamental element a monotheism quite distinct from, and in time prior to, polytheistic degradation of ideas But that theory has been severely handled by many moderate critics such as Professor Karsten[4], and there

1. *Die Idee der Schopfung in der vedischen Literature*, p. 16.

2. *Tammuz and Ishtar*, p. 11,

3. Frankfort: *Irag*, I, 47.

4. *The Origins of Religion* contains a carefully reasoned refutation of the various developments of the conception of primitive

are serious difficulties in the way of adopting the views of Dr. Coomaraswamy as demanding our adherence. We are, of course, perfectly entitled to hold the view of Dr. Coomaraswamy; we are dealing with matters which do not admit of full proof in any sense, and those who accept the principle of primitive monotheism in the nature of things cannot be confuted. But, on the other hand, we are entitled to argue that neither they nor Dr. Coomaraswamy are in a position to command our assent; for there are arguments against their views which they do not overcome.

The very statement that we may find new words in the later texts, but not new ideas, suggests doubt. Words and ideas are so closely linked that we can hardly doubt that the appearance of a new word often indicates the emergence of a new idea. Professor Oldenberg has traced the evolution of language in this regard through the *Brāhmaṇa* literature, and the psychological terminology of the Buddhist texts supports the view, a priory probable, that a new term gives us the existence of an idea not at an earlier date fully appreciated. Further, there are many reasons of linguistic usage, of grammar, of syntax, and of metre to suggest that those Ṛgvedic hymns such as the Brahmodyas, which admittedly contain the more recondite Vedic conceptions of the underlying unity of the universe, are chronologically later than those hymns which are essentially liturgical. Dr. Coomaraswamy knows of these arguments, and indeed alludes to "familiar passages, often dismissed as 'late'," including RV. I, 164, 46; but he does not answer the arguments of those who assign that famous hymn to a late date. They do not reach this conclusion solely on the ground of its philosophical content, but by the other criteria above suggested. Unless these arguments are effectively refuted, we are entitled to say that the high doctrines taught in the hymn have *prima facie* a right to be suspected as later in date than the non-philosophical doctrines of those hymns which by the criteria above mentioned are ranked as early.

Nor is the argument weakened by the comparison with the Roman Catholic Mass. There is no parallel here to a collection of Latin hymns partly non-philosophical, partly philosophical, with linguistic and metrical criteria suggesting different dates. What we do find is that the ritual and libretto of the Mass contain elements part derived from pre-Christian religious beliefs, part specifically Christian. So far as the parallel goes, it helps us to believe that in the *Ṛgveda* we find elements which are prior to the philosophical speculations of the Brāhmaṇas, and elements which are contemporaneous therewith. That the *Ṛgveda* was redacted, as we have it, in a time when Brāhmanical theosophy was in process of development, there can really be no doubt. But one point may be stressed to remind us of change in ideas on a vital question. There is not a single clear reference in the *Ṛgveda* to the doctrine of transmi-

monotheism. Its arguments are not of equal weight, but they prove many weaknesses in the doctrines of the supporters of the theory.

gration (to use a familiar term) as it is taught in the Upaniṣads. If this is the case, then we have the clear proof of development of ideas, and we need not feel constrained to believe that behind the Vedic hymns as a whole lay the profound theosophy which some of them contemplate. We may remain steadfast in our belief that the human spirit progresses in the revelation of the essence of reality.

There seems to me nothing in Dr. Coomaraswamy's views to carry the matter further. We have the testimony of Yāska in the *Nirukta* (VII. 4) of the various gods as sub-members (प्रत्यङ्गानि) of the one essence (एकस्यात्मनः), and the equally emphatic view of the *Bṛhaddevatā* (I. 70-4), which tells us that the deities receive a diversity of names according to the distribution of their spheres (स्थानविभागेन). We need not trouble whether Yāska and Śaunaka were pantheistic or monist in outlook; their business is other than philosophical, and neither, so far as his work goes, contributes to our knowledge of this matter. Nor need we dwell on the parallels adduced from the *Summa Theologica* of the great Christian philosopher St. Thomas Aquinas or from Plotinus. We admit at once that the *Atharvaveda* and the Brāhmaṇas prove the existence of the conception of the identity of the first principle with all its powers. But the whole question is quite a different one. Is this philosophical doctrine implied throughout the whole of the *Ṛgveda*, as Dr. Coomaraswamy believes? Or is it not rather a new element supervening on earlier ideas of a simpler character?

Dr. Coomaraswamy adduces some of the most conspicuous of the Vedic texts in which the identity of the one and the many is categorically affirmed, but he adds that, even if none of these explicit statements were available, "the law expressed in them could have been independently deduced from an analysis of the functions attributed to the various powers; for, although these functions are characteristic of particular deities, they are never entirely peculiar to any one of them." This use of the phenomenon, which Max Muller styled henotheism, is ingenious, but signally unconvincing. Its author seems to contend that, because the seers ascribed from time to time to one deity the powers that they at times or other seers ascribed to other deities, they must have believed in the integral multiplicity (विश्वमेकम्)of *Ṛgveda*, III. 54. 8. This argument seems wholly untenable. To say that a man's assertions should logically lead him to realize and enunciate an important philosophical doctrine is very different from proving that he ever took the logical step. Here in fact we are again face to face with a fundamental conflict of ideas: to Dr. Coomaraswamy, the earliest Indian seer whose hymn is preserved in the *Ṛgveda* was capable of discovering an important metaphysical theory, a view which to many of us is a very implausible hypothesis especially when we reflect how at the present day and in many religions the enlightened votaries seem often wholly to miss the implications of their beliefs. What exactly was felt by those seers who identify gods in their addresses, or regard one god as becoming another, we cannot be certain. Some may have

been votaries of integral multiplicity, others may have been quite unaware of the problem. The latter were probably in the majority. There are only a few definitely philosophical hymns in the *Rgveda*, and they give, not the impression of the clear grasping of the fundamental doctrine, but earnest strivings to realize what was eluding these early seekers after truth. The true picture which seems to emerge is of an elaborated polytheism on which supervened the insight of some great minds which perceived that all the manifold of gods and men must represent an underlying unity, which, as one at least recognized, transcended the whole of the known universe (*Rgveda*, X. 90. 3).

The difference of view mentioned above is illustrated by the normal treatment of the minor god Bhaga, and that of Dr. Coomaraswamy. To him, Bhaga, later Bhagavān, is not a personal name, but rather a general designation of the active power in any of his aspects, as the "Free Giver", or "Sharer-out", who makes his Bhaktas participate in his riches. These riches can be only the aspects of his essence, for assuredly we cannot think of deity as possessing anything more than what he himself *is*; "sharing out himself, he fills these worlds full" (आत्मानं विभाज्य पूरयति इमाँल्लोकान्). It is admitted that this dictum is from an Upaniṣad text (*Maitrī Up.* VI. 26), but the concept is asserted to be Vedic. But the *Rgveda* does not appear to bear out this dictum. We find a god Bhaga, who is generous, and gives boons (विमक्ता RV. V. 46, 6). In II. 17. 7, addressed to Indra, he is asked as Bhaga to give the boon (भाग) whereby the worn-out body is restored. The Viśwe Devāḥ are said to participate in the deity of Agni (I. 68. 3; cf. VIII. 99. 3). But nothing more is said, and the prayer at dawn (सं भक्तेन समेमहि VII. 81. 2) hardly means "May we be associated in participation", but rather simply "May we share what is given as bounty". That the bounty is participation in the essence of the god seems wholly imaginary. We today may not be able, in our philosophical moods, to think of deity as possessing any more than what he himself is. But this is assuredly not the idea of millions of present-day Christians, nor need we attribute any such refinement to the ancient Indians; if we may not claim to be more advanced in civilization than they were, we at least are not compelled to attribute to them an inconceivable superiority in religious conception to the views of the present day. Those who prayed for a share in boons were assuredly not thinking of participation in the divine essence. They were like many people to-day, who pray for material blessings, and some of whom, as their advertisements in the press attest, express their belief that by the intercession of some saint their wishes have been fulfilled by God.

I see, therefore, no reason to suppose that the *Rgveda* gives us the idea of *Bhakti* as "the act of participation" in the divine essence, or of *Bhakta* as the participant who shares in the gift. Nor do I believe that in the conception of Bhaga we can find a solution of the vexed problem of the origin of the *Bhakti* movement. That origin has always seemed to me to be quite obvious and simple. It arises

from the attitude of the normal Vedic Indian to his God, which I believe to have been one, not of fear, but of trust and devotion. With the growth of civilization and of knowledge the idea of *Bhakti* doubtless gained much in breadth and depth, for religion in my view is not static but dynamic; but, as I many years ago contended as against Sir George Grierson, it has never seemed to me in the slightest degree necessary to assume that *Bhakti* was foreign to the Indian spirit and had to be introduced by votaries of the Christian faith. With the deepening of religious and philosophical insight doubtless there develops the idea of the participation of the worshipper in the divine essence, but there is nothing in the *Ṛgveda* to prove that such a conception of *Bhakti* then was prevalent.

The Mystic call of the Murali.

It was a charming night.
The moon was shining bright.
Her molten silver rays
Graced the Earth-surface.

The moaning sound of breeze
Then began to cease.
The airy sprites alight
Unto the depths of Night.

In the celestial heights
There gleamed the twinkling lights
And stray ethereal clouds
Formed their silvery shrouds.

It was a sandy plain
Of the Yamuna's banks divine;
Far off unto the still
Moonlight rolled the rill.

Afloat on the airy main,
Comes soft the Murali's strain;
Brighter than Moonshine
Peeps in, the face divine.

The stars forget to twinkle,
The waters cease to wrinkle,
As Kṛṣṇa's bamboo's note
Sails over the still remote.

The caverns far, resound;
Dance reptiles underground;
As Kṛṣṇa's bamboo's sound
Sinks down the still profound.

The cow-boys sleeping run,
The maidens with their men,
As Kṛṣṇa's Mystic Flute
Rings through the misty mute.

The cows in herds do crawl,
Drawn by the mystic call,
As Kṛṣṇa's magic note
Soars up the still remote.

The birds from torpor wing
Towards the Māyā's King,
For the Murali's mystic call
Is for the Soul in one and all!

PEACE !!!

—*Samananda.*

Jivatma.

By Jayadayal Goyandka.

A certain gentleman addressed the following questions to me:— What do we understand by the word *Jiva*? How does the *Jiva* pass from one body to another, and, if *Jiva* and *Ātmā* are synonymous terms and *Ātmā* is free from worldly ties (असंग) and motionless (अचल) how can it transmigrate?

An attempt will be made to answer these questions in the following lines according to our poor lights.

That portion (अंश) of the Ultimate Reality (परब्रह्म), also known by the name of Cosmic Soul (समष्टिचेतन) or Oversoul (परमात्मा), which is pure (शुद्ध) or untainted by *Māyā* (Cosmic Illusion) is called *Ātmā* (Spirit). When united with *Māyā* and its evolutes, this *Ātmā* is called by the name of *Jivā* (the individual soul). It is only when the *Ātmā* is associated with *Prakṛti* (Primordial Matter) and its seventeen evolutes* that it assumes the title of *Jivā*. That portion of the Oversoul which is altogether pure cannot be conceived as coming and going: it is stainless like the sky and is uniformly present everywhere at every time. It appears as going and coming only when united with a body. The coming into existence and defunction of a physical body is assigned to the *Ātmā* and thus it is conceived as coming and going. Just as the birth and death of a body are figuratively attributed to the *Ātmā*, even so the transmigration of the subtle body (सूक्ष्मशरीर) after the defunction of the physical body, which is called death in common parlance, is also, really speaking, only apparent (औपचारिक). The *Ātmā* being motionless, cannot migrate, no matter whether it is associated with the gross or the subtle body, just as the removal of an earthen jar (घट) from one place to another does not entail a corresponding motion in the ether inside the jar (घटाकाश). Although the analogy of ether (आकाश) does not apply to the *Ātmā* in all its bearings, there being no better analogy forthcoming, we have to fall back on this analogy in order to elucidate this point.

It may be asked here: If the *Ātmā* does not migrate in reality but only appears as moving, why is it sought to rid oneself of transmigration, and why, again, do the scriptures as well as saints and holy men exhort us to do so; and, lastly, who is it that experiences pleasure and pain resulting from this apparent transmigration? To this our reply is that even though the Pure Self is, really speaking, devoid of motion, it is the *Jivātmā* which experiences pleasure and pain, and that is why we are called upon to transcend the same. It is due to our ignorance of the real nature of transmigration that the *Jivātmā* associated with the body has been recognized

* The seventeen evolutes of *Prakriti* are the five vital airs (प्राण), the ten organs (इन्द्रिय), the Mind (मनस्) and the Intellect (बुद्धि).

as the experiencer (भोक्ता) of pleasure and pain:

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान्।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥

(*Gītā* XIII. 21)

"The spirit, when seated in Matter alone, enjoys all objects of the nature of the three Guṇas (qualities) born of Matter; attachment to the qualities is the cause of his births in good and evil wombs."

It should be remembered in this connection that pleasure and pain can neither accrue to the Pure Self which has no connection with *Prakṛti* and its evolutes, nor to the inner sense (the Mind), which is insentient (जड). They are experienced only when the Spirit—(*Jīvātmā*) is seated in *Prakṛti*.

Some are of opinion that pleasure, pain, etc. are the esssential characteristics (धर्म) of the Mind,—that they have always existed therein and must continue to exist in future as well; but this view is not correct. They are not the essential characteristics of the Mind: they are only its modifications or morbid conditions (विकार) and can be increased or decreased, nay, even destroyed, by practice of discipline of the mind. If anyone calls these modifications by the name of *Dharma*, there is no harm; but it should not be understood that Mind is the experiencer of pleasure and pain, joy and grief, etc. The Mind, Intellect, *Chitta* (the cogitative faculty) and *Āhaṇkāra* (ego), etc., being insentient, cannot be the doers or the enjoyers. They are evolutes of *Māyā* and the *Antaḥkaraṇa* or the heart is their seat. Hence it is the *Puruṣa* associated with *Māyā* that is the enjoyer.

The feeling of pleasure and pain cannot disappear so long as the contact, born of ignorance, of this sentient *Ātmā* with the bodies, does not cease. It is only when the *Ātmā* gets dissociated with *Prakṛti* and established in itself that it is fulfilled and liberated. Maharṣi Patañjali also has expressed the same view in his *Yoga-Sūtras*.

Now let us consider what brings about this contact of *Ātmā* with *Prakṛti*. Maharṣi Patañjali says that it is *Avidyā* (Nescience)—

"तस्य हेतुरविद्या"

(*Yoga-Sūtras* II. 24)

It is the cessation of this *Avidyā* that dissociates the *Ātmā* from *Prakṛti* and establishes it in itself and then only it is rid of pleasure and pain. The cessation of *Avidyā* is brought about by the knowledge of Reality (तत्त्वज्ञान). This knowledge of Reality consists in the correct knowledge of Īśwara (God), *Māyā* and the evolutes of *Māyā*. Lord Śrī Kṛṣṇa says:—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥
क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥

(*Gītā* XIII. 1-2, 34)

"This body, O son of Kuntī, is called the Field; that which knoweth it is called the Knower of the Field by the sages.

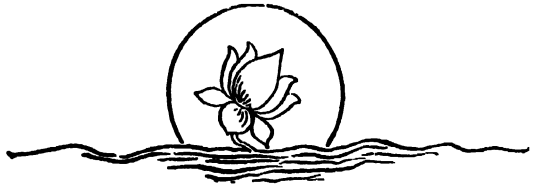
"Understand Me as the Knower of the Field in all Fields, O descendant of

Bharata. Wisdom as to the Field and the Knower of the Field, that is to say, of *Prakṛti* with its modifications and *Puruṣa*, that, in My opinion, is the wisdom.

"They who in this way perceive with the eye of wisdom the difference between the Field and the Knower of the Field, and the way to liberation of beings from *Prakṛti* as well as its modifications, they go to the Supreme."

From the above exposition it can be understood that it is the *Ātmā* associated with *Prakṛti* and its evolutes that is known by the name of *Jīvātmā* and it is this association of *Ātmā* with *Prakṛti* which makes it appear as coming and going. How does the *Jīva* pass from one womb to another according to its Karmas, is a different question and has been dealt with at full length in a previous article published in the "Vedanta Number" under the caption "The Secret of Karma," which may be referred to in this connection. It has been stated above that it is true wisdom (तत्त्वज्ञान) which severs our connection with *Māyā* and the nature of this true wisdom has also been pointed out above. The next question that comes before us is, how is this true wisdom to be acquired? *Śrīmad Bhagavadgītā* prescribes three principal methods of acquiring true wisdom, viz., (1) *Jñānayoga*, or the Path of Knowledge, (2) *Karmayoga*, or the Path of Action, and (3) *Bhaktiyoga*, or the Path of Devotion. *Jñānayoga* has been expounded in verses 49 to 55 of Chapter XVIII, *Karmayoga* in verses 39 to 53 of Chapter II, and *Bhaktiyoga* in verses 2 to 20 of Chapter XII of this book. One should carefully go through these expositions. Worship of the Supreme Lord, also called the Cosmic Soul or the Ultimate Reality, and true knowledge of His nature are equally requisite in all the three Paths. Of course, the mode of worship and the nature of knowledge is different in each case. Those who tread the Path of Knowledge worship the Cosmic Soul as non-different from the worshipper, whereas the followers of the Paths of Action and Devotion worship Him primarily as a distinct entity. In the Path of Devotion *Bhakti* is predominant and *Karma* is secondary, while in *Karmayoga Karma* is predominant and *Bhakti* is secondary.

To adopt and pursue any of these three paths, according to one's taste and capacity, in order to acquire true Knowledge, which frees one from the coil of mortality, is the foremost duty of man.



True Reform.

MIND you, it is the Lord Himself who stands revealed in the form of the universe. It is the blissful Śiva who is enacting manifold Līlās in the form of so many Jīvas. Therefore hate none; insult no one; never wish harm to anyone. Remember: if you ever harm anyone through a selfish motive, or hurt his feelings, you will hurt the feelings of the Lord Himself. You may spend any amount of time in praying to the Lord in a sequestered corner; but, so long as you go on smiting the Lord, who dwells in all creatures, for your selfish ends, He can never accept your worship.

Respect all; wish well of all; treat all lovingly; sink all differences, so far as the *Ātmā* is concerned, and make obeisance to all. This does not mean that you should do away with all those distinctions which are essential for carrying on worldly transactions. Never look upon a wicked fellow as an emancipated saint (*Jīvanmukta* Mahātmā). If you take an ignorant fool for an erudite scholar and listen to his advice, you will bring ruin to yourself. If, on the other hand, you take a learned man for a fool and do not heed his advice, you will be deprived of his wisdom. Hate sin; take up the cudgel against immoderation; wage war with atrocious acts; give a snub to evil thoughts; kill agnosticism; keep aloof from those who suffer from these ills, but never hate them, looking upon them as your own selves. Treat them as non-different from yourself in reality, but observe necessary difference in your worldly dealings.

Regard no one as mean, fallen or sunk in the morass of sin; mind you, the same Lord who dwells in the hearts of saints and seers is seated in the heart of him whom you regard as depraved, degraded and sinful. Extend your love to all; be sympathetic towards all. Do not revile any one nor listen to the censure of anyone. An aspirant should not bear to hear the censure of any one. If you are so keen on hearing the censure of anyone, listen to your own censure and, if at all you find it necessary to condemn anyone, condemn yourself truly.

Love all in a disinterested way; mend the character of others; elevate others by dint of your love. If your conduct is ideal, you will be able to raise your fallen brother by dint of your selfless love. Mind you, selfless love coupled with a stainless conduct exercises a great power.

Do not regard anything as evil simply because you do not like it; nor should you try to demolish it. Never believe that you have fully mended yourself, that all that you believe and profess is beneficial for others and that your views are not open to correction. So long as one's mind is swayed by likes

and dislikes, his judgment cannot be altogether free from error. Never regard yourself as superior to others and thus give way to pride. If you give yourself up to pride, mind you, you will surely fall. Therefore, first look into your own faults, mend them, and then try to mend others.

Do not take the monopoly of reform. Nor should you inflict your own views on others, taking them to be wholly beneficial. It is possible, what you take to be true reform may not be really so and may only appear to you as such through a sort of infatuation, or the situation in which you stand, or your own selfishness or prejudice. Beware lest you destroy instead of mending a thing. Reform, moreover, does not lie in your own hands. The real reformer is the Lord Himself who eternally goes on reforming the world through the alternate process of destruction and creation. The reform carried out by the Lord, who is the disinterested friend of all creatures and is omniscient and all-powerful, must necessarily be beneficent in the long run and all of us have to accept it perforce, even though we may not like it through infatuation.

The Lord is all-blissful; He is our greatest well-wisher and omniscient, and knows in what particular act lies our welfare. Therefore, welcome all that He ordains for us; accept it cheerfully and reverentially. Relish the flavour of nectar in the poison He offers you with His own hands. Behold in the sword lifted by Him an image of perfect tranquility; obtain a vision of final beatitude in the discus called Sudarśana, which has been blessed by the touch of His divine hands, and attain immortality through death received at His auspicious hands. Behold Him as bodily present in all His auspicious dispensations.

Life is so short that one can ill afford to waste his time in idle gossip and censure of others. You should get no leisure from the work of self-improvement. Of course, you must bear in mind that you can never improve yourself or do good to yourself by bringing about the downfall of others, by harming others. Your welfare lies in that very act which is conducive of others' good. Never wish harm to others, much less actually harm others, through ignorance, at least for the sake of your own welfare. Nay, do good to others through your own harm, if that be possible, with the firm belief that one who does good to others can never come to grief in the end.

* * * *

What you should be afraid of is sin, pride, meum or sense of mineness, desire, sorrow, anger, greed, honour, praise, reputation, adoration, leadership, preceptorship, priesthood or religious leadership, titles, societies and committees, licentiousness, wantonness, arbitrary acts, thraldom of senses, attachment to sensual pleasures, luxuries and love of pleasures, sensuality, love of controversy, idle gossip, censure of others, others' property and others' wives, and avoid these as far as possible.

On attaining success in an undertaking, do not attribute it to your efforts. You are only an instrument. On receiving applause for success, do not get elated. It is a general rule that the world bestows praise and offers congratulations on success and condemns and censures us on failure. If you get elated on hearing words of praise to-day, you will have to weep on hearing censure tomorrow. No one is always successful or otherwise.

Do not perpetrate an evil act intentionally; do not cherish an evil intention; and do not grieve if the consequences are unwelcome. Even so perform a noble deed according to your best lights and have good intentions; the fruit lies in the hands of God. You should do your part of work. Do not indulge in the vain attempt of altering the Divine dispensation. This is true reform.

"Siva"

A Dialogue.

By Hanumanprasad Poddar.

"ARE you feeling thirsty? Do you want to quench the thirst by glassfuls of pure, drinking water? If so, go back; retrace your steps. You have a lake brimming with water in your own village. The water of that lake is very sweet, as sweet as nectar. Drink it to your heart's content. Did you not catch sight of that lake? That is why you have come so far away from your home and are still running in quest of water. Halt! Do not proceed further. Strange that you do not heed my words even now and are still moving on! Do you expect to get water there? Look here, corpses of a number of thirsty and ignorant fools who were led astray from their village like yourself and were deluded into this region are rotting over there. There is a huge pile of them! You will also meet the same fate! You will be parched to death! There is no trace of water here. The burning rays of the midday sun are causing this optic illusion to you. You have come so far away from your home! Did you get a single drop of water on the way? No doubt, you caught a glimpse of water from a long distance and will not lose sight of it for a long time to come. Of course, the farther you run, the farther will it recede and you will never be able to get hold of it. How can you get it when it does not exist at all? When you are exhausted and get out of breath while running, you will drop down. Parching thirst, on the one hand, and scorching rays of the sun, combined with fatigue, on the other, will render you unconscious and take the very life out of you. Therefore, dear brother, listen to my advice and turn back. Come along, I shall conduct you to your village very quickly. Look here, come this way; the route by which you came is very long. If you follow the route which I am going to tell you, you will reach

The Delightful Vision.



But by devotion to Me alone, I may thus be perceived, O Arjuna, and known and seen in essence, and entered into, O Vanquisher of foes. (*Gita XI. 54*)

your home in no time. You will be gratified to drink the nectar-like water of the lake in your own village. Your thirst will be quenched and quenched for ever. Come away, retrace your steps."

A saint was administering the above advice to a weary traveller who had lost his way. Another Sadhu, who was hearing the above exhortation, addressed his disciple in the following way:—

"Look here, he who seeks happiness in this world does not get it even after wandering from one womb to another. He is not satisfied even on attaining the position of Indra, the Ruler of the three worlds. Happiness always runs ahead of him. Even on proceeding further, he meets with the same unrest and unhappiness. Happiness exists in your own self, in your own *Ātmā*. He alone who recognizes this fact and drinks deep at this fountain-head of nectar becomes happy and satisfied."

"O you mad dog! why are you chewing this bone? You had better knock at the door of some charitably-minded householder. There you will get a piece of dry bread, which will quench your hunger and bring you satisfaction. But you would not listen to me: you want blood! O fool! just imagine whose blood is that which is giving you so much pleasure. Where has it come from? Do you think this bone contains blood? It is absolutely dry. The blood is coming from your own gums, which have been scratched by being rubbed against the bone and you are relishing it through ignorance. The blood exists in your own body. What a fool you are to squeeze out your own blood and suck it! Leave this bone or else it will make a scratch in your gums and give you much trouble. As for blood, you have got plenty of it in your own body."

Hearing this, the Sadhu addressed his disciple as follows:—

"My darling! the pleasure that one feels on a particular sense coming in contact with its object, does not, really speaking, inhere in that object. All sense-objects, like the bone in the mouth of the dog, are painful and injurious by nature. Happiness inheres in your own self and is non-different from you. When the mind becomes steady for the time being on the acquisition of a desired object, an image of the Self, which is blissful in nature, is reflected on it. The happiness coming from the Self appears in the form of a sensual pleasure, just as the blood coming out of the gums of a dog appears through ignorance as coming from the bone. Hence you should regard the experience of pleasure derived from sense-objects as illusory and enjoy the bliss arising out of the Self."

Govind said to his wife, "Rukmiṇī, fetch me some gold from the iron safe."

Rukmiṇī...There is not a bit of gold in the safe.

Govind...You have not bid adieu to your senses, I believe. There is plenty of gold in the safe and you say there is none. I want only as much as is required for making a ring.

Rukmiṇī...Wonderful indeed! I say, there is not an ounce of gold in the

safe. If you want to have a ring, you should get it from the bazaar. When there is no gold with us, where am I to get it from ?

Govind...All right, let me have the key; I shall presently take out as much gold as you want.

Rukmiṇī readily handed over the key to her husband and eagerly waited to see by what feat of necromancy he would produce gold where there is none. Govind opened the safe and took out from the heap of ornaments lying there a broken ring of an old pattern. He then locked the safe and handed the key back to Rukmiṇī. Rukmiṇī chided her husband for disbelieving her and wanted to know if what she said was not correct. Govind showed her the gold ring and asked if it was not gold.

Rukmiṇī...Surely not; it is a ring.

Govind...Yes, they call it a ring; but that is its name. Again, it is circular: that is its shape. But it is gold all the same; is it not ?

Rukmiṇī...How can you call it gold ? It is obviously a ring and requires no proof.

Govind...All right. While it had not yet assumed the shape of a ring, what did you call it ?

Rukmiṇī...Surely it was gold then.

Govind...Supposing you melt it now, what would you call it then ?

Rukmiṇī...Nothing else but gold.

Govind...Well, just consider whether it is not gold even at the present moment.

Rukmiṇī...Of course, it is gold; but we call it a ring.

Govind...We call it a ring only because it is circular in shape. If we just melt it and change it into a nose-pin, what would you call it ?

Rukmiṇī...A nose-pin, of course.

Govind...Will it no longer remain gold, then ?

Rukmiṇī...Indeed it will; only its name and form will be changed.

Govind...That's all. Name and form alone make for the difference in ornaments and account for their diverse uses. Of course, every one of them is gold.

Rukmiṇī...Quite so; I now understand what you say.

Hearing this discourse of Govind and Rukmiṇī, the Sadhu said to his disciple, "Look here, this world consisting of name and form is superimposed on God, who is the substratum (अधिष्ठान) of all and pervades all eternally. This is what they call Divine Knowledge (ब्रह्मज्ञान)."

What does Vedanta signify to a modern mind ?

By V. Subrahmanya Iyer.

WHAT little I have been able to grasp of the teachings of Vedānta, I entirely owe to my most revered Guru, Sri Sachchidananda Sivabhinava Narasimha Bharati Swami, the late Jagadguru of Sringeri, who, while in his mortal body, was held in the highest esteem, even outside India, as one of the real Jñānīs of our own times, at whose feet I had the invaluable privilege of sitting as a pupil and to whose feet I bow again mentally.

It was he who drove into my heart three unforgettable lessons, the three objects of Vedānta:—

(i) Vedānta seeks the perfect happiness or well-being of all that exists—the entire universe—'सर्वेसत्त्वसुखो हितः'.

(ii) Vedānta is never in conflict with any other school of philosophy or religion (*Aviruddha*).

(iii) Vedantic truth has no room in it for dispute with others' beliefs or views (*Avivāda*). And it does not seek victory over any other person or system in the world; for it regards *all* views as only its parts or limbs ('यथा स्वङ्गपादादिभिः').

Accounts of Vedānta have been given to the world a thousand times already. And there is, it may be said, nothing new to add to the truth stated in them, and there is no need for multiplying the summaries in existence. But the fact that it has been, and has had to be, presented in so many different ways by so many men in the past shows that the ever-changing world demands fresh descriptions to suit the culture or enlightenment of the times and the growing or changing powers of men's comprehension. There is at the present day a new outlook consequent on the fusion of the ancient Eastern culture with the present-day Western culture. Further this age is characterized as pre-eminently scientific. An attempt is therefore made here to approach Vedānta from this 'Modern' standpoint.

The term 'Vedānta' has been interpreted in a variety of ways in the East as well as in the West. To most men it signifies religion or theology. To some it consists of scholastic disputations. Those that are tired of these believe that Vedānta means mystic experience, Yogic *Samādhi*, or some visions obtained through the grace of superior beings. But, as the word itself implies, Vedānta is the end, not merely of Veda but of knowledge in general. It seeks that knowledge on which *all* knowledge is based 'ब्रह्मविद्यां सर्वविद्याप्रतिष्ठाम्'. In other words, it comprehends all human knowledge and experience which is termed philosophy. Religion, theology, scholasticism, mysticism (*Yoga*), arts and science are its factors or steps leading to the goal (*anta*). Naturally under each of them there are numerous subsidiary steps suited to the innumerable varieties of tastes (*ruchi*), knowledge (*Jñāna*), capacities (*Sāmarthya*), etc. of men. Though the largest number rest satisfied with the *religious* stage

and believe that to be the end (Vedānta), yet it is not intended here to enter into religion, *i. e*, the meditations (Upāsanās), forms of worship, rituals and their significance; nor into theology, *i. e.*, the beliefs and the traditions regarding the nature of the Spirit, its past and future, including heavens and hells, good and evil, and the various views regarding the Creator and man's relation to Him; nor into the scriptural texts or other authorities and their interpretations based on grammar, rhetoric and logic; nor into Yogic or mystic disciplines, ecstasies and supernatural powers or illuminations attained by some; nor into the refutations of different schools or dogmas such as those of the Mīmāṃsakas, the Logicians or the Sāṅkhyas, all of which contribute in various ways to the evolution of Vedantic thought. The object of this article is to give a brief account of the *basic* principle underlying *all* these efforts of the human mind to attain to the Ultimate Reality, which concerns the philosophy of Vedānta.

Vedānta is meant only for such as prefer *truth* to everything else, such as want only *truth at any cost,—not Ānanda* or the like at any cost. For truth alone is the means to everything 'सत्यमेव जयति', 'सत्येन लभ्यः'). The foremost question, therefore, in the *philosophy* of Vedānta is: What is *truth* ?

All these factors or steps or stages are known as Matas (personal views), whereas Vedānta as philosophy is concerned with *Tattva* (Truth) or *Paramārtha Tāttva* (Ultimate Truth), which is independent of man's likes and dislikes. As two plus two is four for all men, so is the highest Truth the same for all men. Truth is, therefore, that in which there is no room for actual difference or contradiction, or for a *possibility* of them. Among what are known as 'steps' or 'stages' to the highest Truth, the lower the step, the greater the difference or *possibility* of difference of views, as for instance, in the multiplicity of religions or mystic experiences. Further the object of Vedānta is to get at that knowledge, knowing which everything becomes known and all doubts vanish ('क्षिद्यन्ते सर्वसंशयाः'). Therefore from *Mata* we rise to *Tattva.*

It may be asked: Of what use is such knowledge as is called *Tattva* ? Men with such knowledge are seen to be subject to the same laws of nature as others. Vedānta replies: When this goal of Knowledge is attained, everything desired or desirable will have been attained 'ब्रह्मविदाप्नोति परम्,' 'सर्वं तदस्मिन समाहितमिति'). There exists then no want or fear; nay, it is perfection not merely in knowledge but also in life. It is the fulfilment of the object of existence (*Parama Puruṣārtha*).

There being no experience or knowledge that Vedānta does not take account of, it evaluates every item or aspect of *all* life. It seeks to comprehend the universe of thought and matter and to make one realize perfection in one's own life. All efforts of man are, according to Vedānta, but steps towards this perfection.

THE WAY

For attaining this object, Vedānta pursues the course known as Enquiry (*Vichāra*) based upon Reason (*Buddhi*).

It *starts* with what is perceived, that is, the world (*Idam*) before us and as known to us. It does not commence, as religion or theology does, with an enquiry into the Unknown or the Imperceptible, God and the like. It accepts nothing as truth unless such thing stands the test of reason. All efforts and kinds of knowledge, other than Vedantic, believe 'satisfaction' (*Ānanda*) to be truth and the goal, ignoring the fact that error also may bring joy or satisfaction. Vedānta seeks truth beyond such satisfaction. It treats *Ānanda* as a *Koṣa i. e.*, a 'covering' only.

The seeker of the truth *beyond* 'bliss' or 'satisfaction' must be a hero (*Dhīra*), which even the best of scientists of the West at present are not. For even they cannot divest themselves of *all* their preconceptions which bring to them the *satisfaction* in life that they seek, above all else, but which naturally colours the truth attained by them. Complete detachment (*Vairāgya*) from preconceptions is an indispensable condition for attaining the highest Truth.

The characteristic of the *heroic* seeker is this. He asks: How are we to know that what is contained in the Veda, the Bible, the Koran and the like scriptures, or what is uttered by the Ṛṣis of the past, or the scientists of the present, or by the great teachers like Kṛṣṇa, Buddha, Christ, Mahomed, Śankara, Rāmānuja, Madhva and others, is truth? Some of the most reliable of modern enquiries seem to show that mystic or Yogic experiences are merely self-delusions. (*Vide* such books as Bradby's *Logic of the Unconscious* or Bernard Hart's *Psychology of Insanity.*) And why should we not consider them as such?

Those that possess only the slave mentality (*Hīna Dṛṣṭi* or *Kṛpaṇa Smṛti*) and that take without testing what scriptures, traditions or other authorities declare, for truth, are not qualified for Vedantic enquiry, which demands the *heroic* pursuit of Truth based on *reason.* This feature of their attitude cannot be put better than has been done in *Bhāgavata* and *Bhārata.* Those that are heroes (*Dhīrāḥ*) would ask God Himself, if He should appear before them and declare that He is God: "How are we to know that you are God and that what you say is truth?" To this summit very few other systems of thought, known to history, appear to have risen. When one is fully imbued with such *heroic* spirit in the pursuit of *truth*, one is said to be fit for *Vichāra*, otherwise known as the philosophy of Vedānta. Vedānta does not accept anything as true unless it stands the test of reason. *Śruti* is the first step; *Yukti* (intellect) is the next higher; and *Anubhava* (when *universal* or non-contradictory, it is called Reason) is the highest court of appeal.

THE METHOD

The student of Vedānta begins by enquiring into the nature of the material and the mental world known to him. Experience teaches him that pain and ignorance exist in life. Then he seeks to eliminate by degrees the sources of suffering and of error. And in gaining the knowledge needed for doing so, he finds that the fewer the facts or data he has under consideration, the greater are the chances of error. Fullness of data makes possible the perfection of the

truth sought. He also learns that the less the ignorance, the greater the possibility of eradicating fear and pain, nay, of attaining happiness.

Taking philosophy to mean a study based on *all* the data of life or existence, and that solely from the point of view of reason,—not of tradition or scriptural authority,—we find the philosophy of Vedānta radically differing from all other systems in one supremely important respect. All the other systems make their study taking into account the data of the waking state alone or viewing everything from the standpoint of the waking, whereas Vedānta considers all the data of the three states of waking (*Jāgrat*), dream (*Swapna*) and deep sleep (*Suṣupti*), and viewing all the three states as equally valuable in furnishing data. Europe has made a deep study of dream and deep sleep from the psychological and physiological standpoints, but it has not till now approached them from the metaphysical or philosophical viewpoint. All the other schools of thought, European or Indian, take for granted that the 'objects' of waking experience are real and consider dream entities as either unreal or real. But Vedānta does not proceed upon this assumption or preconception. The limits of this article preclude our going fully into this enquiry, whose result alone can be stated here. Waking experience is exactly like the dream, and both, though they appear *real* as long as they last, are in fact unreal. The waking world, however, is as pure a creation of the mind as the dream world is. That the world we perceive is an idea is the finding, not only of some of the greatest of scientists, but also of some of the foremost thinkers of all ages,—to mention a few: Plato, Shakespeare, Schopenhauer, Berkley and Kant.

This is the eternal secret of Vedānta. *Maitrī Upaniṣad* says:

> *"The world is just one's own thought;*
> *With effort he should purify it then;*
> *What is one's thought, that he becomes—*
> *This is the eternal secret."*

Pañchadaśī says: "The mind is virtually the external world. Endeavours should be made to purify it. It is an ancient truth, preserved as a secret, that the mind assumes the forms it is engaged in perceiving." (For details *vide Māṇḍūkya Upaniṣad*, Chapter II, verses 1 to 16.)

The mental world of ideas which constitute the worlds of waking and dream disappear in deep sleep, *with our ego*, though we are so deeply attached to it. One cannot say that the world exists during our deep sleep, if one knows modern *science* enough to see that the world is only thought. Eddington says: "To put the conclusions crudely, the stuff of the world is mind-stuff." "The familiar world is a mental construction." "The external world of physics has become a world of *shadows*. In removing our illusions (of the concrete physical world) we have removed the substance, for indeed we have seen that *substance* is one of the greatest of our illusions." Jeans agrees with Eddington in this respect. Here science stops. But Vedānta asks: What about the ideas (constituting this world) in our deep sleep?

The entire universe (of ideas) including one's personality or ego disappears in deep sleep (*Suṣupti*), as everyone knows. This solid, substantial and material world, which appears so real and yet disappears completely in *Suṣupti*, is therefore *unreal*. This fact is known as illusion (*Mithyā* or *Māyā*).

Here is what some other eminent scientific thinkers say: "Can this self, so vividly central to my universe, so greedily possessive of the world, ever cease to be ? *Without it, surely, there is no world at all. And yet this conscious self dies nightly when we sleep*, and we cannot trace the stage by which in its beginnings it crept to an awareness of its own existence." (Julian Huxley and H. G. Wells.)

All the three states consisting of ideas and appearing and disappearing continually are illusory (unreal); but that which is aware of their coming and going is called the Witness (*Sākṣī*), which is necessarily constant. Else the changes of the states could not have been cognized. It should not be forgotten that what is known as the 'I' or 'ego' is a part of the universe seen in the waking or dream states, and that as such it is also *unreal*, *i. e.*, something witnessed as appearing and disappearing. The coming or the going of the witness is never known. It is therefore said to be eternal. Its nature is different from all that is witnessed or seen. It cannot be described by words that apply to the unreal world. It is consciousness *per se* which is ultimate and fundamental, as the foremost scientists like Max Plank, Schrodinger, Einstein, Eddington, Jeans and others hold. Further, when ideas disappear, as in deep sleep (*Suṣupti*), and reappear, as in waking and dream, they are realized as being of the same *substance* as consciousness or witness. The word 'substance' cannot, strictly speaking, be used. Owing to this fact the witness or consciousness is indicated by a special word, *Ātmā*. When again the world appears in the waking and the dream states, if it is seen that *all* that exists, including consciousness, is one and the same in essence, this universal essence would be *Brahma*.

Then, is all our knowledge of the waking world, especially of the several sciences, of no use ? The answer is: All the sciences are of the highest value as pointing in the direction of the Ultimate Truth. Philosophy *cannot* exist, and *never* existed, except on the foundation of scientific knowledge. But how it existed on such knowledge *in the past*, and how each science now contributes to this end are matters beyond the scope of this paper.

TRUTH

How are we to know that what Vedānta reveals is the *highest Truth* ? The nature of truth, as has been pointed out already, is such as not to admit of any contradiction or doubt. Now, to give an illustration, in deep sleep no ideas exist, there is no thought of anything regarding which a contradiction or doubt may ever be conceived to exist. Such a state is that in which there is *not a second* to differ from or doubt. *Non-dual existence* alone stands this test. When, therefore, *all that exists* in the waking and dream states also is known to be non-different from the witness in substance or in its nature, *i. e.*, when non-duality of all that is known to exist

is reached, the highest Truth or Reality is attained.

The basic principle of Vedānta here is that whatever depends upon man's *thinking* or personality (*Puruṣa-tantra*) is necessarily coloured by his thoughts or idiosyncrasies. Truth being that which is independent of *all* personal colouring, it exists in its own light (*vastu-tantra*). To eliminate *all* such colourations (personal equations) is the object of truth-seeking.

This is the principle that underlies what the Vedantists term the complete effacement of *Ahaṅkāra* (Self) or what the scientists call 'self-elimination' or 'depersonalization'. Next, the Upaniṣads and the *Gītā* say that the highest Truth is *Buddhigrāhyam*. The disciplines (Sādhanās) needed for sharpening or purifying the *Buddhi* (Reason) are many. The chief is 'concentration of mind' (*Ekāgratā*), which cannot be attained without calmness, patience, moral purity and the like virtues. With the effacement of the 'I' (*Aham*) or with *Vairāgya*, will go all attachment to things and beliefs (*Ihāmutra-phala-bhoga-virāga*).

DOSHAS (OBSTACLES OR FAULTS)

There are many obstacles in the path of the pursuit of Truth, which have to be guarded against. They are all due to ignorance. But ignorance is not mere negation of knowledge. Doubtful knowledge (*Saṁśaya*), absence of correct or full knowledge (*Abhāvanā*), want of definite knowledge (*Asambhāvanā*), and fanciful, imaginary or contrary knowledge (*Viparīta Bhāvanā*) and misleading affirmative thoughts in the waking state also constitute ignorance.

CAUSE, KHYĀTI, VARIETY AND OTHER TOPICS

When the Vedāntī, though he knows that truth is non-dual in character, yet has to meet the arguments of those who stick to the waking experience alone as the only reliable one, whose idea of truth therefore cannot be divested of the sense of duality, he is obliged to deal with *innumerable* aspects of waking experience. They are literally endless. For *the doubts arising are endless inasmuch as they refer to fractional data* (*the waking state*). We shall, however, deal with a few salient ones here.

1. *Causal Relation:* The first question is as to the nature of the relation between the witness and what is witnessed. The causal relation which apparently obtains between objects in the world witnessed, suggests itself as the answer. But thorough enquiry establishes the purely imaginary character of the cause-and-effect relation. (For details *vide Gauḍapāda-Kārikā*). *Ajāti* (causelessness) is the last word of Vedānta. This is supported by the latest pronouncement of science. The principle of 'indeterminacy' of the Quantum Physics unmistakably points in that direction. The merely mental character of the causal relation has been rightly upheld by Kant also in modern times.

2. *Khyāti:* If causal relation is a myth, how does the Vedāntī explain the appearance and disappearance of what is perceived and also *error* in perception? Several theories of perception have been advanced to explain these phenomena, such as *Akhyāti, Ātmakhyāti, Satkhyāti, Asatkhyāti* and so forth. But each refutes

the other. According to the meaning of truth indicated above, they have to be rejected. How mind and matter are related, it is impossible to state. So the Vedāntī's view is labelled *Anirvachanīyakhyāti* (the indescribable) and associated with the theory of *Dṛṣṭi-Sṛṣṭi* (seeing is creation). For thinking implies space, time and causal relation (*deśa, kāla, nimitta*), which are all found to be purely mental creations. And no explanation of ultimate Truth or Reality, not involving these, is possible.

3. *Variety:* If there be no proof of the existence of more than one, the *Ātmā*, the witness, how does the Vedāntī explain the variety of thinking beings (Jīvas) in innumerable bodies seen in the waking state ? The reply is suited to the preconceptions of the enquirer, which imply mental associations with either space or time or cause, all of which are one's creations. Explanations like *Avachchhedavāda, Ābhāsavāda* or *Bimba-pratibimbavāda* and so forth are mere hypothesis. Each of them is refuted by the other. None can stand the test of truth. For variety is *unreal* appearance. Some of these topics are parallel to the theories of perception and knowledge in Western philosophy, whose solutions are equally inconclusive. The best yet offered is that mind and matter are only one entity. The reason is not far to seek. The fallacy lies in confining oneself to the waking state alone.

4. *Authorities and Interpretations:* There is a huge mountain of literature in India devoted to the elucidation of scriptures and other works on traditional thought. Valuable as they all are in setting the human mind athinking on the highest problems of philosophy, they are valueless as revealers of the Ultimate Reality. For the nature of Truth has to be independently determined to enable one to see whether any scripture and its interpretations reveal the truth. The value of scholastic discussions is limited because of the circumstance that scripture and the like belong only to the world of the witnessed in the waking state. All such things exist *in the waking state alone*. And, as the *Bṛhadāraṇyaka Upaniṣad* itself says, 'scripture is no scripture' in the world of Truth.

Literally endless is the list of topics of this kind which crop up and are discussed when the purview is limited to *one state only*. They are therefore said to be of supreme value only to those in the stage of childhood (बालिश). When the standpoint in which the three states are taken into account,—which is the standpoint of Vedānta,—is reached, a new conception of reality arises.

THE PURPOSE OR UTILITY (PRAYOJANA)

The aim of Vedānta is to enable one to attain the Ultimate Truth, which, when reached, completely frees one from all sorrows, whatever the cause. It leads one to the realization of,—not immortality *after* death, which all religions teach,—but immortality *before* death, which alone is *true* immortality. Vedānta does not egg on men to do good by forcing one's own creed or dogma on others or by enticing them to an acceptance of it; for *all* creeds alike belong to it, they being all pathways leading *ultimately* to Truth. It does not make one seek happiness at the cost of

another; for every other is one's own self.

HOW IS THE VEDĀNTĪ KNOWN ?

As the Upaniṣads, *Mahābhārata*, *Bhāgavata* and many other authorities on the subject unanimously declare, he who has realized *Brahma cannot* be distinguished from other men in his behaviour in life (धीरो वर्तमानोऽपि लोकवत्). The realizer of Truth may be a man or a woman, a prince or a peasant, a youth or an adult, of any race or creed. Such an one is not known by any peculiarities or characteristics. The Vedāntī wears no external or special marks or signs of dress or appearance ('अव्यक्तलिङ्गोऽव्यक्ताचारः').

WHAT DOES THE VEDĀNTĪ DO IN LIFE ?

He sets an example to the world by doing all that lies in his power to wipe out pain and sorrow (*Duḥkha*), wherever found, so that whoever seeks the Truth by doing good to all alike may follow in his footsteps. His object in life is *at all times* "to see himself in all and all in himself".

Fame and Honour.

When I reflect how man is led by Fame to vain desires,
And how the greed for honour gathers things harmful and vain,
Harmful and vain not only to the soul but o'en to flesh,—
Then my desire for fame and honour tends to fade away.

When I reflect how Fame lures man to kill his fellow-man,
And in such evil deeds indulge as even devils fear,
And how unwise and blind are they whose views are known as fame,
Then my disgust for fame and honour grows so keen as pain.

When I behold how oft the fools and the wicked honour hold,
And how the virtuous are left in dark obscurity;
When I reflect how stands all fame in this eternal time,
Then my contempt for fame and honour grows as wide as sea.

I think no man so great that I should in his judgment trust,
But I myself do know my heart, my motives, and my thoughts;
So oft my actions' righteousness I by my judgment judge,
And I care not what others speak of me or think of me.

Oh, fame and honour so much mar one's freedom, peace and joy,
That oft the wise obscurity and ignominy woo,
And live in the grandness and splendour of their souls divine;
So I dishonour Honour, and defame the vile Fame.

I'll do good deeds. If Fame be wise, she by herself shall come;
And if she comes not, she but proves her own unworthiness.
I shall be paid by what I do, and what intents I bear,
And not by what men think of me. So, should I care for Fame ?

—*T. C. Pandia.*

Yoga as the Immanent Regulative Ideal of Human Life.

By Akshaya Kumar Banerjee, M. A.

MAN stands at the centre of a diversified world. He finds himself surrounded by various orders of phenomena, which produce different kinds of agreeable and disagreeable impressions upon him. He comes in contact with innumerable species of objects, living and non-living, sentient and insentient, speaking and speechless, big and small. His happiness and misery are experienced as dependent upon his relations with these objects and phenomena. Every object is found to have distinctive features and characters differentiating it from all others. Among the phenomena, some are observed to be evidently linked together, while the vast majority are experienced as without any bond of connection. Upon a few of these phenomena he feels capable of exercising some amount of effective control, while most of them are beyond the reach of his controlling power. Many of these appear to be hostile to him and to be the sources of his misfortunes, while some are also perceived to be friendly. The surrounding world is thus experienced by him as consisting of a bewildering diversity of objects and events, which act in some cases beneficially and in many cases injuriously upon him, their actions and influences being not unoften accidental and capricious. In the majority of cases he can discover no unity or uniformity, so far as his normal experience goes.

When he looks inward, he finds within himself a mental world, almost equally diversified with, and not less bewildering than, the outer world. In this mental world he experiences various kinds of wants and impulses, feelings and emotions, desires and inclinations, passions and sentiments, ideas and beliefs, and so on. It is through these that he receives and reacts upon the external objects and phenomena, and comes into different kinds of relations with them. His joys and sorrows are found to be considerably determined by these mental conditions. These conditions also appear often to arise in the mind unaccountably and capriciously, and the mind seems to have no freedom in respect of their appearance and disappearance.

Thus, from the standpoint of immediate sensuous experience, man seems to be placed in an external world of bewildering diversities and also to carry within himself a world of similar diversities. These varieties and accidents appear to constitute the very essence of his own nature as well as of the nature of the world of his objective experience. He has to rely for his existence and for the fulfilment of his desires upon these outer and inner circumstances, but he seems to have little power to control them. He appears to be standing on the surface of a boundless ocean, whose very nature

consists of the incessant succession of gigantic waves, which move him hither and thither like a straw and from which he cannot see any way to extricate himself.

Though as a self-conscious sensuous creature man appears to be by nature placed in such a troublesome and puzzling situation in this phenomenal world, this is a position which man as a rational and spiritual being never accepts as final and inevitable. His spirit has from the very beginning revolted against this position and sought for some means of escape from it. His innermost nature seems to have a sense of incompatibility and unreality in relation to his actual experiences of the unconnected plurality of mental and physical phenomena, and inherently urges him on to seek emancipation from it. Emancipation from plurality obviously means attainment of unity. When we analyse the course of the development of man's cognitive, emotional and active life, it becomes evident that it is naturally directed towards the discovery of unity behind and within the plurality of sensuous experience, the realization of the ultimate harmony of all kinds of feelings, and the attainment of one supreme Ideal of God which can unify all the apparently diverse ends or objects of actual pursuits. This unification of the diversities appearing in the different forms of experience is found on reflection to be the supreme governing principle immanently determining the course of all the departments of human life.

Man experiences the individual objects. He feels that his knowledge of them is incomplete, until and unless he can view a large number of objects as belonging to one general class on the ground of some deeper unity detected among them. When in this way he attains the knowledge of many general classes, his reason is not contented with them. He seeks for a still deeper unity, so that several such classes may be unified in a higher general class. This search for higher and higher general classes is prompted by the inner demand for unity among the plurality of objects. Similarly, man has direct experience of particular events. But these appear to remain unexplained and ununderstood, till they can be accounted for as the particular manifestations of general laws. The lower general laws are sought to be explained in terms of higher and more comprehensive universal laws. This implies that the human reason always seeks for unity as the reality behind and within the plurality of individual objects and events, and feels within itself that without the knowledge of the unity the particulars are but superficially and imperfectly known. It is to this inherent demand of the human reason for the discovery of unity in the midst of the apparent diversities of the world, that Philosophy and all the sciences owe their origin and development. The particular sciences are the systematic attempts for the satisfaction of this demand with regard to the particular provinces of this phenomenal world, and Philosophy is the supreme attempt for the satisfaction of the same demand in respect of the entire universe of experience. This demand appears to be incapable of being fully satisfied, until and unless the world with all its diversi-

ties is experienced as one organic system pervaded and unified by one absolute Reality, which is the substance and ground and regulator of all these varieties of objects and events.

Man's practical life also is governed by the same inherent demand. In the lower or earlier stages of his self-development, his activities are found to be directed towards the attainment of particular objects, which are expected to satisfy his particular impulses and desires and to give him distinct kinds of pleasures. But he finds that his impulses and desires are constantly changing, the pleasures derived from their satisfaction are momentary and alloyed with pain, and the objects which appear to satisfy them are too small and transitory to give him even any relatively permanent peace of mind. The pursuit of such particular objects or ends or ideals is always attended with restlessness and disquietude; the mind constantly passes from a desire for one object to a desire for another object; the attainment of one object almost immediately brings the want of another object to the forefront. Such experiences urge man's practical reason towards more and more comprehensive and permanent objects or ideals for pursuit and achievement. It cannot get rid of disquietude and restlessness and attain any abiding satisfaction, till it can discover and pursue one supreme Ideal, which is the ultimate end of all ends and the realization of which can fulfil the innermost demand of his self.

So long as he recognizes the claims of the particular desires as distinct and isolate from one another and the particular objects towards which they are directed as having independent intrinsic values, his active life is practically divided into a number of conflicting departments and he feels more or less acutely the absence of harmony and unity in himself. He becomes a multiple personality. This conflicting multiplicity in his personality is felt to be a source of great trouble and disquietude. His domestic life, his social life, his political life, his sensuous life, his religious life, etc. etc. demand different kinds of activities from him. These different departments of his life seek for the achievement of different objects and ideals. The criteria of values in these different fields of activity are found to differ from and conflict with each other. As a result his consciousness becomes a battle-field of various mutually conflicting ideas, ideals and principles. He cannot find undisturbed peace anywhere in his life.

In order to get rid of this situation, the human reason becomes eager to find out one ultimate principle which can suitably regulate all the particular desires pertaining to the different departments of life and govern all the activities in harmony with one another; it seeks to discover one supreme Ideal or End to which all particular ideals or ends may be subordinated; it is on the lookout for one ultimate criterion of value, by reference to which the values of all objects and events related to the diverse fields of human activities may be determined. The self-conscious reason of man has an inherent demand for the discovery of such a unity of the ideal to be realized and the principle to be followed and the criterion of value to be applied in his practical life. When all desires are

resolved into the supreme desire for the realization of this one ultimate Ideal, when all actions are regulated by the supreme principle of self-discipline for the attainment of this End, and when the value of every action is judged in accordance with this supreme standard of absolute good, the human life is unified, man realizes himself as one undivided self, he becomes truly himself and finds peace, calmness and abiding satisfaction in his mind.

This is also the case with man's emotional life. Ordinarily he cherishes various kinds of feelings. Some of them are experienced as sources of joys and some as sources of sufferings. The same feeling also is found sometimes to be a source of happiness and at other times a source of misery. Some feelings create and develop a harmonious relationship between him and his environments, while others create disharmony and hostility. Some feelings make him restless, while others produce a comparative calmness in his mind. Some make his outlook narrow and interests confined to his sensuous existence, while others expand his outlook and widen the range of his interests. Many of these feelings conflict with one another and make life unhappy.

The human nature has an inherent demand for the unity of this emotional life. Man can get rid of the discordant feelings, if and when all the feelings are subordinated to and regulated by one supreme feeling, and this is the feeling of universal Love. With the development and expansion of the feeling of Love in the heart, the feelings of hatred, aversion, antipathy, fear, censoriousness, suspiciousness, lust, greed, vanity, malice, etc., which are the sources of discord, hostility and sorrow, gradually disappear, and the noble humane feelings of sympathy, benevolence, charity, admiration, reverence, forgiveness, etc. sweeten the entire nature. The discordant ignoble feelings owe their origin and development to the limitation of love within narrow circles. Outside those circles these feelings play their parts and become sources of miseries to those who cherish them as well as towards their objects. Love always makes its objects sweet, beautiful and enjoyable. When the heart overflows with universal love, every person, every animal, every thing and event becomes an object of enjoyment. The whole world then appears as beautiful. In practical life this love finds expression in the various forms of humane feelings in relation to various kinds of objects, and the various forms of service that flow therefrom. The emotional life of man becomes satisfied when all the diversities of feelings are resolved into the one all-absorbing Love.

Thus it is found that the immanent regulative ideal of the human life in all its phases is the realization of unity as the source, the substance, and the essence and the fulfilment of all diversities. So long as this unity is not realized, the human self does not feel one with itself. It appears to have lost itself in the bewildering varieties of its experiences, objective as well as subjective, and its search for unity seems really to be a search for its own self. The apparent separation of itself from itself, due to its constantly identifying itself with the varieties of

its inner and outer experiences, makes it restless, and it becomes mad, as it were, for finding itself out in the fields of its knowledge, emotion and action. In all these fields varieties attract its attention, and move it hither and thither. It becomes temporarily confounded and again proceeds with its quest for its own unity in them. This quest takes the form of the attempt at the unification of all objects of knowledge, all motives of activities and all the divergent emotions. It is the innermost sense of separation from its own true self that is the ultimate cause of the consciousness of imperfection and uneasiness in the human soul, and it is this which goads it in its quest of the aforesaid unity. This is at the root of the scientific and philosophical investigations, the social, moral and æsthetic pursuits, the courses of self-restraint, self-discipline and self-development, the attempts at the establishment of harmonious relationships among men through the formation of families, communities, nations and international organizations. Everywhere it is unification of diversities that is sought for.

In Indian religio-philosophical literature, this unification is expressed by a very significant term, viz., *Yoga*. *Yoga* literally means *union*. The term is used in an ultimate or absolute sense as well as in a relative or phenomenal sense. In the ultimate sense its meaning has been determined by the different metaphysical conceptions about the Absolute Reality. According to some schools of metaphysical thought, *Yoga* ultimately signifies the union of the self with itself, *i.e.*, the realization of the perfectly undiversified, unassociated, unlimited, absolute spiritual unity, which is the essential nature of the self. To the man who attains this *Yoga*, the entire world of diversities is merged in or dissolved into the undifferentiated, unmanifested unity of *Prakṛti* or Primordial Energy, and becomes as good as nothing. There are philosophical schools that hold that this world of diversities originates from, is sustained by, and is ultimately merged in One Universal Absolute Self or *Paramātmā*, from whom the individual selves are neither absolutely different nor absolutely non-different. *Yoga*, accordingly, consists in the realization by the individual self of its communion—its neither-different-nor-non-different unity—with *Paramātmā*, in whom the knower and the knowable, the actual and, the Ideal, the lover and the Beloved are thus spiritually united. According to those who metaphysically prove that the diversities are illusory appearances of one differenceless, attributeless, absolute Spirit or *Brahma*, due to cosmic Ignorance, and that what appears as the individual self is really identical with this Absolute Spirit, *Yoga* ultimately signifies the realization of this absolute identity of the self with *Brahma*, in other words, the realization of the absolute non-dual unity of the self, in which all the apparent diversities are merged or lost. Even those who acknowledge no metaphysical Reality regard the realization of the changeless, differenceless unity of *Nirvāṇa* as the ultimate goal of life.

Thus it is the realization of the absolute unity, whether immanent in or

transcending the diversities of inner and outer phenomenal experience, that *Yoga* in its ultimate sense implies, and it is the attainment of this *Yoga* that is regarded by the greatest thinkers as the ultimate goal of human knowledge, emotion and action. The term *Samādhi* is often used synonymously with *Yoga*. The inner meaning of *Samādhi* is perfect or complete (*sam*) state of existence,—a super-conscious state of existence in which there is no consciousness of imperfection and disquietude, no sense of ignorance, doubt and restlessness, no hankering for any further knowledge, any further enjoyment, or any further activity. This state is identical with the state of the realization of perfect, undisturbed and unconditioned unity within the self.

From our previous discussion it is thus evident that *Yoga* or *Samādhi* is the immanent regulative ideal of the evolution of the intellectual, emotional and volitional life of the human self. Man consciously as well as unconsciously seeks for this *Yoga* or *Samādhi*. So long as this is not attained, the self is in a state of *vi-yoga*—absence of union with itself and absence of unity among the diverse factors of its experience. So long it remains imperfect, unhappy and restless. It is the innermost urge for emancipation from the state of *viyoga* and attainment of the state of *Yoga*, that always moves the human spirit to unify its knowledge, to unify its emotions and to unify its actions. This urge stimulates and regulates from within its course of development.

The pathway to *Absolute Yoga* lies through innumerable states of *Relative Yoga*, which consists in the partial unification of the intellectual, emotional and volitional experiences and the partial realization of the self's unity with itself. It is through the discovery of higher and higher unity of Truth in the departments of Knowledge, the establishment of the rule of higher and higher ideals over the different departments of activity, and the progressive subordination of all other feelings to the feeling of Love, that the human life advances forward. The progress of life means the attainment of higher and higher states of *Relative Yoga*,—the realizaiton of more and more comprehensive unity in all the spheres of its self-expression. When the Self is realized as the perfect unity of the subject and the object, the knower and Truth, the lover and Beauty, the agent and Good, the enjoyer and Bliss, the mission of human life is fulfilled.

The one Lord who controls all by His controlling power, who is able to create and dissolve the whole universe, comprising of countless worlds, single-handed, they who get to know that Shining One become immortal.

—*Upaniṣad.*

He who, when the hour of death arrives, casts off this mortal coil, thinking of the Lord, surely attains to Him. But he alone is put in mind of the Lord at that critical hour who has tried to remember Him throughout his life.

—*Lord Śrī Kṛṣṇa.*

Saint Govind Dasji.

Saint Govind Dasji was born in a high-class Brahman family. He was the Dewan of an Indian State. He had a pious wife, two sons and a daughter. He possessed wealth, palaces, gardens, lands and all other objects of sense-enjoyment; but he derived no happiness from these things. Believing in the transitoriness of the world, he used to commune within himself like this: "Oh, what an accursed life I am leading. Instead of fixing my mind in the Lord, the Embodiment of Truth and all real Happiness, I am wasting my life in the enjoyment of sense-objects. There is nothing in the world that one takes with him after death. And in life, too, one may have many things; but he may not be able to profit by them or to use them. For instance, one may possess all the things to eat, but he may not have the health to enable him to eat. In such circumstances, one feels all the more distressed.

"Of the world relationships, these, too, subsist only so long as there exists a motive, a purpose behind them. So long as there is wealth in one's possession he is respected, he is loved. His own kith and kin have a regard for him only so long as he is able to earn, so long as he can provide things of the world for them. As soon as he becomes old and is unfit to earn, he ceases to be of interest to his own people. He becomes a burden to them and his very kith and kin begin to slink away from him. There is no longer anybody to care for him. His own intellect begins to fail: he means to do one thing but does quite another. Then he becomes the laughing-stock of the very people whom he held dear to his heart, particularly, of the younger folk.

"The wealth that he had earned with the sweat of his brow, ceases to be his property. Others take possession of it. He can no longer spend what he had himself earned, according to his choice or wishes. On the other hand, he finds that others spend what he had earned, in a way he never liked to spend. This causes him all the more anguish and pain. What a great folly, what a stupidity that I am still enmeshed by a world so transitory, so full of woe and worries. What an infatuation, that I am still held in its iron clutches by a world of that type!

"I have never cared to remember the Lord who created the world and who preserves and sustains it. The Lord who like the *Kāmadhenu* fulfills the desires of all His creatures, who takes upon Himself the loving affection of the innumerable mothers in the Universe and protects, feeds and preserves their numberless children, the Lord who controls and properly governs the whole universe, the Lord who is pleased and gratified merely with the intention, never waiting for the act, the Lord who alone and none other than whom has in Him the power to turn a sinner like me into a God-fearing man, the Lord who is merciful to me without ever looking into my deserts, to forget a Merciful Master like Him and to be

lost in things of the world is an infatuation, the lowest type of conceit, the worst sort of vanity."

With thoughts such as the above continually revolving in his mind, Govind Dasji resolved:—"Enough of it; I have been with the world long enough, and long enough I have been for it. Henceforth, I should dedicate my life to the Lord. I will renounce the world, leave my hearth and home—so called—and devote myself to the Lord alone. There, the Lord is beckoning me to go to Him. Oh, how lovingly He is calling me. I must go to Him and, placing the dust of His feet on my forehead, do His bidding."

It is not quite so easy to renounce the world or to give up one's hearth and home. There are many who think like that and think like that many a time in their lives; but there are few, very few, indeed, who really renounce the world. Just a few may do it under the impulse of the moment, but they soon find that it is difficult to carry through. Just as a baloon, when inflated with air, goes high and higher up, but, as soon as the air inside is released, the baloon comes down, similarly, as soon as the impulse cools down, the desire for renunciation melts away. It is only through the Grace of the Lord, through an implicit faith in Him and through a strong control of the senses, that real renunciation is possible.

Saint Govind Dasji had implicit faith in the Lord and had his senses under his control. Therefore, his renunciation was genuine; having once given up the sense-objects, he never thought of them again. Having left his home, Govind Dasji went to the several places of pilgrimage.

True love makes everything of the beloved so dear. His place of residence, the things that he eats or drinks, even the repeating of his name have each their own charm, their own sweetness about them. The devotee who loves the Lord also loves the places where He may be said to have lived. He goes to those places, hugs the dust thereof close to his heart, places it on his forehead. As he goes to each place associated with some Līlā (sport) of the Lord, he has before his mind's eye the whole enactment as it is stated to have happened; he becomes fully engrossed in it. He sheds tears of love and sings the praises of the Lord. In a frame of mind such as that Govind Dasji went round from one place of pilgrimage to another.

And how did Govind Dasji carry himself through the pilgrimage. Repeating the Name of the Lord, in as loud a voice as possible and his head inebriated with the wine of Love for the Lord, he seemed to sail in midair rather than walk on the hard earth. He had lost all attachment and all conceit; pleasure and pain, praise or dispraise were the same in his estimation. He perceived the Lord in all creatures. He had no appetites, no desires. A piece of coarse bread, wild fruits or leaves of trees, whatever came his way, he ate and did not care if nothing was available, either. If he felt thirsty, he took what water was in hand; whether it was of a pool or a pond, of a running brook or a refreshing spring, did not matter to him. He carried himself like a man mad in love.

In some places, people turned him away as if he was insane, but this did not annoy or tease him. He went on smiling and laughing, quite pleased with the will of the Lord. He went round to all the places of pilgrimage, one by one, from Gaya to Gumti, Kashi, Prayag, Muttra, Brindaban, Kurukshetra, Ayodhya, Hardwar, Badrikashram, Dwarika, Setubandh Rameshwar, etc., etc.

At the conclusion of the pilgrimage, Govind Dasji reflected within himself thus:—"Having gone round all the places of pilgrimage, I should now proceed to have a Darshan of Sri Laksmanji, the truest devotee of the Lord, and, therefore, even more worshipful than the Lord Himself. Devotion to the Lord's devotees is more fruitful in bringing about peace." Thus thinking, he decided to proceed to Lakshmankshetra.

Govind Dasji, after undergoing much hardship and privation owing to the difficult nature of the route, arrived at the boundary line of the Kshetra. A dense forest, inhabited by ferocious animals, without a marked-out path had next to be crossed. Govind Dasji, all alone, entered the dreadful forest amid a constant drizzle. It was muddy and slippery. A heavy downpour followed. Govind Das became fully drenched, and his frail body, worn out with age and privations of a long journey, began to shiver with cold. His teeth began to strike against each other and, bereft of all strength to carry him any further, he fell under a tree. With his heart still strong, he made several vain efforts to resume his journey, but he could not stand. Then, resigning himself to the will of the Lord, he lay where he was and began to pray to Sri Lakshmanji, thus:—

"Lord, you are the Fountain of Mercy, you are the Great Guru, the great Benefactor of All. Whatever you do, you do for the good of your Bhaktas. Lord, you are the younger brother of Lord Śrī Rāma. I am a slave at your sacred feet; pray, protect me. I do not wish to live for life's sake. O lord of the humble, I have a great desire to have a Darshan of your divine image. Pray, let me have a Darshan for once, and then you may do with this body of mine as it pleases you. My only prayer is that my soul may not leave my body, before I have had a Darshan of you."

To propitiate his devotee, Sri Lakshmanji appeared in the guise of a Bhil with two burning sticks (Maśāls) in his hands, and, approaching Govind Das, he said, "Oh, you are shivering with cold. Well, here you are; warm yourself up with these Maśāls."

Those words, softly uttered, aroused Govind Das. He opened his eyes and was very pleased to behold a handsome Bhil sitting by his side. He made an attempt to express his gratefulness to the Bhil; but his tongue, contracted with cold, was unable to move. He could not utter a syllable, but tears of loving gratitude trickled down his cheeks. After warming up a little, Govind Das said, "Brother, I have not the strength to rise up. Will you take me by the hand, and make me sit up."

The Bhil lovingly raised Govind Das and made him sit. Govind Das felt as if electrified by the touch, his body regained its lost strength and all the fatigue

seemed to him to have vanished. Govind Das said, "Brother, I am an old man and feel no hesitation in having to face death. But, there is one strong desire in my mind: I wish to have a Darshan of Sri Lakshmanji. It is therefore that I want to save life. You have done me a great favour. I fail to find words to express my gratitude. The thing you have done for me baffles all expression of gratitude on my part. I know not what to say, and how to say From this moment, you are my god-father."

So saying, Govind Das thought within himself that it was through the Lord's Mercy that the Bhil had given a second lease of life to him. To be thus saved from the very jaws of death in a desolate, dreary forest was nothing short of a miracle.

Govind Das, again, addressed the Bhil and said, "My god-father, will you please tell me your name, and how far from this place is your village. Who sent you to this place? You have given me a new life. You have come to me in this dreary forest amid showers of rain and in thunder. Even in a hundred lives I cannot pay you back for this great favour." The Bhil smiled, and quitely slank away.

Govind Das, amazed at the great Mercy of the Lord, fell into deep meditation, and once more he became lost in it. He became unconscious. A little while later he regained consciousness and began to feel hunger and thirst. Despairing of anybody coming again to give him something to eat and drink, he began to repeat the Name of the Lord, and went on chanting the same.

The Lord who provides food to the child in the womb and even to the worm in the heart of a piece of wood, could not let His devotee go unprovided with food and drink. Sri Lakshmanji appeared in the guise of a Brahman with a plate of *Khichri*, hot as though freshly taken out of the pan, with curds and cooked vegetables along with it and, coming near Govind Das, enquired—"Pious Brahman, I imagine you are feeling the pangs of hunger and thirst. Well, here I have something for you to eat."

Govind Das, hearing this, opened his eyes and found the divine figure of a Brahman with a *Thal* (Indian dinner plate) in his hands, standing before him with hands outstretched to hand over the plate to him. Govind Das felt exceedingly gratified and received the *Thal* gratefully. The flavour of the *Khichri* whetted his appetite and, without even enquiring as to the whereabouts, etc. of the person, began to take it with great gusto. Morsel after morsel he put the whole of it away, dropping half on the ground in his hurry to take it. But he was still unable to speak.

A little while later, in a half-audible voice, Govind Das enquired, "Sir, may I know who you are?" Then, as if with some intuition, he said, "Lord, I have now recognized you. It is no wonder if I, a sinner, have not been able to understand you. Even the gods and the deities do not recognize you when deluded by your Illusion. Now, pray, let me have a Darshan of your true Image and thus bring peace to my perturbed soul."

Very much pleased with the true devotion of his *Bhakta*, Sri Lashman-

ji praised him for his devotion and let him have a Darshan of his real self. O, what a figure of exquisite divine beauty, charmingly enchanting and splendidly graceful ! A well-built body, and a bright face that put the Moon to shame. A pair of eyes like the lotus. A light smile on the pink lips; broad shoulders, a waist as slender and delicate as that of a lion, a pair of beautiful feet; a yellow Dhoti worn with grace to the accompaniment of yellow garments, with a puissant bow and arrow in his hands and a jewelled coronet bedecking the forehead. Govind Das felt charmed. His eyes were full of tears. Divine bliss seemed to pulsate in the whole of his frail frame and, with a heart palpitating with joy, he said, "Lord, I bow at thy sacred feet. I am stupidity itself. I know nothing. It is, therefore, that I have not been able to realize Thy Great Bounty, Thy Great Mercy. O Lord, it is through Thy Grace that I realize Thee to-day and with that my highest consummation." Thus saying, Govind Dasji fell at the feet of Sri Lashmanji. For the joy of it the soul departed from the mortal frame of Govind Dasji; dust returned to dust, and the Essence became one with the Reality.*

Thoughts on Life.

By Ganesh Prasad Seth.

1. We are free-thinkers only to the extent that we tolerate free-thinking in others.
2. When you can love the sinner as your own self, then alone you have ceased to sin.
3. Only when the sorrow of another gnaws at our hearts, does sorrow yield its secret to us.
4. Our first impressions last, because they crystallize into prejudice, which it becomes hard to destroy.
5. A sound heart alone can help a man to develop a sound body and a sound head.
6. Speech is a gift to mankind. Use it sparingly.
7. Pleasure is objective and, therefore, transient. Happiness is subjective and, therefore, permanent.
8. He alone loves humanity who is truly human.
9. The highest ideal that a man should fix for himself is to be normal and natural under all circumstances.
10. Unbalanced asceticism, excessive and uncontrolled emotionalism, and cold intellectualism lead us into the paths of disharmony and delay our true progress.
11. Our materialistic exploiter has found a boon companion in the spiritual exploiter. He feeds him. They fatten each other.
12. In the very process of bearing the burden of others, we learn forbearance.

* Translated by Balmukund Verma.

13. So long as man treats woman as an embodiment of lust, and not of love, so long will sorrow dog his footsteps.
14. Combine the strength of the lion with the meekness of the lamb, and you have created a perfect animal.
15. Prejudice misleads our judgment. When we wish to praise a man, we begin to trace back his life of small beginnings and meagre resources to his present large accumulations and noble achievements, exaggerating his good and glossing his bad points. On the other hand, when we wish to discredit a person, we at once set up high social and moral standards, and with these measuring rods judge of his deeds, exaggerating his bad and hiding his good points, coldly and cruelly assessing him as worthless.
16. We not only build castles in the air, but live in them—fools that we are.
17. In the garden of Love, the Queen of Happiness resides.
18. Man should be his own Referee.

Can A Man Live Without Food. ?

By Li Hong Chong.

THE old Grandpa was agreeably disposed, and I was in search of an interview. An opportunity was given to me. I approached him, and entered into conversation with him.

I..."Well, Grandpa! you had once told me that a man can live without food. Is it feasible ?"

He..."Yes, he can and cannot."

I..."Contradictory statements like this bring no satisfaction. I want to know the truth and exact truth only."

He..."How can we express ourselves but with the help of contradictions ? We live in a world where one contradicts another. So everything living in this land of contradiction must be contradictory."

I..."It is as you say, but still the thing can be expressed in a more lucid language. I mean to ask whether food is necessary for our nourishment or not. Can a man live without food ?"

He..."He can and cannot."

I..."How ?"

He..."If he has consciousness of his livingness or beingness, he must require nutrition; for consciousness brings a sort of exhaustion. But, if he has no consciousness, he may live and go on living without food."

I..."Who taught him to depend on food ?"

He..."His intellect, his appetite for knowledge, his desire to taste, brought about his fall from the pedestal of reality and the fallen

man became subject to wants by and by. The intellect in man proved to be his curse. He ate the food of his knowledge and lost his manhood. Want after want began to assail him, and he is what he is, a pigmy creature in his own ideas. One who is surrounded by wants, wishes, and desires is not a man in the real sense of the term. He is quite the reverse of a man. His intellect is the very devil personified. He learns differentiation and, because of it, is deprived of perfection that he was, fails at every step and is surrounded by wants. His deficiency is apparent. He cannot overcome it, and the more he exerts to relieve and remove his wants, the more he finds himself entangled in the cobweb of desires. They become multiplied, and he finds his degradation, and that is why he eats dust."

I..."Grandpa! either you are a maniac, or there is some defect in my intellect, and I cannot follow your reasonings."

He..."It is even so. Do you not contradict yourself by such reasonings? Child as you are, since you have been brought up with the idea of food, it is beyond the capacity of your intellect to comprehend me."

I..."Who is superior, a man of intellect or a savage?"

He..."Both are inferior creatures. I cannot call either a superior being. Man is something beyond intellectuality and savagery."

I..."Up to now I entertained the belief that intellect was the best gift of nature which makes a man superior to brutes."

He..."The intellect is the greatest curse, the wickedest gift of nature bestowed on humanity, and he is inferior to the brutes even."

I..."How?"

He..."He depends upon brutes for his subsistence, while they do not do so. He prays for his food, and is a prey to difficulties and anxieties of which the brutes are practically unconscious. Man is a slave to all. He is in bondage, and tries to bind everything with the fetters of his whims and caprices, which he calls knowledge and wisdom. A slave is a slave. His slavish embodiment, his slavish tendencies, all show him as a fallen and a degraded being."

I..."Is not a man of intellectual capacity to be relied upon?"

He..."No, never. His greatest sin is his selfishness, the mean attribute of his man-ness. A savage can be relied upon for veracity and honesty, but not an intellectual man."

I..."You may or may not be right in your assertions."

He..."What do I care for your belief or disbelief? You put questions and I answer them. Let the discourse come to an end."

I..."But how can a man live without food?"

He..."It is, of course, impossible for him. He is shrouded in the sheet of ignorance, and it is easy to rid him of this curse. The very knowledge of which a man is proud, and which he calls wisdom, is the uttermost ignorance. And it will take much time to disentangle him from this. Let him go

on. Leave him alone. It is no business of ours to interfere with him."

I "Does not this attitude of mind show that you are the most selfish man living on the surface of the earth ?"

He..."No, you ask and I reply. Our relation is only so far. I do not think that I am selfish; it is only your point of view. You are concentrating yourself on selfishness; you are selfish and I am not. I am self-contained and contented, and live a life the import of which you in the present state of your mind are unable to grasp."

I..."It may be so, but how can a man live without food ?"

He..."Wait, go on reasoning and a time will come in your life when you will be able to solve this problem."

I "Have you solved it for yourself ?"

He..."Yes."

I..."Strange ! how is it, then, that I could not grasp the significance of your talk ?"

He..."Your bent of mind is different. There is no harmony in your body, mind, and spirit. You are bereft of peace and grace. You live in the plane of trinity of Life, Light, and Love. They may be triunity, but they are not peace and grace. You live in the realm of trinities. Unless you transplant yourself to the firmament, where trinity, trinities, triunity, or triunities end, you will not understand me. You pertain to the realm of differentiated trinity, while I live in the kingdom of heaven. Is there no difference between you and me ?"

I..."I find no difference at all."

He..."Then wait, and I shall explain to you at some other time that, laying aside the fetters of trinities, a man can enter the kingdom of heaven, and then he will live without food."

A Peep into the Illustrations.

1. Narsi Mehta in Goloka.

Narsi Mehta, the celebrated Vaiṣṇava saint of Gujerat, did not earn anything even after he had married and was a dependent of his elder brother. He was grossly persecuted by his sister-in-law for his alleged lack of promptness in the execution of household duties (which were generally of a menial type) imposed by her. In the end he was driven out of home. Thus deprived of worldly support, Narsi took refuge in a temple of Śiva, situated in a dense forest, in a spirit of complete surrender. He passed seven days and nights in propitiation of God Śiva, without taking even a drop of water. When Lord Śiva appeared before him to grant whatever boon he might ask for, Narsi did not ask for worldly honour or riches, but appealed to the Lord to grant him that which He liked best. It is said, Narsi was thereupon bodily transferred to Goloka where he was privileged to witness the divine Rās dance of the Lord. The picture depicts Narsi witnessing the Rās in a state of ecstasy.

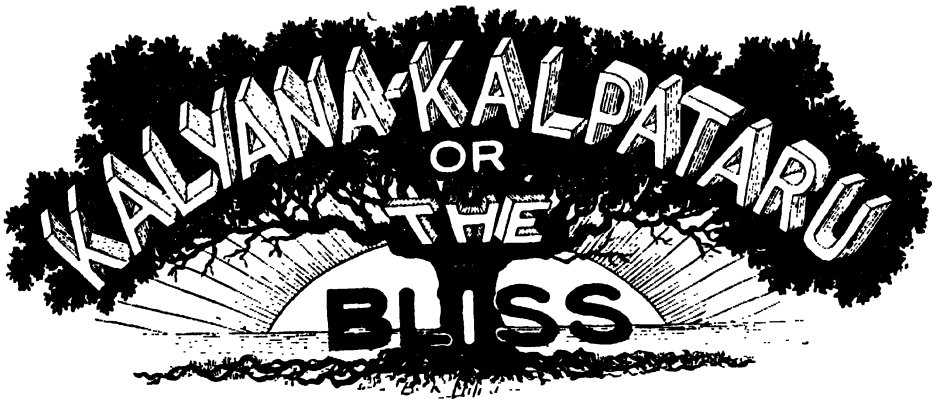
2. The Delightful Vision.

This depicts the vision, described in Chapter XI of the *Gītā*, which the great Lord showed to Arjuna on the holy battle-field of Kurukṣetra, of His supreme Form as the Lord of Creation.



The Messenger of Peace

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of Spiritual ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

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स विश्वकृद्विश्वविदात्मयोनिः
ज्ञः कालकालो गुणी सर्वविद् यः ।
प्रधानक्षेत्रज्ञपतिर्गुणेशः
संसारमोक्षस्थितिबन्धहेतुः ॥

THE All-doer is He; He, the All-knower, the Self-born—He in whom all ending has an end, who is the All-knowing Consciousness, Possessor of exalted attributes. Master is He of Nature and Master is He of the Soul. He it is who, as Lord, determines their properties. Of the building of the world, of its preservation and of its dissolution He is the cause.

(*Śvetāśvataropaniṣad* VI. 16)

Sri Krishna of Vrindavana.

By Swami Ashesananda.

THE beautiful Yamuna flowed by Vṛndāvana, singing merrily the name of the Great Enchanter. With the advent of the mighty Bhagavān, health and plenty reigned over the land. Poets have failed in their fruitless attempts to describe the inexhaustible pathos and the fascinating charm that were shed by the sweet personality of gentle Mādhava. A streamlet of love was murmuring through the banks of Kālindī, showering immense joy and untold bliss. The boy Kṛṣṇa was the darling of His mother. He was the very idol of all the village people. He was the most beloved companion of His friends and the loving joy to all the women of Vraja. The boys were mad after Him. Without their dear Kanai they would very often desist from going to the pasture-ground. If they ever went, no play was interesting in His absence. It was so dull and monotonous. The whole day would seem weary and tiresome. In the opinion of the wise, a leader is born and not made. The teachers of men evinced a wonderful charm and sweetness of personality and earned the leadership of their comrades even when they were young. In Śrī Kṛṣṇa's life this law came to be literally true. He became the guide and chosen shepherd of his friends when he was a mere boy under teens.

Slowly and silently a halo of love was spreading round this amiable figure. A new world of peace was made, as it were, of unmixed joy. But the fortunate ones who enjoyed most were the cowherd boys and girls of Gokula, who knew nothing but gentle Kṛṣṇa in thought, word and deed. His beauty and grace, his amiability and love attracted their hearts like a magnet. But the instrument which exerted the greatest power was His magic flute, which bound the souls of the village nymphs to His lotus feet for ever. How enthralling and captivating was the music of this simple pipe ! The guileless maids of Śrī Vṛndāvana were perfect emblems of devotion, purity, and uncompromising self-surrender. There was not the least trace of carnality in this grand superhuman love, a love in which there was no rivalry but equal participation of all dedicated souls that offered their best to the sublime personality of their beloved Lord. Unconsciously they were carried away by this tremendous glow of love. It fell upon them like a gushing torrent from a precipitous hill. They were occupied with their household duties. In the beginning, they had little time to think of higher concerns of life. Following the pursuit of the humdrum life, they, too, would have been lost to the nobler ideals of humanity. But the Lord is ever compassionate to His devotees. He would never allow deadly clouds to overshadow the mental horizon of His consecrated followers. How can He suffer His votaries to perish in the quagmire of the mortal *Saṃsāra* ? What was the weapon He used to recall those of His people who had strayed ? Not the

terrifying implements which are needed to chastise the villains of darkness. The instrument that caused a wholesale reformation was a simple flute, too insignificant to be used as a missile. But its gentle note was sufficiently strong to stir up and create a total revolution in the forgetful minds of His adherents. It was a signal for a rapid march towards the commander and the effect was a general rush towards the divine minstrel, the forgiver of all penitent souls.

After the rectification, when their hearts became pure, it is said in the *Bhāgavata* that Śrī Kṛṣṇa blessed the Gopīs by participating with them in a sort of ring-dance called *Rāsa-Līlā*. To some it is a figurative imagery. To them *Rāsa-Līlā* is a fine portrayal of the blissful communion that a yearning heart experiences in the depth of his spiritual realization. When an enthusiastic devotee comes in close proximity with his beloved "Iṣṭa-devatā" at the ripening of his love, he breaks down strong barriers, and tramples over all bonds of social conventions and ordinary ethical rules. Scandal and disrepute cannot hold him back. He transcends all limitations of sex or age, caste or fame. Nothing can turn him back from his destined goal. The oppositions act only to call up his latent spiritual force and invigorate him with determined courage. There is no co-existence between light and darkness. Until a man dies himself to this puny life of selfishness and attachment and is born again to the cosmic life of universal love and sympathy, it is a sheer mockery to yearn for that beatific vision which passes all human understanding. A *Sādhaka* must sacrifice himself at the altar of love in order that he may attain resurrection in glowing transcendental life. Unless he is ready to make unconditional surrender to the holy flame of Truth, the goal he seeks for is a distant one. This divine episode is an object-lesson to all inquisitive souls how they should mould their earthly life and chasten their character before they can participate in the heavenly play of the supreme Master and enjoy unearthly joy and supreme bliss.

Śrī Kṛṣṇa was a mere boy, only eleven years old, when He became a regular teacher of His clan. He did not instruct His students on any intricate philosophy. He did not preach to His beloved companions any metaphysical subtlety from the book of the sages. How, then, could He enlighten them in the path of righteousness and lead them towards the sacred ideal of a spiritual life? He was an adept in schooling. He knew how to adapt His teachings to the needs of His pupils. He tutored them in the school of nature amidst running brooks and shadowy woods. Beautiful deer were roaming fearlessly and the rainbow-coloured peacocks were dancing merrily. Innumerable birds were warbling sweet, melodious notes. The scenery was charming and the whole atmosphere was animated with lovely beauty and pleasing grandeur. His comrades had no academic training from long generations. In their time, book-learning among the rustics was conspicuous by its absence. So the preceptor had to train his students by kindling their emotional fire in the University of

Nature amidst birds and trees, woods and lakes. Was there any need of educating these unsophisticated people under the thick walls of a room through the maze of books? Mother Nature nurtured them in her own seminary in the art of leading a plain, unassuming life, free from cares and anxieties. The master-mind of Kṛṣṇa shaped these pliable moulds into images of exquisite beauty and noble grandeur. What psychological effect was produced by the charming melody of the flute? It sent a thrill of joy into the hearts of His devotees and maddened their captivated souls into deep ecstatic love. In after life, this simple pipe was turned into a conch and inspired, with its solemn note, the drooping heart of many a faint-hearted soldier on the bloody field of battle.

When we think of His supernatural birth and consider the series of amazing incidents that marked the life of our immortal hero, we cannot but conclude that He was not a man but the manifested spirit of the Almighty Providence, who blessed this earth for the redemption of the oppressed and rescue of the suffering millions. All His works are extraordinary. There was no spot in His luminous character. He was proof against all temptations. His passionless doings have earned for Him the name of Hṛṣikeśa, the Lord of the senses. Deluded men may find fault with His stainless conduct, but the saints and sages like Vyāsa and Śuka have described Him as *Āptakāma* and *Ātmārāma*, having no want or craving and all whose desires have been fulfilled in the inner joy of His own Self. How promptly He changed Himself into a powerful General at the call of duty will testify to the clear fact that His boyish pastimes were above all condemnation. He had much to do in the field of politics. When broken-hearted shepherd girls came to Mathurā to take Him back, most seriously He asked them to return. He requested them to forget Him and try to be happy without Him. There were lamentations all over; but He remained calm and serene, steadfast and adamant. The country's cause was more precious now than His own personal likings. The whole of India was torn by internal dissensions. Tyrants had become all-powerful, and the demon of aggressiveness was playing the role of a dictator. Innocent and pious people were trembling out of fear. The oppression of the atrocious evil-doers like Kaṃsa and Jarāsandha sent a thrill of shudder all over the land. At a glance He saw the benighted condition of the land and immediately set Himself to the task of fighting the devils out of existence. Bravely He faced the lions in their own dens and chastized them to ignominious death. Peace and order were restored in society and light was brought from the scattering darkness. His multifarious works of reconstruction were highly beneficial to the prosperity of the whole country. Like Prince Parīkṣit, none will be surfeited with hearing tales of His marvellous deeds. To the death-stricken soul of many wounds and sorrows every word was a soothing balm and a nectar full of unsurpassing joy. The prayer of the king is still audible in the sky—"May He inspire me with true wisdom and all-absorbing faith whom the self-denying Yogīs of many vows and vigils remember in the silent corner of their heart!"

The World and the Individual.

By M. Hiriyanna, M. A., L. T.

IT is well known that God, the individual soul and the world constitute the subject-matter of all philosophy and religion. In monistic systems, however, where the only reality recognized is God or the Absolute, the remaining two terms of this trinity are necessarily to be reduced to it. The manner of doing it may be the same in the case of both of them, as it seems to have been in certain forms of Adwaita that were once prevalent; but in Śaṅkara's doctrine, it is not so. Though the soul and the world are alike admitted in it to be not distinct from *Brahma*, which is the Upaniṣadic term for the Absolute, there is a difference in the way in which they are explained to be so. The purpose of this short note is to indicate wherein this difference lies.

We shall begin by drawing attention to two types of illusion in common experience. A person may fancy that he sees a serpent at a distance, while closer scrutiny reveals to him that it is only a rope. The later or correcting knowledge here, like practically all knowledge of the kind, affirms the existence of something; but it contradicts the object *as which* that something appeared before. Again, a person looking at a white crystal through a sheet of yellow glass, of whose existence he is not aware, takes it to be yellow. But a change in his standpoint will disclose to him that the yellowness belongs to the glass and not to the crystal. Here also, as in the previous case, the later knowledge affirms the existence of some reality; unlike it, however, it does not deny the object *as which* it appeared, viz. the crystal, but only one aspect of it—yellowness. The illusion in the one case consists in mistaking a given object for something else that is not given; in the other, it consists merely in referring to an object which is given a feature that does not really belong to it, though it also happens to be presented. But for the interposition of the object to which the yellowness actually belongs, and the percipient's ignorance, we should add, of the true colour of the crystal, there would be no illusion at all in the latter case. It is accordingly described as *sopādhika bhrama* or an illusion involving the presence of an *upādhi*, which is the name given to such intervening factors. In the former, on the other hand, there is no such factor; and it is therefore described as *nir-upādhika bhrama*.

Now these types of illusion serve to illustrate the difference in the manner in which, according to Śaṅkara's Adwaita, one and the same *Brahma* comes to appear both as the world and as the individual *jīva*. It gives rise to the illusion of the world, as the rope does to that of a serpent in our first example. The ultimate truth, as realized by a *jīvanmukta*, denies the world while affirming the underlying reality of *Brahma*, which is given in all presentations as positive being (*sat*) and with which we may therefore be said to be

in constant touch. The *Jiva*, on the other hand, is not illusory in this sense. It is *Brahma* Itself appearing through media or limiting adjuncts like the internal organ (*antaḥ-karaṇa*), which—we may state by the way—are elements pertaining to the physical world and, as such, are unreal. When this fact is realized in one's own experience, what is denied is not the *Jiva* as a spiritual entity, but only certain aspects of it, *e.g.*, its finitude and its plurality. Its conception may become profoundly transformed thereby, but the point for us to note is that it is not negated (*bādhita*) in the same way in which the physical world is. This difference in the explanation has a vital bearing on the Adwaitic doctrine, and Śaṇkara consequently lays particular emphasis on it. It brings out clearly what is meant by the identity of the *Jiva* and *Brahma*, which is of fundamental importance to the doctrine. The *Jiva* is not false as the world is, but only its limitations are; and these limitations, which are really of its empirical adjuncts appear transferred to it as, in our second example, the yellowness of the glass appears transferred to the crystal. It is for the purpose of elucidating this point that Śaṇkara, as explained by the commentators, gives two separate examples of illusion in the beginning of his commentary on the *Vedānta-Sūtras*:—

शुक्तिका हि रजतवदवभासते, एकश्चन्द्रः सद्वितीयवदिति।

"Mother-of-pearl appears as silver; and the single moon, as double." He refers to it elsewhere also in the same work, and we shall conclude by citing two of his statements relating to the conception of the *Jiva*: "As long as it is associated with the adjunct of *buddhi*, so long only is the *Jiva* a *Jiva*. In reality however, there is nothing like *Jiva*-hood apart from what is fancied to be such by reason of this adjunct." (II. iii. 50.) "The *Jiva* is not other than the Lord, yet its intrinsic omniscience and omnipotence are hidden from it because it falsely identifies itself with its bodily organism." (III. ii. 6.)

Welcome the Evening.

Dear ! do not feel depressed when the sky steals the sun; for the evening is the friend of the morn and the night, the harbinger of the dawn.

If the charming lake is somewhat deprived of its gaiety, care not; for the delay in the smiling of the lotus is but momentary.

The evening bird busy in nestling down shall fill the morn with her sweet melody.

If the fretful wind loses all its vehemence, she is sure to remove all our troubles with the appearance of the glow.

If the blooming rose scatters her petals under the burden of the dew, her washed red bud shall shine anew.

When, like the evening, the end of the world is dead certain, welcome it with delight; why worry about it ?

—*Chandra Bhanu Singh.*

The Lure of God.

By. K. S. Ramaswami Sastri, B. A., B. L.

ANYONE who reflects deeply about human thought in regard to ultimate realities must be struck with its similarities, and cannot accept the glib and self-complacent assertion that either the East alone or the West alone has got a monopoly of spiritual experience. But the peculiar distinction of India is that the highest truths were not only known but became practical and were applied to life in widest commonalty, and were realized in full by individuals who transmitted the methods of practical realization in unbroken succession. A rich store of Godward Sādhanās is even now available in India, and there yet live men who have given their lives to the practice of such Sādhanās followed by the verification of such Sādhanās in direct intuitive vision and realization of God.

It is in the realm of *intuitus mysticus* that we find that the immortals speak but one tongue. The highest thought of the East and of the West affirms the existence of the Soul and of the Oversoul, and of their kinship either as a unity or as an identity. In regard to the personal God, the kinship of unity is realized by Devotion aided by Knowledge. In regard to the supra-personal (wrongly called the impersonal) Godhead, the kinship of identity is realized by Knowledge intensified by Devotion. This may be taken to be a brief and even telegraphic summary of the highest philosophic thought. Such thought is found in the highest philosophic religion and religious philosophy of the East and of the West.

Though ordinary theism (which is common to all the world religions despite minor differences of doctrine) affirms God to be a Person, the highest thought in the East and in the West soared to the supra-personal aspect of God. God is the Absolute, above all affirmations, above all names and forms, above all qualities and attributes, one and eternal and infinite. He is beyond mind and beyond speech. Hence He cannot be cognized and described, but He can be realized in a relation of identity as the Supreme One without a second ('एकमेवाद्वितीयम्'). This exalted concept of Godhead is familiar to us in Śaṅkara. In Eckhart also we hear the same far-off voice "like horns of Elfland faintly blowing". He says, "*Substantium sine qualitate et sine forma.*" He says further, "There is nothing in Him but only He Himself." It is absurd to fling at this concept of Godhead the cheap cynical remark that it is a merely negative concept. It is the very negation of negation.

From the above affirmation the mystical concept of the identity of the universe and the soul and the Oversoul follows and is boldly declared. The Veda says: 'तत्त्वमसि' and 'अहं ब्रह्मास्मि' ('That

thou art', and 'I am *Brahma*'). In the *Īśa Upaniṣad* there is a big stanza setting out this conception in a wonderful manner. The devotee cries out to the Sun-god to gather together and remove out of vision the blinding rays. He realizes that the golden disc of the sun hides the glory of the Eternal Truth—('हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्'). When the blinding rays do not dazzle and obstruct the vision, what does the devoted truth-seeker see? He says, "I see Thy most glorious and auspicious form. The Godhead ensouling the solar orb is My Self."

In the West, Eckhart declares: "God is the same "one that I am". "The soul must put off equality with God in order to realize identity with God." "Simple people imagine that they should see God, as if He stood there and they here; that is not so. God and I, we are one in knowledge." At the same time he affirms also the Personal God and describes Him as the treasure of the soul. We must cling to God and possess Him so that we may be united with God and live and move and have our being in Him. The Sufis have expressed this realization in rapturous words. We find the same note also in Wordsworth, in Shelly, and in Emerson.

Such a mystical and intimate and perfect realization of Godhead—one and perfect and infinite—is not a mere philosophical concept but is a state of salvation, of liberation, of the highest bliss. A man of such realization becomes liberated from the repeated onslaughts of Death ('मृत्युमुखात्प्रमुच्यते'). It is this truth that is so subtly taught in the *Katha Upaniṣad*. *Jñāna* (Knowledge) must lead to अवगति (realization). Śrī Śaṅkarāchārya says again and again that religion is realization. (अवगतिर्हि पुरुषार्थः अवगतिपर्यन्तज्ञानम्). Religion is not creed or dogma or ritual or mythology, but is direct experience and realization of God.

The mysticism of *Yoga* and its Siddhis (occult powers) and the ecstasy of mystical emotion in a state of devotion to God are other ways of mystical union with Godhead. But it is in Śaṅkara that we reach the giddiest heights of thought. God is the creator of the world and is the overlord of all souls. But that is from the relative point of view. From the absolute point of view there is no creation and the soul is only the Oversoul itself. Eckhart says: "All that is created is nothing." Śaṅkara says that *Māyā* or *Avidyā* is neither *Sat* nor *Asat* but is *Anirvachanīya*, and projects the world, which does not really exist, from the absolute point of view but exists from the relative point of view. Whatever sectarian zeal may say or unsay, Śaṅkara combines theism and monism in a unique manner. He teaches that nature could not move of itself. God alone directs creation to evolve in accordance with His purpose, and the world-order is His *Saṅkalpa*. He is omnipresent, omnipotent and omniscient. He is the material cause as well as the efficient cause of the universe. Thus in the unity of—nay, identity—of *Ātmā*, *Parameśwara* and *Brahma* is the highest note of universal thought. Such a realization is not a mere love of abstractions. It is the deepest realization of the soul. Mystical experience is the realization of the Infinite in the finite. Fichte describes its very essence in these words:

"The impulse to become united with and dissolved into the immortal is the deepest root of all mortal existence... Thus the poor descendant of eternity, cast out of his paternal home, still always surrounded by his heavenly inheritance, toward which he dares not reach out his timid hand, wanders uncertainly from place to place in the desert, and is reminded by the speedy collapse of all his places of shelter that he can find rest nowhere but in his Father's house... Blessedness is to rest and remain in the One. Misery is to be dispersed into multiplicity and differentiation. *Therefore, the condition of becoming blessed is the withdrawal of our love from the multiple back to the One.*"

Yoga as Sacrifice and Service to Humanity.

By Arthur E. Massey.

"IF any man would come after Me, let him deny himself (ignore self) and take up his cross daily and follow Me."

(*Luke* 9. 23)

All the methods and systems of *Yoga* must necessarily be dominated by sacrifice and service to humanity if they are to lead to liberation, for any effort put forth on behalf of the illusory isolated self defeats its own purpose. God is Love and Love is the fulfilment of the Law. Sacrifice ceases to be sacrifice when Love takes the lead; because Love thinks only of its object, self is left out of account. Love is really all that is; that which constitutes the ego is a mere bundle of experiences which frustrates realization with the One and only Reality, by its emphasis on separateness. Every true *Yogi*, every true Master walks consciously in the light of Union with God; he neither knows nor desires anything else. He can shut out the discord of the World voices, silence the thoughts and feelings of his ego and act by the Inner Light, which always reveals things in their right proportions. He sees clearly the right course to take, the right thing to say. Being a vehicle of the Love Force, manifestation in human form is to him but an opportunity to give himself up entirely to the service of Humanity. "Masters and the Inner Light are not different", therefore the objective of every aspiring soul should be to become a Master or *Yogi*. We are not isolated units but members of one body, and, if we strive toward "the measure of the stature of the fulness of Christ", the whole body will feel the uplift. For, "whether one member suffereth, all the members suffer with it: or one member is honoured, all the members rejoice with it." For this reason "Let us also *rejoice* in tribulation, knowing that tribulation worketh ripeness of character." The maturing of one member strengthens the whole Body and adds to its witness in the world; therefore, sacrifice and service to Humanity is the purest and highest form of *Yoga*. "I in them and those in Me, that they may be *perfected into One.*"

All aspirations towards Divine Union, all methods and forms of *Yoga* are vain and futile without Love. Love is the great regenerator, the great purifier, and *never* fails. The spiritual body or soul will unfold and express itself only by ceaseless effort in goodness, truth, and beauty. The life of the spirit, complete in itself, is ever seeking a means whereby humanity may be helped and served, and in such degree as we become fit vehicles for help and service. So God works His Will and purpose in and through us.

Every idea of race, colour, caste, sex or creed must be relegated to the limbo of far-off forgotten things before the first step on the path of service can be taken, otherwise failure is inevitable; for Love neither knows nor admits of any inferiority between the human expressions of the One and only Being.

Man has no need to seek God; the more He is sought, the less likely is He to be found. For:—

"Closer is He than breathing,
Nearer than hands and feet."

When the soul awakens from its age-long stupor, when the scales of materialistic thought no longer impede clear vision, the Divine Presence is imminent, then follows the glorious realization:

"Not 'I' (not the illusive ego) but
Christ that liveth in me."

—and so man becomes a true *Yogī* of sacrifice and service.

Robes, ritual, temple, service, asceticism, etc. all serve their purpose in the soul's unfoldment—although they are not essentials but, before the goal can be reached, they must all drop away like cast-off garments, and when there is nothing left, *there God is*. This material world of ours is a "Wilderness" and a "Vale of tears", because we have stupidly viewed it as something tangible and real instead of an evanescent phase of matter, and consequently the pains, disappointments and agonies of life are all necessary to point us to the real and abiding—to the "Peace that passeth all understanding". Spinoza said that "to define God is to deny Him," and he was right; for the more we attempt to define, the more we limit or make finite the infinite. Better, then, than all learned books, philosophies, teachers and authorities is a persistent and sustained resort to the Silence, where in the innermost chamber of our hearts we may meet and commune with and lose ourselves in the Absolute, the One without a second—the *All* that really *is*.

It is well to know that Divinity is working out its purposes through matter.

A fire-mist and a planet,
A crystal and a shell,
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod,
Some call it Evolution,
And others call it God.

Yes, nature is not an alien, an other, but an outbreathing of the Lord. To the true mystic, nature is a theophany, a vesture of the World-Spirit. "In Thy Light we see Light." The forces of nature bespeak God's ever-present activity, His living volition in the world.

The truth which Jesus taught must be re-interpreted by the mystical consciousness of the East. Jesus was an Eastern Master. His intimacy with the natural, His insight into the human soul, His mysticism of sympathy, love and service, His very special love for the child, the poor, the sinner, the suffering outcasts, the lost sheep whom the world neglects, but not the great Mother-heart of the Universe, His loneliness revealing the beauty of sorrow, His sacrificial tenderness, His gracious words, His still more gracious silence, His ethics of love and humility, His religion of communion with the Father in the Kingdom within, His pure living, His death by which He gave the world a symbol of Sacred Heart of the Eternal—surely these things are eloquent to the idealistic mystical soul of the East, and it is from that source of interpretation that the spiritual life of the West shall be resuscitated. We are at the beginning of a new age in the history of the world, its hour of rebirth is upon us, the old order is giving place to the new. Reconstruction, social, political, philosophical and religious is imminent; and in this both East and West will make their respective contributions. The West will offer its lessons of scientific organization, ethical energy and political progress; she will show the value of personality, and the importance of environment. She will vindicate the gospel of work and the East will gladly and gratefully absorb its necessary lesson.

Yes, but the West, too, must turn to the East to study the deeps of the higher life, to assimilate and apply the Ancient Wisdom to every-day needs, to develop the mystic sense, to recognize Nature, not simply as the laboratory of the scientist but the sanctuary of the Spirit, to practise meditation; to discern that, if work is worship, worship, too, is our work. Here in the West we have as yet to realize the truth that Reality is not a thought-concept, but a soul-experience, and may be known, not by mere criticism and intellectual analysis of categories, but by sympathetic spiritual insight and life. Schopenhauer dreamed of a day when the wisdom of the East should flow to the West. When that day is fully come, the Mysticism of the East will exert an influence more powerful than the theory of Evolution. Then Europe will have a new outlook upon world-religions, and her people will discern that truth is the monopoly of no one religion, neither is there any finality to revelation, and that in the mystical experience there is a unifying principle which will ultimately unite both East and West in an inseparable bond of mutual love and harmony, mutual sacrifice and service, which is the Alpha and Omega of *Yoga*.

The Need for Faith and Satsang.

By Jayadayal Goyandka.

A friend has sent me three questions, which are as follows:—

(1) How can one obtain a vision of the Lord in an embodied form, just as one beholds his parents, wife or children ?

(2) Through what practice can one develop implicit faith in God ?

(3) How can one develop the attitude as described in the following couplet of Goswami Tulasidas ?

सीयराममय सब जग जानी।
करउँ प्रनाम जोरि जुगपानी॥

"Knowing all created beings as so many manifestations of Śrī Rāma and Sītā, I salute them all with folded hands."

All these questions, connected as they are with God, are certainly of very great importance. An attempt is being made in the following lines to discuss them according to my poor lights.

(1) The first question has been dealt with in a general way in another article under the caption "Is God open to Perception?" which has already appeared in the Kalyana-Kalpataru (Vol. I, pp. 746-48). The reader may refer to it if he so desires. An attempt is made to discuss the subject afresh according to my humble lights.

The best means of obtaining a direct vision of the Lord is to cultivate love in its purest form. Let us analyse the process of attaining this love. In the first instance, one must have the belief that God exists; that He is our Friend and well-wisher; that He is All-powerful, supremely kind, full of love and affection, the inner controller of all and the bestower of happiness, and is personally present everywhere. So long as this faith does not get rooted in one's mind, one does not become eligible for coming in direct touch with the Lord. This eligibility is acquired through purity of heart. Remembrance of God, meditation, service and *Satsang* (communion with holy men), pursued without any ulterior motive, purifies the heart, and this purification qualifies man for communion with God. One's knowledge about God also goes on increasing according as one acquires this eligibility. In this way when one acquires a proper knowledge of God, when one comes to know Him adequately and in reality, then God appears before him in whatever form the devotee desires to see Him. Although He is ever present at every place in His Immanent aspect, which is Truth, Knowledge and Bliss combined, yet, when a devotee who has unravelled His mystery desires to see Him in a particular embodied form, that Divine Sporter manifests Himself before that devotee in that soul-enchanting Form, and communes with him. This becomes possible mainly through Love and perfect Faith, which is also called pure Faith and has been praised by the Lord

at various places in the *Gītā*. For instance, He says:—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः॥
(XII. 2)

"They who with mind fixed on Me, ever harmonized, worship Me, with faith supreme endowed, these, in My opinion, are best in *Yoga*."

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः॥
(VI. 47)

"And among all Yogīs, he who, full of faith, with the inner Self abiding in Me, adoreth Me, he is considered by Me to be the best."

How does that All-pervading Divinity, which is of the nature of Truth, Knowledge and Bliss, manifest Himself in a qualified and embodied form? The secret of this mystery can be truly known only by the supremely faithful and devoted lovers of the Lord. For the subject is of such deep spiritual significance that without purification of the heart it is not possible for the intellect of ordinary men to comprehend it. But however deep the mystery, it opens its secrets to those who spend every minute of their life in unceasing remembrance of the Lord.

Although saints as well as the Śāstras have tried hard to unfold this secret to the people at large, hardly one among millions may be found capable of diving into the mystery.

The Lord says in the *Gītā*:—

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः॥
(*VII.* 2.)

"Among thousands of men scarce one striveth for perfection; of the successful strivers scarce one knoweth Me in essence."

आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्वदति तथैव चान्यः।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित्॥
(II. 29)

"Inasmuch as the secret of this Self is much too profound, scarce one beholds him as marvellous, scarce another speaketh thereof as marvellous, and scarce another heareth thereof as marvellous; while there are some who know him not even on hearing of him."

Just as the magnet attracts iron, the gramophone record or the radio receiver attracts sound waves, or the camera plate attracts images; even so a loving devotee of the Lord attracts Him through his exclusive devotion and love. There is no space, no substance which is devoid of the Lord; He exists everywhere at every time in the fulness of His glory. In whatever form, and at whatever time, the love-intoxicated devotee desires to manifest Him, in that very form and at that very time that Master-Sporter has to manifest Himself under the compelling attraction of Love of the devotee.

The parallel instances cited above, belonging as they do to the plane of matter, do not fully illustrate the nature of the Lord, who is All-consciousness. For there is nothing in this world which has any likeness to God and the analogy of which may be taken to illustrate the ways of the Lord.

All the people of this world crave for happiness. They cling to all objects or persons through which or whom they expect to derive happiness. Therefore, those who have recognized Him to be the only source of happiness, nay, the very embodiment of supreme bliss, who have realized that there is nothing in this world which is more delightful or even as delightful and blissful as the Lord, and who have developed complete faith in Him, do not and cannot bestow their love on any other person or thing. Whatever joy or happiness we find in this world is nothing but a partial reflection of the bliss that is part of the Lord Himself (*vide Bṛhadāraṇyaka Upaniṣad.* IV. iii. 32). Worldly joy is momentary, partial and transient; whereas the Lord is infinite, eternal, whole, conscious and All-blissful. Therefore, the bliss that pertains to the Lord, who is an eternal reservoir of Knowledge and Bliss cannot be understood by reference to any worldly joy or happiness. The moment one's heart gets purified through remembrance of God, meditation, service and spiritual communion, that very moment the divine light of Knowledge begins to flash in his mental horizon.

Under such circumstances, how can one who has realized the true nature of this supreme bliss be lured by the trivial, momentary, sense-born happiness of the world ?

In order to develop this exclusive love for the Lord, one should try his level best to apply himself wholeheartedly to remembrance of God, meditation, service, spiritual communion, righteousness and so on.

(2) Pure and implicit Faith in God is developed through fondly hearing and appreciating the words of wisdom pregnant with facts relating to the qualities, greatness, and Love of the Lord from the lips of those blessed souls who have had a vision of the soul-enchanting divine form of the Lord and who have obtained an insight into His true nature. If such exalted souls are not to be found, the next best course is to seek the company of aspirants who are striving for God-Realization, and discuss with them the divine virtues, greatness and loving nature of the Lord in a spirit of devotion and love. This is also conducive to the development of Faith and Devotion. If one is not able to get hold even of aspirants of such an advanced type, one should critically and fondly read the Śāstras, which represent the voice of God, or embody the wisdom of souls who have realized God, and which discuss the divine qualities, greatness and loving nature of God. Among the Śāstras, again, the *Gītā* is incomparable so far as the knowledge of Divinity is concerned.

The *Mahābhārata* says.—

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥

(*Bhīṣmaparva* 43)

"One should thoroughly grasp and assimilate the teachings of the *Gītā* and have nothing to do with the other elaborate Śāstras. For the *Gītā* has flowed from the divine lips of the Lord Nārāyaṇa Himself, who bears a lotus on His navel."

One can develop full faith in God through a proper study of the *Gītā*.

But if one lacks the knowledge or intelligence to grasp the teachings of these scriptures, one should daily retire to a secluded place and, with a meek and sincere heart and with one's voice choking with deep emotion, one should offer his prayers to God, the Supreme Father, for the gracious gift of Faith and Devotion. A prayer offered with a heart full of sincerity and emotion to that Ocean of Grace and Love can never go in vain. One can develop full and implicit faith even by this practice.

Without faith, it is impossible to obtain true knowledge of God; on the contrary, one who lacks in faith will find himself gradually sinking to lower and lower depths of degradation. This is what the *Gītā* says in the following verse:—

अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥

"O vanquisher of foes, men without faith in this Divine Knowledge, not reaching Me, return to the paths of the world of death."

Therefore, Faith is absolutely necessary for obtaining true knowledge of God. For it is through Faith and Faith alone that one can attain Divine Knowledge and Supreme Peace. The Lord says in the *Gītā*:—

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥
(IV. 39)

"He alone obtains wisdom, who is intent on that wisdom, who is full of faith and who has mastery over his senses; and, having obtained wisdom, he goes swiftly to the supreme peace."

We should all, therefore, gird up our loins, nay, stake our very life for developing this exclusive faith in God. One may make one's choice from the four methods described above, and adopt one or more of them. The more devotedly and diligently he pursues them, the more will he advance in faith, and the more will his Love for the Lord grow. His progress will be more rapid if he can adopt and pursue all the four methods simultaneously. A practice pursued with fondness and in right earnest leads to the purification of one's heart, which in its turn develops Faith to a considerable extent.

The more these practices are followed in a spirit of reverence and love, the sooner does one's heart get purified. And when the impurities of one's heart are removed, Faith in God develops as a matter of course. In proportion as Faith grows, one's contemplation of God becomes more intense and unceasing. And as soon as this contemplation becomes sufficiently strong the devotee begins to perceive the Lord everywhere. The All-pervading God now appears either in a biune form as Rāma and Sītā, or simply as Rāma, according to the desire of the devotee.



The Guide.

By 'Chakrapani.'

THE safest and the surest Guide always protecting and carrying a soul safe in His arms is the Divine, who Himself is both the Guide and the Goal combined in one.

The Guide resides within every human being. One has only to open oneself to Him.

All thoughts, motives and impulses have to be filled up by an ever-increasing experience of the ever-present Divine.

Every little activity of mind, body and vitality has to open itself to His influence, help, guidance and grace.

They must make a perfectly willing surrender to the Sublime, where all discords meet in harmony within.

Surrender—a willing surrender—means a perfectly frank opening of all parts of mind, life and body to receive the living joy of contact with the Divine,—a joy more living and more enrapturing than the joy derived from contact with any worldly object, or its utmost enjoyment. Such a joy is there, the sages say; you have to find it everywhere, *in everything*, at every moment, in every event, good, bad or indifferent. This is the Path towards which the ever-present Guide Divine is guiding you.

But, if there are any impurities in you, they will assail you and hinder and hamper your progress. Mind them not, and persist in what you believe to be the truth. The impurities will gradually fall away. You have only to remember and follow the Guide and fight them out. "Remember Me and fight," says Śrī Kṛṣṇa.

This divine enthusiasm will fill you with a sense of perfect security. In the earlier stages, *i. e.*, so long as the impurities within are not altogether cast away, it may not last long. Disappointments may follow as night follows the day. Invoke the Divine within to lift you up. Surrender yourself to Him and Him alone, more and more than ever before, so that nothing can overpower you. Feel then His presence here, there, and everywhere.

To make your life a channel for the flow of the life divine, make of your mind, body and life a temple clean with a strong physical and nervous foundation.

Unto Bliss.

The Divine Commandments.

HE who is adorned with the qualities of Love, Truth, Charity, Joy, Simplicity and Equability is truly beautiful, even though his exterior may be unsightly. Similarly, a person possessed of animosity, untruth, ferocity, deceit, dejection, and unequability is really ugly, even though he may be very handsome to look at. One should, therefore, try one's best to adorn oneself with the divine qualities.

He alone is really free who has control over his mind. Bodily servitude is no servitude at all; real bondage consists in being a slave to one's mind. One who is bodily free but is subject to the impulses of his mind, should be regarded as altogether bound. True conquest lies in conquest of the mind. Make it a point, therefore, to control the mind.

* * * *

Consider it a good fortune if, for the sake of bringing your mind under control, you have to submit yourself to restricting rules and regulations; for it is these very restrictions that will eventually release you from the thraldom of the mind. Laxity of conduct strengthens the bondage. Your spiritual welfare, therefore, lies in submission to those self-imposed restrictions.

* * * *

A true *Bhakta* (devotee) is one who cherishes in his heart genuine love for the Lord, not one who is anxious to give only an external exhibition of love. The Lord cares not whether a devotee is dressed like a *Sadhu*; He examines only the heart. Therefore, be a devotee at heart; never mind if the world does not recognize you as a devotee of the Lord.

If your relations with anybody get strained for some reason, and if your behaviour with him has had any tinge of fault in it, then, in order to improve your relations with him, do not wait for the other party to take the initiative in extending the hand of fellowship, but do it yourself. It is possible he may likewise be expecting you to take the initiative in the matter. If you wait for a friendly gesture from the other side, you may perhaps never get an opportunity of improving your relations with him. Therefore, begin with a friendly gesture yourself. Your improved behaviour with him is bound to have its effect on him and will make him reciprocate.

Having obliged anyone in any way, do not seek to apprise him of your having done so; the value of an obligation is enhanced in proportion with the degree of secrecy that you maintain with regard to it. An obligation which is made known to its recipient loses much of its value, and the sense of having been reduced to the necessity of

accepting an obligation sometimes makes the recipient very uncomfortable.

A true saint will never advertise himself; nay, many such saints are not even conscious of their sainthood. They look upon themselves as ordinary men, but through their association the greatest of sinners are able to cross the ocean of *Māyā*.

* * * *

It is very difficult to come in contact with saints, and much more to recognize him. Generally they choose to remain obscure. It is not easy to recognize them through their external conduct. Moreover how can ordinary soul recognize a saint? He would test a saint on the touch-stone of his own judgment. But such a test would be as futile as weighing a precious jewel in a big scale meant for weighing heavy stones.

It is only through the grace of God that one comes in touch with a saint; but the contact of a saint never goes in vain; it is bound to have its salutary effect. The moment one truly recognizes a saint, he will become a saint himself. He alone really comes in contact with a saint who truly recognizes him. It is for this reason that the company of saints has been so highly spoken of in the scriptures.

* * * *

Suffering results from sin and happiness from virtue; the very fact that ever new calamities are visiting humanity proves that sin is on the increase in the world. Their judgment being warped by sin, people have come to regard increased sin as a sign of progress and are therefore wallowing in sin. Therefore, those who seek happiness should take up a course quite opposite to the one followed by the misguided people of the modern world, inasmuch as virtue is the antithesis of sin. Virtue alone results in happiness.

* * * *

To regard sin as a virtue, unrighteousness as righteousness and bondage as freedom, is the result of perverted reason. This is what the world is doing to-day. This is bound to result in suffering and bondage. *Avidyā* (nescience) lies at the root of wrong perception and it can be destroyed only through the grace of God. Remembrance of God is absolutely necessary for winning this grace. It, therefore, behoves all to devote themselves heart and soul to the remembrance of the Lord.

The less one thinks or talks of the world, the quicker is his progress on the path of spiritual advancement. Therefore indulge as little as possible in worldly thoughts and never open your lips unless it is absolutely necessary to do so. At least one should never speak with a view to being called wise.

The less one speaks, the less are his chances for telling a lie or speaking ill of others. Lying and speaking ill of others are two great sins, therefore try to minimize them through control of the tongue.

Of sins committed through the tongue, lying, speaking ill of others or back-biting, using harsh or bitter language and indulging in idle gossip are the four principal ones. Therefore speak as little as possible, and whenever you speak, always remember that your words do not cause annoyance to others, that they are not untrue, and that they are sweet to hear, and wholesome in effect. If you cannot always observe all these rules, try to follow any three or any two of them, or at least you should strictly observe the rule of truthfulness. Or else you should employ your tongue in singing the praise and chanting the name of the Lord. You should make it a point never to talk useless things. If you have to speak, speak only of God or of a business which is of a pressing nature. That is the injunction of the Lord. Keep it always in mind.

'Siva'

In Search of Thee.

By V. S. Sharma, B. A., LL. B.

I.

IN the month of Bhadon, when the rainy season had just passed its youth, I ran out of my house, one night, to the cremation ground, and there—in that solitude—I made a thorough search of Thee. I sat there for hours together, but in vain. It became my wont and days changed into months and months into years; but I was not blessed with the vision of that beautiful face.

One night, when I was sitting there as usual in a pensive mood and had lost myself in sorrow, I heard somebody say, "O ! fool, search not for me here; I am somewhere else." I stopped going there.

II.

The pangs of separation began to trouble me all the more. I thought my Beloved lived in the high mountains coverd with snow. I left my home for the snow-covered peaks of the Himalayas and exposed myself to the extreme rigours of the climate. Day in and day out I waited in vain for a vision of the solace of my Soul.

One cold morning when, the cool sun was about to make appearance on the horizon, a voice, vehicled as if by the rays of the sun, fell upon my ears—"Think Me not here, too." I cried out in despair—"Tell me, O dear, where art Thou;" but that cry resounded in the snowy caverns and returned to me without any reply. The beautiful mountains, the snowy peaks, then lost all charm for me and I felt quite alone in the wilderness. I got afraid and ran down the mountain to find a village.

III.

But the pangs of separation won't leave me and, as if compelled by them, I went to a temple which contained an idol of my Lord. I made it my wont to spend most of my time there. It was for my unavoidable needs that I had to leave the place for short intervals.

Gradually the feeling of separation increased so much that I lost my sleep. All the night I kept awake with my eyes wet and lost in grief.

It was a full-moon night and the charming rays of the moon were piercing through the windows of the temple walls. Lost in that sense of grief I was awakened as if by a voice from within the temple, which said, "Why are you running astray? I am not here, too." I was perturbed and madly ran inside the temple to find as to who had spoken those words; but, to my disappointment, I found no living being there. There stood the Idol with all the paraphernalia quite undisturbed.

I left going to the temple since then.

IV.

I left going out of the house and began contemplating over the sentence "Why are you running astray ? I am not here, too." It was again midnight, and a pitch dark night. I was overtaken by a sense of despair owing to my failures. My mind now tutored me to give up entirely the search of my Lord, who it said was something imaginary. I cursed my mind for the mischievous suggestion and began to weep for my failures, when I again heard an ethereal voice saying:—

मद्भक्ता यत्र गायन्ति तत्र तिष्ठामि नारद ॥

"I stay there where My Name is sung by My devotees."

I was overjoyed to find an affirmative statement, and said to myself,"Oh, I was mistaken; when I regard myself as a devotee of the Lord, He must have His abode in me." The whole outlook was changed; an eternal joy took the place of evanescent sorrows, and I was busy making my Lord comfortable in my person.

What happened after that cannot be described. To me everything, then, appeared as my Lord and all happenings around me were drowned in a trance of Ecstasy.

Thou hast fixed thy mind on wealth, wife and children alone. Why dost thou not engage in the search of the Lord, your only friend who stands you in good stead in adversity ?

—*Rahim.*

Just as birds nestle on a tree at night and leave it at sunrise, even so the members of a family take shelter under one roof and leave it as soon as their time comes.

—*Sundardas.*

Brindaban's Nectar.

By Balram Kishore.

I

Oh ! that bewitching face, complexion dark,
With curly jet-black hair and lotus eyes,
That lit stars myriads out of its one spark.
Effulgent halo that illumines skies.

Oh ! those resplendent lotus feet divine,
From which life bursts, and nature wakes to life,
The Surasari springs to wash into the brine
The sins of men, to end their pain and strife.

Oh ! Child Divine, that danced on cobra's hood,
The sea of mercy and the spring of love,
The flute between Thy lips makes nature brood
And call forth many worlds below, above.

A ray of glory Thine, eh ! is enough
To hold, sustain all worlds, both fine and rough.

II

The Goloka doth descend to Brindaban,
Into the cowherd maids, the free ones (Muktas) turn,
The Lord Supreme Himself, the cowherd plays:
He loves those who love, not one who only prays.
All seasons six set to adorn the spot,
And there superbly charming scenes they wrought.
Then came the subtle Cupid there in arms
And sought to vanquish Kṛṣṇa by voluptuous charms.
A soul in all her grace and beauty sweet
Is bound for blessed Brindaban, to meet
Her Lord, the "Natwar", who the intellect's grasp
Eludes, but who needs must a yearning heart clasp.

III

THE RĀSA-LĪLĀ.

Śrī Kṛṣṇa blew His flute; its mellowed notes
Echoed and thrilled through dales and vales and hills.
That sound so shrill did fill all worlds with bliss;
All beings enthralled, they felt elysian peace.

There birds and beasts felt drawn as gods and men,
But all in ecstasy fell under the spell.
And when the ears of Gopikās, in whom
The challenged Cupid found his fort, caught the strains.
They felt the very depth of their being stirred,
And Kāma filled their ev'ry limb. So mad
With love, the Gopīs, what the posture then
They were in, sprang at once to their nimble feet;
Towards the fountain-head of love they ran;
As iron pieces to the magnet speed,
The God-intoxicated to God return.
The Gopīs laid themselves at Kṛṣṇa's feet.

The Blessed Being spake thus:—

"Oh! wherefore ye here, ladies, come this hour,
When ye had better wait on husbands yours
At home? and that's your wifely duty pure.
Hie ye, it is not meet ye stay here long;
So graceful, and so lovely, yet so young,
Betake ye home and lead an honoured life."
In love consumed, the gentle Gopīs spake:-
"And art not Thou the inmost Being that dwells
In heart of hearts of all that live and move,
The real husband, father, mother, guide?
All earthly kith and kin are statues Thine;
Our souls are Thine, assigned for good to Thee.
So, Lord! repeat Thy cruel words no more."
A clever Gopī to the Lord thus said:-
"Sire, a wife to parting husband urged
How she should live and how she should serve him
In his behind; to her the husband said:
'Take this image of mine, bestow thy love,
Devotion and thy tenderness on this,
And so beguile thy tedious time away
Till I return and am restored to thee.'
At last, her lord did come and knocked the door.
The dame was busy, in, adoring the doll.
Say Syam, oh! say if she should not at all
Shun that to heed the real lover's call, and
Rush to embrace her lord with open heart?"
As restless streams into the ocean drop,
So Gopīs' love into love-ocean poured.
Before Lord Kṛṣṇa's glory, Kāma paled.

His truest nature known, He leads to dance
The blissful Gopīs, many thousand strong.
Each felt her hand in Kṛṣṇa's closely clasped,
And dancing, hand in hand, and face to face
With God incarnate, who lavished His love.
And sooth, that turned their heads and puffed them up:
Each thought she was the most beloved of all.
As pride awakes in them, He slipped away;
And Him they missed. Woes and pangs seized them.
Who can fathom the throes of their ach'd hearts?
Forgetting all but love divine, they roamed
Disconsolate, from place to place, to search
Him who eludes all grasp, transcending all
Limits—the inmost Self in whom reside
All beings as painted figures upon the void.
Beseeching plants and trees, they ran about, but
Dismayed, all humbled, they played Kṛṣṇa's part.
In personating Kṛṣṇa, Kṛṣṇas they deemed
Themselves to be—their minds did merge in Him.
When pride was gone, they gained the Lord again.
Who can equal those selfless Gopīs blest?
As diverse drops of spray reflect one sun,
So each of Gopīs had a Kṛṣṇa of her own.
And verily is Kṛṣṇa th' *Ātman* pure,
The One without a second, absolute
Existence, knowledge, bliss—The Being Supreme;
And Gopīs are the Sattvic *Buddhi*, which,
When th' ego weds it, turns the suffering soul,
And purged of it, *Buddhi's* God Himself:
The lover, love, the loved are really one.
Love there comes between the soul and God.
It draws the soul to God and God to souls.
All merge in love divine; and love is all.
Hence selfless love is, then, the highest goal.
Om Hari! Om Om Hari! Om Om Om!



How can one be satisfied ?

By Hanumanprasad Poddar.

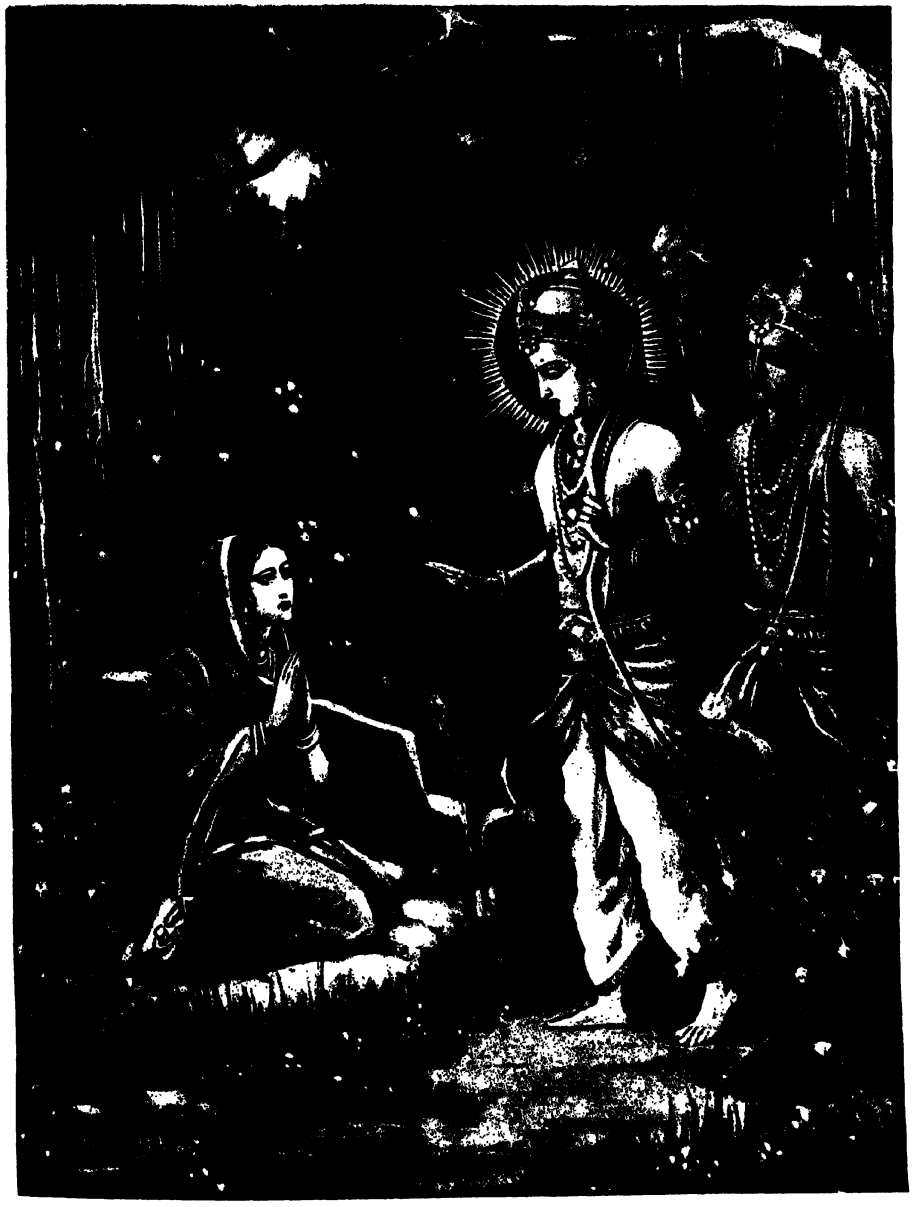
A *jiva* is never satisfied with his lot. From an ordinary insect upto the mighty rulers of the earth, all suffer from one want or another and are always unhappy. However great one may be in worldly riches or position, he is not satisfied with his lot; the want of something or other is always rankling in his heart; he always wants something more. It is said that even the great Devas (Rulers of the Element) suffer from this sense of want.

Where there is dissatisfaction, this pang of want, the mind is bound to remain agitated and disturbed. And an agitated mind is by nature unhappy—

"अशान्तस्य कुतः सुखम्"

This dissatisfaction can never be eradicated so long as the soul does not get something of supreme value, whose very presence means the cessation of all wants, which is by nature complete and whole. Our reason tells us that such a thing is none else than God, who is always immutable; everything else has something wanting in it and is ultimately liable to perish; nay, it is proceeding every moment towards death and destruction. It is never possible for the soul to obtain complete satisfaction through such perishable, finite things. This is why the soul is always dissatisfied. Missing the desired object in all the things of the world, he rejects them all saying—"This is not that", "That is not even here"; and is advancing as if by natural attraction towards that which is eternal and free from all wants.

Notwithstanding all this, the soul sometimes imagines through ignorance that happiness lies in worldly objects and loses sight of its goal. Men who, like Nachiketā and Prahlāda, having trampled under foot all the temptations of the world, have set out in search of that supreme Entity, are few and far between. One among thousands seeks to tread this path; of thousands of such seekers scarce one actually sets out on this path; among those who tread on this path hardly one maintains his progress towards the goal up to the last. Most of these regard their own creed as the best of all creeds and begin to decry other faiths, and, falling into the trap of partisanship, are led astray and insult their own God through their sacrilegious behaviour. There is nothing wrong in regarding one's own path of spiritual discipline as the best in the world. Nay, this is even necessary for an aspirant; but it is highly objectionable to look down upon others' methods. It is this latter spirit which is mainly responsible for the mushroom growth of sects and creeds and mutual dissensions, animosities and quarrels among these sects. Otherwise why should there be any quarrel between one sect and another, when there is one God who is the creator of this world, from whom the whole world has emanated and who maintains us all? Why should one speak disparagingly of others when all are



Liberation of Ahalyā.

children of the same Almighty Father ? The reason is that through our ignorance we have created many Gods in place of one and have thus belittled Him.

Among the Hindus alone there are several denominations such as the Śaivites, the Vaiṣṇavas, the Śāktas, the Gāṇapatyas (worshippers of Gaṇeśa), the Sauras (Sun-worshippers), the Vedāntīs, the Buddhists, the Jainas, the Sikhs and so on. These, again, are divided into several sub-sects following the teachings of different Āchāryas. Besides the Hindus, there are Muslims, Christians, Jews, Parsis and others. The followers of all these faiths and denominations believe in God, either directly or indirectly. It is not, however, surprising that owing to differences of climate, time, taste and mental development there should be differences in external practices and method of worship among them. We have no quarrel with any faith or creed whatsoever; let them all stand, let them follow their own natural course, but let them always bear in mind that through different channels they are all advancing towards the same supreme goal whom the Vaiṣṇava worships in the name of Śrī Viṣṇu, Śrī Rāma or Śrī Kṛṣṇa, the Śaiva in the name of Śiva, the Śākta in the name of Durgā, the Gāṇapatya in the name of Gaṇeśa, the Saura as Sūrya, the Vedāntī as *Brahma*, the Muslim as Allah, and the Christian as God. There are different paths to reach the same goal, which, according as they are easy or difficult and according to the speed and capacity of the seekers, lead them all, sooner or later, to the same destination.

If, instead of this, each religion begins to conceive its God as different from that of the rest, one God will give place to many, each of whom will become finite. Suppose a particular aspirant conceives God as Śrī Rāma with a bow and an arrow in His hands; another worships Him as Boy Kṛṣṇa, the player of the divine flute; a Muslim devotee conceives Him as wearing a long beard after the fashion of the Mohammedans; and a European gentleman conceives Him as a Being who is dressed like a European. Each one of these believes in the existence of God and is a sincere devotee of the Lord, whom he worships as the Highest Being. Does not each one of them really worship the same Divinity ? When there is one and only one God, surely all worship goes to Him. But since they do not recognize the God of other faiths as a manifestation of their own God, their worship, divorced as it is from the real Truth, does not have the all-pervading God for its object but is directed towards a finite God. By distinguishing between our God and the God of others, we confine our God to the narrow limits of our own conception, inasmuch as the followers of other faiths do not recognize Him. The result is that through our own ignorance and narrow vision we circumscribe our God and make Him finite,—an act which is grossly Tamasic in nature. A genuine worshipper of Śrī Rāma with a bow and an arrow in His hands, while worshipping His beloved Lord according to his own concept, should be delighted to see others worshipping other forms and take it as an emblem of the infinite greatness of Śrī Rāma Himself that, according to the conception of His devotees, He should assume the form of the Divine Cowherd of Brindaban at one place and

appear as Śiva with a tuft of matted hair on His head at another, should now extend like space in the entire universe as an undivided whole and appear in the garb of a Muslim or a European at another time. The worshippers of other forms and names of God should also believe like that. The truth also lies that way.

The husband of a certain chaste and devout Brahman lady was a man of great erudition and accomplished in other ways also. His purity, learning and virtuous conduct attracted the notice of many spiritually-minded people of the town, who took their religious initiation from him. His reputation as a pious and justice-loving man induced the Government to invest him with magisterial powers. He was well-versed in the Purāṇas and an able expositor of sacred lore; every evening he used to hold discourses on religious topics, which attracted thousands of hearers. He had a genuine sympathy for the poor agriculturists and other afflicted people, which made thousands of helpless people regard him as their friend and protector. His relations with his fellow-villagers as well as his dear and near ones being very friendly, all respected him alike and addressed him in very intimate and endearing terms according to the relation they bore to him. The devoted wife used to serve her husband with single-minded devotion; it gave her immense pleasure and filled her with pride to find her beloved lord being honoured by different people from different points of view—by the disciples as their preceptor, by Government officials as one holding a high office, by those who attended his discourses as a man of learning, by the poor and the needy as their protector, and by those who were dear and near to him according to the relation in which he stood to them. Whatever their line of approach, she treated all those who honoured her husband, with kindness and love inasmuch as they were his admirers. A spiritual aspirant should likewise see his own beloved Lord in all the different forms of the Deity and, while worshipping Him according to his own conception, should show respect and love to all.

Ignorance and strife, hatred and rancour, animosity and depression of spirit last only so long as we do not recognize this fact. The moment this truth is realized, all strife and dissension comes to an end. The substance of all gold ornaments, viz. gold, is the same; the difference lies in the names, shape and uses of the ornaments. Even so the stuff of all earthenware, viz. clay, is the same. The difference lies in their use only and the same is due to the difference in name and form, which are mere limiting adjuncts. In the same manner God is one and the same and appears as different only due to the difference of Name and Form. Qualified or Absolute, formed or formless, in essence He is one and the same. It is vapour which, when condensed, is transformed into drops of water, and water again evaporates and is turned into a gas which becomes part of the atmosphere and begins to float in the formless sky.

Just as the all-pervading formless fire manifests itself in different forms according to the different substances through which it is manifested, in the

same manner, even though the whole creation is pervaded by the *Paramātmā* (who is Existence, Knowledge and Bliss solidified) in His unmanifest aspect, He manifests Himself differently to different devotees according to their conception. None of the various forms of the Lord is illusory or false. Though beyond name and form, He is eternally present in all names and forms. He permeates all like the thread that is present in all the beads made of thread; nothing exists apart from Him. In whatever form of the Lord the devotee pins his faith, He firmly establishes his faith in that very form, so as to enable the devotee to attain perfection through that form, to have a full and direct vision of His charming countenance, which leaves nothing to be desired. This He does in the spiritual interest of the devotee himself.

The matter for regret is that we make no attempt to dive deep into the truth of things but keep ourselves busy with the superficies alone, imagining them to be the real substance. That is why there are so many bloody strifes in the world in the name of God. The name and external practices of one's own sect are regarded as the only Truth, and the practices of all other sects are held at a discount. This leads one to forget the real truth underlying all practices, viz. the supreme Divinity, who is Absolute Existence, Pure Intelligence and Infinite Bliss solidified and whom the founders of all sects regarded as the ultimate goal of their lives. Under the intoxicating influence of wealth and position and enmeshed in the cobweb of ignorance, one takes recourse to egotism, pride, arrogance, lust, anger and so on, and begins to hate God Himself, who is seated in the hearts of all creatures, controlling them from within. That is why we are not able to attain that true happiness which leaves nothing to be desired and, being repeatedly consumed in the fire of suffering, fall an easy prey to death and destruction. The moment we realize the truth that it is the same God that exists in all, that all have emanated from Him, and that all are continually advancing towards the same God, then all dissension and strife will automatically cease and all will follow their own method of worship and spiritual discipline and rejoice.

The fact that, though children of the same Almighty Father, we seek to destroy one another, betrays our woeful ignorance. The idea of unity is the dominant note of India's philosophical thought. "To perceive unity in all diversity is the goal of India's Religion." And as Indians it behoves us all to give a practical demonstration of that Ideal before the world by making headway towards that goal, so that by treading that path of supreme joy and peace, the world may enjoy the taste of that bliss which is never-ending and never-failing.



Stories from the Upanishads.

By T. M. P. Mahadevan, M. A.

I

KENA UPANISHAD

SWEET are the uses of adversity. In moments of distress and disappointment we turn to God for help. The belligerents that face each other in battle appeal to 'the Lord of our Hosts'. Those that are afflicted either physically or mentally pray for divine aid. But with victory comes the forgetfulness of God. When dangers are crossed and when Dame Fortune is pleased to smile, we relegate even the name of the Divine to the limbo of oblivion. In stormy weather and sore conditions we feel helpless and cry out for succour and support; but on sunny days and in affluent circumstances we revel in ease and false glamour, forgetting the glory that is God. It was because she realized the benevolent influence which adversity exercises on man that old Kuntī prayed to Lord Kṛṣṇa: 'Let troubles and turmoils befall us ever.'

Not only humans, but also gods are prone to be egocentric. Once there was a warfare between the Devas and Asuras. The Devas were able to vanquish their adversaries because of the help and guidance of the Spirit Supreme. Elated by the victory, they forgot the Ground and Goal of their existence and thought that they were able to rout the Asuras by their own power and prowess. The Absolute desired to bring them to their senses. It appeared before them in the form of a Yakṣa; and they did not know who it was. Agni (Fire-god) was the first to be deputed to discover the identity of the Yakṣa. He sallied forth in all his pride, approached the adorable Spirit and indulged in self-advertisement. He said that he possessed the power to reduce all things to ashes, that nothing could withstand the might of his fury. The Brahma threw a blade of grass before him and asked him to consume it. But try what he may, Agni was powerless to burn the blade of grass. He hung his head in shame and returned to his companions, realizing the utter impotence of finite beings. Who can breathe even for a moment but for the grace of the Infinite? Not even an atom could move without the will of the Supreme. With the failure of Agni, the Devas did not leave off the attempt at finding out who the Yakṣa was. The next to be sent on the mission of discovery was Mātariśvā or Vāyu, the Wind-god. Mātariśvā approached the Spirit, and the Spirit asked him: "Who art thou?" Vāyu gave out his credentials. He related how mighty he was in sweeping off even immovable things. The Spirit ordered him to try his strength in removing the blade of grass. Need it be said that Vāyu was unable to move the blade even by a hair's breadth! What could move without the will of the Prime Mover? Not a sparrow falleth without His consent. When Indra, the king of the Devas, saw that Agni and Vāyu were foiled in their attempts, he

himself undertook the task of finding out who the Yakṣa was. But alas! when he approached the resplendent Spirit, It disappeared thence. Indra had the conceit that he was the lord of the Devas and that he was more powerful than they. With a view to benefitting him by making him realize his fault, the Spirit did not grant him even the favour of conversing with him—a favour which inferior Devas like Agni and Vāyu had—and so vanished on his approach. Thus Indra's pride was curbed and his conceit removed, and he became despondent. Then, in the same quarter of the heavens where the adorable Spirit disappeared, he met a woman of great beauty. She was Umā, the consort of Śiva, the personification of Vidyā or wisdom. Beholding her, Indra asked her: "Who is this Yakṣa that vanished from my sight?" "It is *Brahma*," she replied, "it is through His glory that you were able to vanquish your enemies. Your false conceit was born of ignorance. Forgetting the inner immortal Ruler, you thought that the glory was yours." Indra came to his senses; the clouds of his ignorance were dispersed through the grace of Umā, and he realized that the Yakṣa was no other than *Brahma*, the source of all strength and the solace of all beings, inert and intelligent.

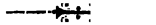
The story given above is found in the *Kena Upaniṣad*; and, as is the case with all Upaniṣadic stories, it illustrates certain philosophical concepts. The *Kena* begins with an inquiry into the ground of all existents and energy. Who is the controller of all activity? Who moves the mind and the senses and causes them to carry out their functions? Who is the energizer of the various Indriyas? The answer given is this: it is the ear of the ear, the mind of the mind, the speech of the speech. It is the life of all life, the eye of the eye. Though couched in sensuous language, the meaning of this reply is evident. Mind and the senses have not the capacity to manifest objects, because they are inert, modifications of the elements, products of *Prakṛti*. But for the Intelligence—Self, which is their substrate, they cannot reveal objects. It is by the light of the Self that all things shine. We think that the senses like ear, etc. give us cognitions. But in truth, cognition is of the nature of the eternal Self.

This Self it is not possible to know. It is metaphysical and meta-psychical. The senses cannot apprehend it. Thither the sense of sight does not go, nor speech, nor mind. The Self is not the object of the instruments of cognition. It is devoid of qualifications like generality, etc. It is beyond the reach of speech and mind.

Though the Self is not cognized through means of knowledge like perception, it is not what is unknown. Scripture is the evidence in respect thereof. The modes of *Māyā* constitute the objects of knowledge; *Māyā* itself cannot be known. The Self is different from the unmanifest *Māyā* and its manifest modes. It is other than the known and above the unknown. It cognizes all; nothing there is which can cognize it. Whatever is cognized is particular and finite and hence non-eternal and impure. The Self is infinite, eternal and pure; and so it is not the

sphere of cognition. Nor may it be said that it is unknown; for it is not dependent on knowledge. What is unknown requires to be known; and it is dependent on cognition. But the Self is not expectant of knowledge, because it is of the very nature of cognition. Indeed, for the manifestation of a lamp-light there is no need of another light. The Self is self-luminous. It shines by its own light. He verily knows *Brahma* or the Self, who knows it to be incomprehensible; and he who thinks that it is an object of cognition does not really know.

To illustrate this supreme truth, the story we have already related is told. Śrī Śaṅkara in his commentary on the Upaniṣad suggests various explanations for this story. (1) It was said by the Upaniṣad that those who thought they knew *Brahma* did not really know. Knowledge is possible only of that which exists. That which is non-existent like the horn of a hare cannot be known. Since it is declared by Scripture that *Brahma* is not known, the dull-witted persons might conclude that It is unreal (*asat*). To ward off this wrong notion, the story is given. *Brahma* is the all-controller; It excels all the Devas in every respect; It is the lord of lords, difficult to comprehend. It was the cause of the victory of the Devas and the vanquishment of the Asuras. How can that *Brahma* be said not to exist? (2) Or else, the story is for the purpose of praising *Brahma*-knowledge. How? Was it not on account of *Brahma*-knowledge that the Devas like Agni became superior to the rest of beings, and Indra excelled the other Devas? (3) Or, the story shows that it is difficult to comprehend *Brahma*. Even the Devas including Indra, though possessing great power and excellence, could realize the nature of *Brahma* only with great difficulty. How much more arduous should it be for mortals to achieve *Brahma*-knowledge. (4) Or, the narrative demonstrates the illusoriness of the conceit of agency, enjoyership, etc. which living beings have. The Devas had the conceit of victory. They thought that they were the agents of success. *Brahma* appeared before them and made them realize the illusory nature of their conceit.



The sands of one's life do not cease running even for a moment, for this mortal frame is transient. Hence the wise should apply their mind to the consideration of the eternal substance. Knowledge of that eternal substance constitutes the highest wisdom. —*Devarṣi Nārada.*

Time wears away mountains like Sumeru, dries up the biggest oceans and blots out the earth; of what account, then, is man, whose life is as unsteady as the edges of the ears of an elephant. —*Bhartṛhari.*



MAHAYOGA

or

The Straight and Narrow Path.

By "Who".

I. THE LIGHT OF ADWAITA

SRI Ramana, the great Sage of Tiruvannamalai, is a living witness to that Pure Truth which makes us free. Though he never cared to write books, he has vouchsafed us more than enough of light on the path. His teachings are enshrined in two forms—devotional hymns to Arunachala, and direct teaching setting forth the minimum of knowledge and faith that the seeker of that Truth must equip himself with, in order to enter upon this straight path, "narrow as a razor's edge", as the ancient lore says. Of the latter, the main part consists of seventy-two verses: one part of this, which was mostly composed earlier, consists chiefly of translations or adaptations of select passages from the ancient lore; the other part consists of original compositions of the Master, which are definitely the outcome of his own experience.

The first question that must be faced, especially by one who already knows something of the sacred lore of the past, is about the particular school of philosophy to which the Master's teachings belong; for such a one would know that there are three schools of philosophy in the field, each claiming to be the last word on the Truth as to the three ultimates, namely, the world, God and the individual soul. As the Master points out, they all start with these three; one of these maintains that these three are not really three, but one, and that their distinctness is an illusion. This philosophy is called Adwaita. Though this belief is not wholly acceptable to the rest, yet there is some mysterious attraction in the name, and some of the other believers, from a desire to appropriate to themselves the coveted distinction, call themselves Adwaitis, but without prejudice to their leanings to a creed of difference. The remainder are frankly hostile to the Adwaitic standpoint, and call theselves Dwaitis—believers in the truth of difference. Strictly we should say, there are only two schools, the second one being merely a half-way house between them. As the Master himself points out in a couplet in the *Akṣara-Maṇi-Mālā*, the devout adherent of the intermediate school, who wins the grace of God, does attain the goal of the Adwaitī.

The Master whose teaching we are here studying is impartial by his very nature; hence he freely approves of all these standpoints as practically good, each for its own adherents. It is safe to say that he cannot possibly favour any one of these three schools of belief, *at the expense of the other two*; if perchance his teachings are decisively

in accord in spirit and detail with any one of these, it must be without the least prejudice to his unbounded catholicity and active approval of all possible creeds that can be honestly held.

Before proceeding further we may notice a wonderful truth, which anyone can discern after basking in this Divine Presence: that practically all these creeds—whatever their seeming irreconcilability—are really in perfect accord with one another, unknown to their partisans. They are like railways laid at different levels; we see at some junction-stations that a metre-gauge line runs straight across a line of broad gauge,—crossing by a bridge,—so that trains may run on both at the same time. In the same way the diverse creeds are true for followers at different levels of mental clarity and fulness of renunciation.

There is, however, one peculiarity of the Master, which has a direct bearing on this point; when a group of disciples are present, only some of whom are whole-hearted Adwaitīs, then the Master seems scrupulously to avoid whatever might be construed as partiality to the Adwaitīs. On the other hand, if he speaks at all, he does so seemingly in favour of the non-Adwaitīs; but after they have departed, he turns round to the Adwaitīs and makes amends to them for his seeming partiality to the other creeds. This we can understand if we realize that the *Adwaitīs' belief is not a creed and hence cannot and does not contradict any creed;* on the other hand, it is the one and only understanding that includes and harmonizes all possible creeds. Consequently, the Adwaitī is *bound* to view with a large-hearted indulgence the faiths of all others; the same wise tolerance is not to be expected of these latter. The natural human vice of narrowness has come to be regarded by them as a sacred duty; their egoistic attachment to their own creeds is the cause of it. In the case of the Adwaitī this human failing tends to be corrected or held in check by his recognition of the fact that he himself has no position to state. *

Hence the Master rightly treats the Adwaitī as a grown-up son—an adult in thought—and the rest as more or less immature ones, as children who must be tenderly treated.

Thus it would appear that the Master really means to convey the pure Adwaitic teaching, exactly as it was taught by his protagonist, Bhagavān Śaṇkara,—nothing less; only thus can he give us what is universal and final—that which embraces the whole truth and fulfils all our aspirations.

This is true impartiality; in this way he reconciles all standpoints. This will become plainer still if we consider that the different schools disagree, *not* as to what we should *do*, but as to what we shall *attain* as the reward of our endeavours—not as to the path, but about the goal. The Master is either saying or suggesting most of the time that *what really matters is not our belief as to the nature of the goal—the State of deliverance—,but what we are going to do in order to win it.*

* Cf. 'अविज्ञातं विजानतां विज्ञातमविजानताम्' 'ununderstood by those that seek to know understood by those that do not.'

His own life is conclusive that that state, which is usually called Self-Realization, can be won without cherishing any belief whatsoever as to its nature or content—that it can be won by the sheer force of one's own resolve to find that Truth, whatever it be; the Master started on this Quest, not only without being an ardent adherent of any of the diverse creeds, but in perfect ignorance of all of them. He was prepared for any consequence that might overtake him as the natural end of his persistence in that Quest; even the position of the neo-Buddhist—who says that there is no *residual* self—was not excluded. His renunciation and surrender of himself to the Truth was perfect; he was prepared for the discovery that there is no such self, if that should be the ultimate truth of the matter.

Hence, according to the Master, we have absolute freedom of choice as to what we shall believe about the final state—the outcome of our spiritual endeavours—,provided we earnestly follow the path, which, according to him, is one and the same for all. Thus he reconciles all the creeds.

Some time ago, there was brought to the Master a bulky volume devoted to the glorification of one of the many non-Adwaitic cults that prevail. After glancing through it here and there, the Master spoke as follows: "Here the author seeks to establish the superiority of his own pet creed by setting forth and refuting every other; but in the manner of setting them forth he insinuates an element of weakness, which he can seize upon and make use of, when he comes to attempt its refutation. But really all this is sheer waste of ingenuity. All creeds agree that the state of Perfection is to be won by giving up of 'I' and 'mine'—of egoism and possessiveness; if these are given up, then that state comes automatically, whatever one may think it to be. What need is there to quarrel *now* over what it would prove to be when it comes?"

II. THE GOAL

The goal as we conceive it is deliverance from bondage,—though the truth of the matter is that bondage and deliverance are both of them unreal, as will appear later on.

The truth of what we call deliverance is simply the recovery of our own real Nature; this implies that our present condition is false and unnatural. In life as it now obtains for us, we are not our real selves- we are one with mind or body, or with another person or group of persons, or even with material objects; from this unnaturalness proceed all the ills of life. To be delivered from them, all we need to do is to be ourselves, by ceasing to be identified with these.

Herein lies the fundamental difference between the Adwaiti, on the one side, and all else, on the other. The following verse—attributed to Śri Sadaśiva Brahmendra- is to this effect:—

याचे नाभिनवं ते चन्द्रकलोत्तंस किञ्चिदपि वस्तु ।
मह्यं प्रदेहि भगवन् मदीयमेव स्वरूपमानन्दम् ॥

"Oh Holy One crowned with the crescent moon, no strange boon do I crave of Thee; grant me the Bliss that is my own by nature."

We are free and blissful by our own nature; we do not need to become free.

We are unable to understand how this can be, but the Free One is able; to him the Self is ever-free. For this reason it is impossible for the Master to answer in any expected way the question "When didst thou become free?", or even "Art thou free?" If at all he answers, he might say, "Nothing has happened to Me; I am as I am always." This the Master makes clear in explaining the truth of individuality—of that which makes us into distinct persons.

This state is also described as unity with the supreme Lord of all. This unity, again, is not something to be attained, but exists already, though veiled by our ignorance. The Real Self in us is the same in truth as that One. How can this be? The answer is, the Lord is not an extra-cosmic being, but simply the Reality of the whole universe including ourselves; to the truth of this the Master himself testifies. In corroboration of this the Master appeals to the Hebrew Bible, where the Lord answers Moses saying "I AM THAT I AM." He even draws our pointed attention to the great prominence given in that book to this sentence, since it is the only sentence in that book which is pointed in big letters. The meaning, if it has any meaning at all, is that God is the 'I AM' that exists in each and thing that lives.

That there is such a state we can believe implicitly on the testimony of the Master himself, which is in full accord with similar testimony given by his predecessors, the Men of Light of past ages. In the degree of acceptance that disciples give to this testimony we see a striking difference; the Adwaitī alone, of all believers, accepts it in full, without seeking to whittle it down by tricks of interpretation.

That this alone is the final and complete deliverance—that everything else has meaning and value only as taking us nearer and nearer to it—is also definitely taught by the Master. Thus alone do we transcend all the causes of evil, and realize in all its fulness the potentiality that is in us, whatever it might be.

But to the extent of the mind's taints derived from the wrong habits of life, a disciple may hesitate and doubt whether this state is desirable. He may ask: "What is there in this state, that I should strive for it diligently and faithfully, renouncing everything else for its sake? Is it going to some exalted world, or undergoing some wonderful change of form, or getting hold of delectable things such as we read of in the folk-lore—ambrosia, celestial nymphs, the wish-yielding tree, or the celestial cow?" No, says the Master; if and when, by the removal of the one obstacle,—by the death of this illusory 'I',—the seeker becomes one with That, then That alone remains and nothing else. Those that set their hearts on these things must for long follow the inferior paths, which are indicated in the second chapter of the *Bhagavadgītā* by the verses beginning with the line, 'यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः' (this flowery speech which unenlightened ones utter). Thus and thus alone does one attain the state of absolute fearlessness and peace.

Another suspicion arises in some weak minds. They ask: If there is nothing in that state beside the Self,

how can it be a state of bliss? The Master's answer is this: "You assume that bliss is an *effect* of contact with something external—that it needs an object of enjoyment. It is not so. Bliss is the very nature of the True Self; it is that same bliss which you now enjoy in driblets, thinking it comes to you from objects. It is paltry and fitful so long as you are aware of anything but the Self; it is infinite and constant when there is nothing but the Self. Were it not so, then it must happen that your happiness should bear a constant ratio to the magnitude of your possessions; it should be more when these become more, and less when they become less. And when there are no possessions at all, as in deep sleep—,there should be unhappiness; but your experience tells you the contrary. Therefore your notion that happiness is from outside is ignorance."

So far we have been told what that state is *not*; we have not been told what it *is*. And for this reason, perhaps, some fall to believing that it is mere extinction, a void, empty of being—that no Self survives when that state supervenes. This the Master categorically denies. He explains that no one can state in words what that state is, because it is beyond the plane of the mind. If it were within the reach of thought, and capable of being described in words even vaguely, it would not be worth having; it would be within time and space and subject to all the defects that make worldly objects unsatisfying.

That this state, notwithstanding its being unutterable, is real and worthy of our most perfect devotion, we can realize in the presence of the Master. He that has bathed in that sea of Light will need no argument, and no other evidence, to convince him that the State in which the Holy One abides is his own goal, and that he can attain it in due course.

The Master, however, described that state by showing wherein it differs from those in which we pass our lives. In life we are all the time dominated by the ego-sense--that which is constantly saying 'I', meaning thereby this perishable body, which is obviously not ourselves. This persuasion, that we are our bodies, says he, is itself the origin of the whole machinery of bondage—the world and our actions therein. But this ego-sense is utterly absent in that State. And because the world is seen only by virtue of this sense, therefore that State is also worldless.

We are in actual life familiar with a state which greatly resembles that State—the state of deep, dreamless sleep; for this reason Adwaitis make free use of sleep as a means of giving us some idea of the state of Freedom. Both are alike in being ego-less and worldless. But there the resemblance ends. The state of Freedom is not an utter blankness, which sleep is; it is the fulness of the Light, which is the Self. Thus it is the true wakefulness, and hence it is called *waking-sleep*. The state of waking with which we are familiar, is not real waking; it is rather, as the Master indicates, a dream that we see while subject to the overpowering sleep of ignorance of the Self, which is called *Māyā*. To wake from this sleep—at the same time ceasing to see this dream of the world—is the perfect waking, where we are ourselves. In these and other ways the Master impresses on us the truth of deliverance and inspires in us devotion to it.

(*To be continued.*)

The Song of the Ascetic.

(*The Lament of the Gopīs.*)

By Bankey Behari.

Lord of gaiety,
Joy of our eyes,
Comforter of our hearts,
O tell us where art Thou gone.

Thy gaits, those smiles, tales of love, sweet speech,
To which our ears were accustomed,
Are past.
Tell us when shall we meet,
Thou, O Lord, and I, Thy devotee.

While thus did some lament,
In frolicksome mood did one
The peacock crown wear, in golden *Pītāmbara* dressed,
With flute on her lips,
Smiling the heart-bewitching Kṛṣṇa smiles,
Cried, "Hearest not, O dear?
Here He is come. Here is Kṛṣṇa come."

Mockery o'er, alack! once again, the pain of separation burns;
The delicate heart a maniac turns.
Rushing sideways, the Gopīs search,
In vain; they mourn the loss.
Of trees they inquire,
"Ye that stand steadfast, planted by the Beloved,
Verdant, blossoming with flowers,
O tell us where has He hid Himself.
And ye waters, why so calm and smooth? Alack, heave your bosom and
tell us where is our Beloved one.
Thou turnest pale, O moon, yet sayest not which way the Beloved is gone"'
And thus lamenting, their steps the Gopīs to Jamuna turned;
Dark stood the waters,
With tears swelled, turbid turned into pool covered with collyrium.
And as along the cheeks they coursed,
Sorrow-stricken they stood in contemplation;
With faltering accents prayed:
"Lord, take back Thy words, O sweet One.
Be not hard on us,
We who have our hearths abandoned,
To crown our heads with the dust of Thy feet,
For us turned into ruddy pigment.
Accept us, O Beloved One, come we, the erring ones;
Comfort Thy devotees and lead them to the Home of Salvation."

And lo, the stealer of hearts appeared.
And said,
"Turn ye to Vraja,
O tarry not,
Serve ye your husbands, the calves go and feed;
Suckle thou the children; how they cry, the little ones,
While you heed them not."

The heartless reply, like a death-blow came to them.
The Master understood. To His devotee turned.
"Genuine is thy love, affectionate one.
If My affection has driven ye mad,
Thus rushing you come mind and heart,
Then delight in Me, dwell in Me, live for Me, O dear ones.
For that is the goal, the salvation, the joy of your heart, life's end."
Soothed by the Lord, consoled they turned
Back to their homes.

Thakur Sri Haridas.

(The Muslim Vaiṣṇava saint of Bengal)

By D. C. Ray.

THAKUR Śrī Haridās occupies a unique place among the Vaiṣṇava saints of Bengal of the fifteenth century. Although a Muslim by birth, he played an important role in the revival of the Vaiṣṇava faith during that great turning-point of the spiritual history of the province. The flood-tide of the *Bhakti* movement in Bengal came with the advent of Śrī Chaitanya; but even before the birth of the great Master the nectar of divine love had begun to flow in the province through various streams and channels. Thakur Śrī Haridās represented one such stream whose conjunction with the main current helped to swell the flood which ultimately submerged the whole province. He was thus one of the precursors of Śrī Chaitanya, among the more important of whom was Śrī Adwaitāchārya, whose deep *Sādhanā* and prayer, it is said, brought down the great Master with his message of worship through Kīrtan (loud musical recitation of the Lord's Name) together with the practice of Devotion, Surrender and Love. Thakur Haridās's contribution to the great movement lay in his *Nāma-Japa-Sādhanā*. The trials and sufferings through which his faith in this *Sādhanā* was tested made his name almost a household word throughout the province.

Śrī Haridās was born in 1464 A. D. in an ordinary Muslim family in village Budhan in the district of Jessore. His father's name was Malai Kazi. His Muslim name has not been brought down to us, but he began to be generally known as Haridās on account of his devotion to Śrī Hari and observance of other Vaiṣṇava forms of *Sādhanā* and worship. Even in his early age, through Saṃskāras of the previous birth, he developed an irresistible love for the Name of the Lord. His attachment for and strict observance of other Sattvic Hindu practices ultimately compelled him to leave the atmosphere of his Muslim home. He retired to a secluded spot near Bongram and began to live in a small hut made of grass, where he devoted his time to the chanting of his favourite Name of the Lord. He took a vow to repeat the Name three lakhs of times every day; it is said, one lakh of this he repeated in loud tones. He held that loud chanting of the Name purified and elevated all living things within hearing of the sound. Śrī Haridās thus devoted from eighteen to twenty hours every day to the practice of *Nāma-Japa-Sādhanā*. This he continued till the very last days of his sacred life. When at last he found that due to old age he could not complete the daily allotted number of *Japa* (recitation) he asked leave of the Master, Śrī Chaitanya Deva, with whom he had been living at the time at Śrī Jagannath Dham, to pass into the world of Bliss. It is said, with the permission thus obtained, he deliberately left the earthly existence by a sheer

exercise of the will amidst the ecstatic Kīrtan and music conducted by Śrī Chaitanya Deva himself and his immediate followers. This happened in the eighty-fifth year of his life. It was the crowning incident of a life which was full of other incidents pregnant with lessons for the guidance of aspirants in the devotional path.

Among obstacles to the growth of a spiritual life, three obstacles are held to be crucial, viz. (1) attraction of sex, (2) attraction for wealth, and (3) desire for name, fame and power. All these three are born of the inherent attachment for the body and the gross self (*Ahaṅkāra*). The *Bhakta* or devotee conquers these attachments of the world by the strength of his superior attachment and devotion to the Lord, His Name, or His *Līlā*. The test of *Bhakti* lies in the total absence of worldly desires. Śrī Haridās had to prove the genuineness of his *Bhakti* by one severe test even at the beginning of his spiritual career.

The Zemindar of Bongram, Ramchandra Khan by name, was a man of worldly nature, to whom it became intolerable to hear Śrī Haridās's purity of life, humility and devotion to God and *Sādhanā* being praised by all people of the locality. He began to consider ways and means to bring about Haridās's downfall. In the end he prepared a young public girl to undertake the task on promise of a decent monetary reward. The girl was proud of her physical charms, and confidently took up the work. She came to Haridās's lonely cottage in the evening and found Haridās, then in the prime of youth, thoroughly immersed in the Japa and Kīrtan of the Lord's Name. His physical beauty proved an additional source of temptation to the girl, who began to show her charms with a view to creating an interruption in the unbroken flow of Japa of the Lord's Name that proceeded from Haridās's lips. But in this attempt she failed. Haridās remained fixed to his loud Japa throughout the night. In the morning, with great humility he accosted the girl and expressed his regret that he could not speak to her earlier as the whole night had to be given to the completion of the number of Japa to which he had vowed himself. He, however, wished her well.

The girl visited the cottage continuously for three nights and found herself baffled in producing even the least diversion in the usual *Japa-Sādhanā* of Śrī Haridās, which ran on without even a moment's remission. She came again on the fourth night and found Haridas engaged in his usual practice. Tears of emotion flowed from his eyes and bathed his body. She had already heard the Name of God from the sacred lips of Haridās during three previous nights, which produced some amount of change in her outlook. It was a new experience to her, undreamt of before, to observe a youngman regarding her charms with complete indifference. "He is no ordinary man", she thought. "He must be in possession of something very wonderful before which all the beauty of the world pales into insignificance." Her heart completely changed; she came to entangle Haridās, but instead got entangled herself. The fire of repentance now took possession of her soul, and she fell prostrate at Haridās's feet with a cry of anguish, helplessly craving forgiveness

for her unworthy attempt. Haridās advised her to give away all her possessions to the needy and the poor, and come and live in that cottage and engage in unceasing Japa of the Name of the Lord. Thus advising, he left the place. The girl then gave away all her wealth, and began to live in that cottage. Says "Śrī Śrī Chaitanya-Charitāmṛta":-

माथा मुडि एक वस्त्रे रहिला सेइ घरे।
रात्रि दिन तिन लक्ष नाम ग्रहन करे॥
तुलसी सेवन करे चर्बन उपवास।
इन्द्रिय दमन हैल प्रेमेर प्रकाश॥
प्रसिद्ध वैष्णवी हैला परम महान्त।
बड बड वैष्णव तार दर्शनते यान्त॥
वेश्यार चरित्र देखि लोके चमत्कार।
हरिदासेर महिमा कहे करि नमस्कार॥

"She then tonsured herself and began to live in that cottage with no more possessions than a single piece of cloth to cover her body with. She began to take three lakhs of Names in the course of a day and night. She began to worship the Tulasī plant and chew Tulasī leaves for control of the sexual impulse. For food she used to take rice or pulse fried in sand and frequently passed her days without any food. Thus the impulse of sex was brought under control, and Pure Love (प्रेम) made its appearance. She became a famous Vaiṣṇavī, a great saint, and even great Vaiṣṇavas began to frequent her cottage for her Darshan. People began to regard this transformation of the harlot as a great miracle. They bowed their heads to Haridās and spread this story of his greatness from mouth to mouth."

Śrī Haridās then came to Santipur, where he was received with great respect and open arms by Śrī Adwaitāchārya. Like attracted its like. Their meeting gave opportunity to both to compare notes and converse on the processes of realization of the Lord through Devotion. Śrī Adwaitāchārya used to explain the Ślokas of the *Bhāgavata* and other devotional books to Śrī Haridās. He also had a cave constructed for Haridās outside the town, where the latter pursued his *Nāma-Sādhanā* without any disturbance or interruption.

There was a village called Fulia near Santipur, which was inhabited exclusively by Brahmans. Although Haridās was a Muslim by birth, these Brahmans held him in great respect as a *Bhakta* and used to give expression to their regard on every possible occasion. It was Haridās's practice to take his daily bath in the Ganges and loudly chant the Name of Śrī Hari as he passed along the bank of the sacred river. Haridās's arrival, however, at these important centres of learning and culture brought him to the notice of the Muslim ruling authorities. This created another situation for him, and his faith was tested by another fiery ordeal.

The Kazi, whose name was Gorai Kazi, complained to the Governor that if Haridās was not either reclaimed or his apostasy properly punished, other members of the Islamic faith might follow in his footsteps and thereby endanger the very existence of Islam in India. The Governor took immediate steps on the complaint and issued order for the arrest of Haridās. On receipt of this order Śrī Haridās surrendered himself fearlessly with the name of Kṛṣṇa on his lips, but the event spread a consternation among his admirers at Fulia and Santipur.

When Haridās was produced before the Governor, his bright appearance, combined with a quiet and dignified demeanour, produced a deep impression on the Court, and the Governor himself offered him a seat of honour. The Governor then addressed Haridās as follows in a respectful and conciliatory tone:—"Brother, it was a great fortune that you were born in a Muslim family. Why do you, then, take the name of the gods of the Kafirs, and lead such a life as the Kafirs do? We consider even our food to be polluted if it was observed by a Kafir. You will never be saved after death unless you rectify yourself by an utterance and acceptance of the Kalma."

Haridās respectfully replied that the God of the Hindus and the God of Islam is one and the same, the Hindus and Muslims only called Him by different names. He worshipped the same Absolute power through whatever Name appealed to his heart. When a Hindu accepted the creed of Islam, he was not persecuted by Hindu society. He said, that was his short defence against the complaint; he had nothing more to say.

Haridās's humility and straight answer pleased all the Muslims of the court, and the Governor himself was satisfied with it. But the Kazi, whose name was Gorai Kazi, and who possessed a cruel heart, could not be appeased. He pressed on the Governor that according to the law of Islam the case called for severe punishment. Therfore the Governor again appealed to Haridās to utter the Kalma and renounce the habit of repeating the Name of Hari. Haridās replied—

खंड खंड करे देह जाय यदि प्राण ।
तबु आमि बदने ना छाडिब हरिनाम ॥

"Even if my life is taken by chopping the body into small parts, I shall not give up taking the Name of Śrī Hari through my lips."

The Governor then consulted the Kazi and, on the latter's advice, declared that Haridās was to be publicly lashed through the streets of twenty-two markets of the area till his life departed from the body. He was then given over to the sepoys who started their cruel work. Haridās never uttered a cry of anguish, but went on repeating the name of Hari. Instead of invoking Divine wrath on his persecutors, he felt pity for them and prayed to God, with tears in his eyes, that His grace might descend on the misguided and deluded brethren who were persecuting him, and that they might be forgiven. Thus saying, he lost consciousness. Taking him to be dead, the sepoys, on the advice of Gorai Kazi, who examined the body and pronounced it to be unworthy, owing to Haridās's apostasy, of being given the honour of a burial, threw it into the Ganges. There Haridās regained his consciousness after some time and came swimming ashore. This was immediately reported to the Kazi and the Governor, who came post-haste to the river. The incident produced a deep impression on them. The Governor declared Haridās to be a great saint (महापीर) and gave him liberty to pursue his own form of worship of God through any Name that appealed to him.

सत्य सत्य जानिलाम तुमि महापीर ।
एक ज्ञान तोमार से हइयाछे स्थिर ॥

योगी ज्ञानी सबमात्र मुखे ज्ञानी बले ।
तुमि से पाइला सिद्धि महाकुतुहले ॥
× × ×
आपन इच्छाय तुमि थाक यथा तथा ।
ये तोमार इच्छा तुमि करह सर्वथा ॥

"I have now properly understood that you are a great saint, that your realization of unity, or oneness of existence, has been firmly established. Those who declare themselves to be Yogīs or Jñānīs, are Yogīs and Jñānīs only in name. You alone have reached *Siddhi* (perfection in *Sādhanā*) in its natural course of development.....You may stay wherever you please, and do whatever pleases your heart."*

After this incident Haridās began to be revered by all, irrespective of differences of religion, as a great soul who had come in touch with the Divine, and was permitted to pursue his *Nāma-Japa-Sādhanā* without any interruption from any source. This is how a contemporary writer describes Haridās and the ecstatic state to which he reached through his *Sādhanā*:—

विषय सुखेते विरक्तेर अग्रगन्य ।
कृष्णनामे परिपूर्ण श्रीवदन धन्य ॥
क्षणेक गोविन्द नामे नाहिक विरति ।
भक्तिरसे अनुक्षण हय नानामूर्त्ति ॥
कखन करेन नृत्य आपना आपनि ।
कखन करेन मत्तसिंहप्राय ध्वनि ॥
कखन वा उच्चैःस्वरे करेन रोदन ।
अट्ट अट्ट महाहास हासेन कखन ॥
कखन गर्जेन अति हुंकार करिया ।
कखन मूर्छित हइ थाकेन पडिया ॥
क्षणे अलौकिक शब्द डाकेन बलिया ।
क्षणे ताइ बाखानेन उत्तम करिया ॥
अश्रुपात, रोमहर्ष, हास्य, मूर्छा, घर्म ।
कृष्णभक्ति-विकारेर यत आछे मर्म्म ॥
प्रभु हरिदास मात्र नृत्ये प्रवेशिले ।
सकल आसिया तार श्रीविग्रहे मिले ॥

"He is foremost among those who have become indifferent to the pleasures of the world; the blessed name of Śrī Kṛṣṇa is always on his sacred lips. There is not a moment's pause in his repetition of the name of Govinda, and the expression of his countenance changes frequently according to the play of ecstatic emotion thereon. Now he begins to dance of his own accord, and now roars like an excited lion. Now he weeps and cries loudly, and now breaks out into a thundering laughter. Sometimes he will roar and thunder, and sometimes lie prostrate without any consciousness whatsoever. Sometimes he will make an unearthly sound, and sometimes begin to explain the significance of that sound. Profuse tears, horripilation, laughter, unconsciousness and perspiration, all these outward indications of *Kṛṣṇa-Bhakti* appear on his sacred person as soon as Prabhu Haridās enters the Kīrtan-ring."*

The time of fulfilment of the mission of Śrī Haridās arrived when Śrī Chaitanya Deva appeared in Navadwip, and began to carry the whole populace off their feat by the great spiritual power of the divine Kīrtan which he inaugurated. Haridās then repaired to Navadwip and participated in that

* Brindaban Das, *Śrī Śrī Chaitanya-Bhāgavata.*

* Brindaban Das, *Śrī Śrī Chaitanya-Bhāgavata.*

great upheaval. Under the guidance of the Master, he together with Śrī Nityānanda spread the sacred Name from door to door of the city of Navadwipa. After Śrī Chaitanya Deva's *Sannyāsa*, Śrī Haridās came to spend the rest of his days with the Master at Nīlāchala (Puri), and there left his mortal coil in the presence of the Master himself. His last moments are described as follows:—

"Prabhu (Śrī Chaitanya Deva) began to describe Haridās's greatness before Rāmānanda, Sārvabhauma and others. He appeared to have got at the time five pairs of lips to describe Haridās's glory, and the more he said, the more he was taken up by the subject. What the Bhaktas now heard about Haridās caused their astonishment, and they all bowed to his feet. Haridās made Śrī Chaitanya Deva sit before him, and placed his eyes, which were like two black bees, on the lotus-like face of Śrī Chaitanya. He then placed Śrī Chaitanya Deva's feet on his heart, and took the dust of the feet of all the Bhaktas present. He began to repeat the words "Śrī Kṛṣṇa Chaitanya", and his eyes, drunk with the nectar of Divine Love, began to shed tears of joy. Then, for the last time he uttered "Śrī Kṛṣṇa Chaitanya", and with that utterance his life left the body. This death was like the death of one who was a great Master of *Yoga*, and who had control over Death itself. All were reminded by this incident of the departure of Bhīṣma. A great noise then rent the sky as the Bhaktas loudly chanted the names of "Hari, Kṛṣṇa", and Mahāprabhu (Śrī Chaitanya Deva) was overwhelmed by an ecstatic emotion." (*Śrī Śrī Chaitanya-Charitamṛta, Antalīlā*, Ch. II.)

Thus ended the great and glorious life. The body was buried by Śrī Chaitanya Deva himself on the sea-beach, where stands a Samādhi-temple to mark the spot.

Prayer.

Prayer ! Prayer ! O Mighty Prayer ! What canst thou not achieve ? I wonder. Thou art a true, sympathetic friend to all who are worried, worldly-stricken, broken-hearted, bereaved, and so-called sinners and condemned ! O purifying prayer ! It is thy first and favourite function to soothe the hearts of those on whom the societies would not even look. Thou art a perpetual blessing to those who kneel before God in full faith and deep love. Thou art a reservoir of strength for those who know how to approach thee in the right spirit ! Thou teachest us how to be truly meek and humble, heartily loving, and selflessly serving ! Yea, thou art our unseen Master who leads us lovingly to the source of Light and Love, where the slightest misery or unhappiness dares not to peep.

Thou holdest in thy left hand the key of Heaven and in thy right, the Kingdom of God !

Such art thou, O mighty prayer Friends ! Will you not take your refuge here ?

—*D. S. Paowalla.*

Yoga as a Power.

By Chintaharan Chakravarti, M. A., Kavyatirtha.

YOGA occupies a very important position in the religious systems of India. *Yoga* practices are required as much for the mental uplift of a person as for his physical development to render him perfectly fit for spiritual advancement. These practices, in some form or other, may be traced back to a very early age and among various old peoples of the world. They appear to have, however, been methodically treated under different systems only in India. These systems, though differing in details, generally agree in broad outlines.

It is through these *Yoga* practices that supernatural powers can be acquired. It is laid down in the *Yoga-Sūtras* of Patañjali (*circa* 3rd century B. C.) that, through strict observance of the preliminaries of *Yoga*, results that are apparently incredible may be obtained. Thus absolute annihilation of stealing propensities from the mind would, it is stated, bring in all kinds of wealth.* Nobody would indulge in hostile activities before a person who has thoroughly given up the inclination of doing harm to others.† A *Yogī* is believed to be able to do as he likes. He can be master of the eight occult powers.‡ He may be small or big, light or heavy, as he wills.

Sometimes stories of the mythical type are related of the Yogic powers attained by men like Śankarāchārya, who by virtue thereof managed to enter into the body of a dead person. We cannot disregard the possibility of the attainment of these powers when we find that people are not unknown even in these days who perform extraordinary feats through Yogic processes. It is nothing but skilfulness in Yogic practices that enable these people to do unhuman acts like taking in of dangerous acids, breaking strong chains with which they are bound, rising, in a seated posture, from the ground without any external aid, and remaining still in the sky or remaining alive for a time even after being buried underground. But the acquisition of this kind of power is not the aim of *Yoga*, the end of which is nothing but spiritual development.

A demonstration of these powers, however, is often necessary to create awe and confidence in the minds of the unbelievers. We learn from the story of King Govindachandra of Bengal* how Queen-Mother Mayanavati had to induce her preceptor Hāḍipā, who belonged to a much neglected untouchable caste, to demonstrate the superhuman powers possessed by him with a view to convincing

* 'अस्तेयप्रतिष्ठायां तत्सन्निधौ सर्वरत्नोपस्थितिः ।'

† 'अहिंसाप्रतिष्ठायां तत्सन्निधौ सर्ववैरत्यागः ।'

‡ अणिमा लघिमा प्राप्तिः प्राकाम्यं महिमा तथा ।
ईशित्वं च वशित्वं च तथा कामावसायिता ॥

* Cf. 'गोविन्दचन्द्रेर गीत' (published by the University of Calcutta).

her son of the possibilities of *Yoga* and thus to attract his respect and reverence. She herself was made by her son to undergo severe and cruel tests to prove the genuineness of her claims for advocating *Yoga* practices. It is related how the ungrateful son dropped his mother into boiling oil. He even bribed and intimidated some of his subordinates to prove her to be a faithless wife responsible for a conspiracy for the murder of his father. His wives who had no love lost for their mother-in-law, who sought to make a *Yogī* of their husband and thus to deprive them of his company,—secretly administered poison to her through food and had her dragged most inhumanly through the streets with a view to burying her, as they thought her to be dead. It is, however, gratifying to note that the Queen-Mother successfully passed through all these tests and vindicated her innocence as well as the sincerity of her purpose. She ultimately succeeded in turning her son into a faithful and willing follower of the *Yoga* path.

Numerous similar stories are known of the Yogic powers of many of the teachers of the Nātha School, or the Yogī sect. These are recorded in the different vernaculars of India. As a matter of fact, the stories of Gorakhanātha, Mīnanātha, Luipāda, Kanhapāda and others occupy no insignificant position in the literature of mediæval Bengal. The writings of some of them as preserved in the *Charyā-charya-viniśchaya** (or more correctly *Iścharya-Charyā-Charya*) are the earliest preserved specimens of the literatures of the Indian vernaculars. It is, however, a pity that the views and doctrines of these people have not as yet been fully understood owing to the unfamiliar technicalities and the cryptic nature of the language. In fact, similar is the case with many Yogic texts of other schools as well. And it is only with the help of traditional teachers that these may be rightly interpreted. The *Yoga* practices, too, to be effective in producing power, require to be observed under the direct guidance of teachers possessing practical experience of these things. Incidents are reported as to how a misunderstanding of directions, or a wrong, untimely or improperly regulated application of some of these processes has led to disastrous results. But even in the absence of capable teachers, the number of whom is gradually on the decrease, we might make systematic attempts at a critical and sympathetic study of all books available on the subject. Many of these books still exist in the form of manuscripts and no time should be lost in collecting them and making their contents known to the world of scholars. If work is carried on in this way, much useful progress in the way of interpreting Yogic texts may be made at no long distance of time. But one cannot lose sight of the fact that, for a correct appreciation of the teachings of *Yoga*, what is required is a sympathetic and critical attitude towards them and not a spirit of destructive criticism which seeks to prove their hollowness and is blind to any merit that they may possess.

It is, however, a happy sign of the day that attempts are being made to

* Cf. 'बौद्ध गान ओ दोहा'—(Edited by Mahamahopadhyaya Haraprasad Sastri from the Bangiya-Sahitya-Parishat).

popularize at least the physical aspect of the matter. Books and journals like *Fakire und Fakirtum Im Alten und Modernen Indien* by R. Schimolt, Berlin, 1908; *Yoga—Personal Hygiene* with some other volumes of the Scientific Yoga Series and Pocket Health Series of Śrī Yogendra of Bombay; *Īsanas* of Srimad Kuvalayananda of Kaivalyashram, Lonavala, Bombay; *Yoga as the system of Physical Culture, and how to defy disease, old age and death"* of Prakash Dev, Hindu Vidyarthi Bhavan, Lahore; *Quarterly Journal of Yoga-Mīmāṃsā,* Lonavala, Bombay; *Yoga—the International Journal on the Science of Yoga,* published under the auspices of the Yoga Institute of India, have been published and institutes have been started for the interpretation, propagation and scientific demonstration of the principles of *Yoga.*

It is to be hoped that with the popularization of the curative and hygienic aspects of these practices the underlying spiritual significance would gradually attract the attention of the people. As a matter of fact, some of these authors have rightly drawn attention to this aspect of the thing as well. In this connection, we may conclude with what Srimat Kuvalayananda says in his book called "Āsanas" (p. 35):— "Yoga has a complete message for humanity. It has a message for the *human body.* It has a message for the *human mind,* and it has a message for the *human soul.*"

Sri Krishna

By Ben Misra

RĪ KṚSHṆA is at once popular and profound. So popular that everyone among the Hindus has something to say about Him; yet so profound that no one is saint or seer or savant enough to know him entire. The popular meaning of *Kṛṣṇa* is dark, and rightly. Is not the Lord dark, mysterious, inscrutable—beyond the compass of human comprehension ? Yet there is another meaning of *Kṛṣṇa,* not so commonly known. He who draws the heart toward Himself.

If you would know what a powerful magnet for the human heart Kṛṣṇa is, just chant the blessed name a few times for a few days. Then try to switch your affections to someone else, if you can ! You will find—as innumerable men and women before you have found—that it can't be done. Kṛṣṇa has you in His thrall. And He means to hold you. Hold you until you merge your little ego, your worldly *meum* and *tuum,* in Him and emerge to find yourself one with the Universal Spirit, with Śrī Kṛṣṇa Himself.

Christ claimed to be the Son of God, and millions of Christians believe he was. Mohamed proclaimed himself a Prophet of God, and so he was. Buddha, his heart bleeding from the world's pain, avoided the issue. And when a curious disciple raised it and asked him point-blank, Buddha rebuked him saying, "Know what has been revealed." But Kṛṣṇa ? Who was He ? What was He ? Where did He stand in the galaxy of the Saviours of the world ?

"I am the Father of the Universe," Kṛṣṇa told Arjuna on the battle-field of Kurukṣetra. "The Mother, the Sustainer, the Grandfather of the Universe am I!" Hinduism speaks of other Avatāras before and since the advent of Śrī Kṛṣṇa. But they were part manifestations, whereas Kṛṣṇa was entire, whole—'कृष्णस्तु भगवान् स्वयम्'.

For once the Supreme God chose to incarnate Himself in all His Divine Glory to teach mankind the law of life He had taught when He first created man, but which the passing ages and æons had buried and smothered under the scrapheap of silly superstition, the rigmarole of meaningless ritual and mythology, and sophistry that passes for pure philosophy and the light of reason. Light of reason forsooth! In the realm Divine light becomes darkness and reason unreason, such light and such reason as is vouchsafed to mortal man.

If you believe in the historicity of Kṛṣṇa, if you believe in the word of the *Gītā*—and what Hindu can doubt either?—you believe in the omnipotence, omniscience, omnipresence, the Supreme Godhood of Śrī Kṛṣṇa. The conclusion is irresistible. And once you perceive that all the childhood miracles of Śrī Kṛṣṇa that so confuse and confound little minds and petty philosophers, who would measure the immeasurable by the foot-rule of their puny intellect, are easily understood. Even the lifting of Mount Govardhana on His little finger.

Why not? Earthquakes turn the world topsy-turvy. Deep oceans roll where mountains stood. Earth opens up into yawning chasms. Mountains crumble into dust. Ocean becomes dry land. For the omnipotence that causes earthquakes and churns oceans into terrific typhoons, for the Almighty power that lends lustre to sun and moon and makes the world go round, it was but a child's play to lift Govardhana. And playfully did Child Kṛṣṇa, the beloved Bāla Gopāla, lift it to save the people of Vraja from the wrath of Indra, and show them that He, and not Indra, was the God of gods to be worshipped and adored.

What was the mission of Śrī Kṛṣṇa? What His message, what His promise? He came to destroy the evil and re-establish Righteousness on its throne, and He promised to incarnate Himself age after age, whenever Good declined and evil arose. To slay the evil and save the good, to rescue religion from the stranglehold of irreligion and restore it to its pristine purity—that was, is, and for ever shall be, the mission of Śrī Kṛṣṇa.

Through *Karma Yoga*, *Bhakti Yoga*, and *Jñāna Yoga*, Kṛṣṇa taught Arjuna, and through him mankind, to do his duty, however painful and galling. "Therefore remember Me always and fight!" ('तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च'). And this is the essence and quintessence of Kṛṣṇa's teaching. "Work and worship. Do thine appointed task and worship Me."

Sudāmā, suffering from the pangs of hunger and poverty, goes to Śrī Kṛṣṇa, seeking surcease of his sorrows. Kṛṣṇa sees his skeletal figure, skin and bone covered with rags, and cries: "What hardships and privations have you suffered, My friend! why came you not

to Me ere this ? Where did you waste all your days ?" And that is Lord Kṛṣṇa's remonstrance with all erring humanity: "Why come you not to Me, My friends ? Where do you waste all your days ? In what blind folly and futility ?"

He remonstrated with Sudāmā; then, as was His wont, He joked and, joking, uttered a profound doctrine. "What hast thou got to offer Me ? What gift has thy wife sent Me ?" What a kingly joke it was—this begging from a beggar ! But that is His way—playful and divine. Seeing Sudāmā flush with shame at the poverty of his present, He snatched from under his arm the little bundle of rice Sudāmā's wife had given him to present to Śrī Kṛṣṇa, ate two mouthfuls and, eating, conferred on the poor Brahman wealth beyond the dreams of avarice.

Says the Blessed Lord: "If a man offers Me even a fruit, a flower, a leaf or a little water, I accept that love-offering of My devotee with great joy." He enjoins: "Whatever you do, whatever you eat, whatever oblations you offer, whatever alms you give, whatever austerities you perform, dedicate all those to Me. For, by so doing, you will be free from the bondage of the good and evil results of your actions, and free, you shall attain Me." And He concludes His teaching and exhortation to Arjuna with these words of solace and cheer:—

"Discarding all other ways and means of attainment, come, take refuge in Me and Me alone. I will absolve thee from all sins, fear not !"

And that is Lord Kṛṣṇa's standing invitation and promise to all mankind: "Come, take refuge in Me !"

In Memoriam.

In the sad demise of His Holiness Jagadguru Sri Anantacharyaji Maharaj of Kanchi, which melancholy event took place recently at Bombay, India has lost a great scholar and spiritual personality. His late Holiness possessed a unique mastery over the Hindu scriptures together with an inimitable power of exposition of the intricacies of the Vedānta and other systems of Indian philosophy. His love for Hinduism was so great that even during the period of illness, which extended for a year and terminated with his death, he neglected the requirements of the body and spent his time mostly in lecturing, writing and holding discourses. India is to-day distinctly the poorer for the loss of an Ācārya who truly adorned the position he held as a spiritual preceptor.

His late Holiness was a regular contributor to the Hindi 'Kalyan' as well as the 'Kalyana-Kalpataru', and many contributions from his pen added lustre to their pages. His bereavement, therefore, has come as a personal loss both to the conductors and readers of these journals.

A Peep into the Illustrations.

1. The Messenger of Peace.

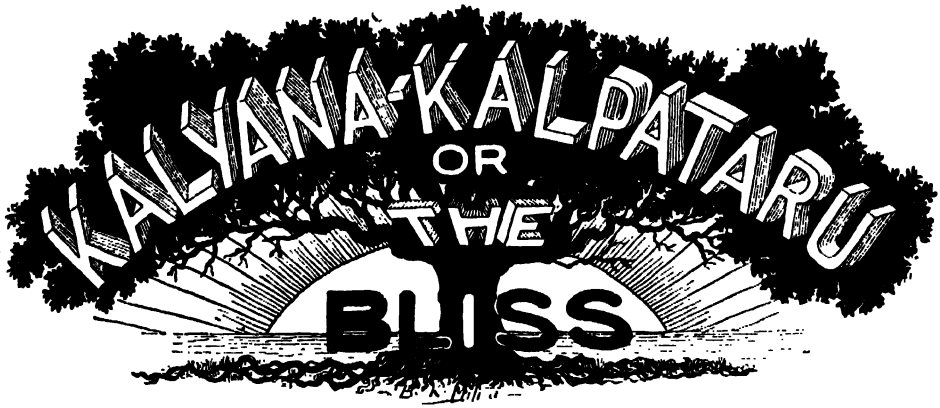
Śrī Kṛṣṇa's last attempt to establish peace between the Kurus and the Pāṇḍavas consisted in undertaking the role of an ambassador on behalf of the Pāṇḍavas and attending the Kaurava Court with a proposal of peace, instead of war. In a voice resembling the rumbling of clouds in the rainy season, which echoed and re-echoed through the great hall of the Kaurava Court, He addressed His words of wisdom to the blind king as well as to all those who had assembled there and appealed to them all to prevent the destruction of life of innumerable heroes who would be inevitably slain if the two mighty forces crashed against each other. The picture depicts the Divine Messenger addressing the Kaurava Court.

2. Liberation of Ahalyā.

The picture portrays an incident in the life of Bhagavān Śrī Rāmachandra, when, under the guardianship of Ṛṣi Viśwāmitra, He was proceeding from Viśwāmitra's hermitage towards the capital city of Rājarṣi Janaka to participate in the Dhanuṣa-Yajña ceremony. On the way Śrī Rāmachandra noticed a lonely hermitage where no living creature entered. There was a slab of stone in the hermitage. When at the request of Ṛṣi Viśwāmitra, Bhagavān Śrī Ramachandra placed His foot on this slab, it turned into Devī Ahalyā, who had lain there as a piece of stone under a curse of Ṛṣi Gautama, her husband. Devī Ahalyā is seen in the picture offering her devotional prayers to the Lord for liberating her from the effect of the curse.



ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of Spiritual ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā VI. 30.*

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ब्रह्मापि यां नौति नुतः सुरेन्द्रै-
र्यामर्चितोऽप्यर्चयतीन्दुमौलिः ।
यां ध्यायति ध्यानगतोऽपि विष्णु-
स्तामादिशक्तिं शिरसा नमामि ॥

I bow my head to that Primal Energy to whom even Brahmā makes his obeisance,—Brahma who is himself saluted by the chiefs of gods; who is adored by Śiva, the bearer of the crescent moon on his crest, who is himself adored by all; who is meditated upon by Viṣṇu, the object of meditation of all.

Odes to the Mother Divine.

By Kshitindra Nath Tagore.

I. FORGIVE MY TRESPASSES.

O Mother mine ! What mingled tears of joy and remorse fill mine eyes as I think of Thee ! What a good and affectionate mother Thou ever hast been unto me; yet how often alas ! I have played the truant, fleeing from Thy side and seeking after fleeting pleasures far and wide ! For fear Thou mightest hold me in Thine arms and fill me with Thy loving caresses, even a distant glimpse of Thy very face would make me flee again pleasure-hunting. How terribly, indeed, was my body and soul bruised by the stings of the thorns and brambles of the World ! Yet, fool as I was, I sought not for Thine embrace to have my wounds healed up. O my Mother ! not even this bitter repentance of mine bringeth me solace. I feel as though my life is being burnt up almost to cinders by the fire of torment that burneth within me ! No greater sinner than me, meseems, can yet be found on the face of this earth. To my proud and sinful soul Thy sacred name was an aversion instead of a source of joy, and hence I could not bear to hear it being uttered even from others' lips. Thou alone knowest what frightful torment and suffering my flights from Thee brought me. Thou knowest, too, how often, maddened by pain and pangs of conscience, I sought to wipe out my cursed existence from off the face of the earth. But even Death coldly passed me by, as if in scorn. Yea, how often Thy motherly care saved me from death and blank despair and breathed new life into me ! Yet ungrateful wretch that I was, I tried hard to forget Thy very name and to banish Thee from my heart ! O what a fool I was ! Is it possible to wipe out of my heart such a sweet name as Thine ? Oh no ! Thy name is too deeply dug into my heart to be erased. Nay, I read Thy name writ large in letters of gold on everything and everywhere—on the face of the radiant dawn and on the glitter of the stars at eventide; I felt the fragrance of Thy name wafted unto me by the soft Zephyrs, the messengers of the sweet-scented flowers; I heard Thy name sung ceaselessly by the warblers of the grove in unison with the melody of the boughs ! Yet, for all that, to an impious soul, such as mine, Thine effulgent beauty, immanent in Nature, made no appeal; nor did the sweet music of Thy voice evoke the least response in my heart. O Mother ! forgive all my trespasses against Thee. Let me, O let me once more call Thee by the sweet name of Mother and so lighten my heavy heart. Let me once more cry aloud Thy name, sung evermore by the majestic mountains, by the roaring waves of the Ocean, by the murmuring forests, no less than by the frolicsome winds sporting with the waving flowers. Let all these awaken once more in my heart Thy name and nothing but Thy name. Let Thy sweet name resound eternally deep in my heart.

II. LET ME DIE AT THY FEET.

O Mother mine! What a headstrong and wicked child I grew up to be! Since the dawning of mine intelligence I have been treading the perilous path that leadeth unto destruction. With deep motherly concern Thou hast indeed, ever and anon, warned me. But alas! Thy efforts to reform my life were often in vain, for Thy counsels fell on deaf ears! Nor, with all Thy fondness for me, didst Thou spare the chastening rod; but that, too, inspired little or no dread into me, even with the gaunt spectre of Death dancing before my very sight. O Mother! What else couldst Thou do with this self-willed child of Thine but leave him to learn, by the buffettings of the world, his much-needed lesson, so that like as a bird, its wings tired by wild flights, seeketh its cosy nest, he might come back sick and weary into Thy sheltering arms? He has indeed come back unto Thee at last, Thy prodigal son, with body and mind wrecked. Wouldst Thou not receive me back into Thy warm bosom for once? What a beautiful body Thou didst confer on me at birth; but it hath been all torn and lacerated by the deadly thorns and hard blows of the world. What a noble mind Thou didst implant in me; but that, too, is wrecked, and the lamp of my life, ever ready to go out, is burning low. I have now brought to Thy feet a worn-out body and a shattered mind. Punishment I have had enough—punish me no more. Do lift up into Thy warm bosom, even if it be for once only, this once lost wayward child of Thine. Let me drink deep of Thy love and bliss streaming forth a hundred ways from Thy bosom, and give me rest and peace and cool my heart, parched by the fire of anguish. Let me be utterly lost in Thee, O Mother! like as a river loses itself in the Ocean. Shouldst Thou, O Mother! disown me, Thy child, Thine own child come back unto Thee, stained with dirt and dust and blood, and refuse to receive me back into Thy bosom, then grant me at least the privilege of dying at Thy feet.

III. THY CASTAWAY CHILD

O Mother! Thy forsaken child is lying in a dark and dismal ditch by the roadside. The travellers pass him by unconcerned, and his heart-rending cries attract no notice. Death seemeth to dog his every step, as fit punishment for one that forsaketh Thee. In vain doth Nature scatter her charms around him; the silvery moon smiling majestically along the star-bespangled sky, the bees fluttering over the variegated flowers and sucking honey now and then, the ocean eternally rolling and roaring, and rivers murmuring along in their crystal beds—these charms no more evoke their wonted response in his lacerated heart. His distress knoweth no bounds. There is none to stop the bleeding, none to lend him a helping hand, none—none to pour the water of sympathy and peace on the fire that ever burneth within him and seemeth to consume his very life. O Mother! caress him once again. He is drooping with his bruises. Do Thou lift him up in Thine arms but once. He hath no doubt by his waywardness rendered himself unworthy of Thy love with which Thou didst send him into the world; but that doth not make any

difference to the selfless maternal love with which a mother nourisheth and reareth even the least worthy of her children. He is dying of thirst–O quench it with one drop, and one drop only, of the milk of Thy love. With that he could face death boldly without shrinking. Shouldst Thou deny him this love and sympathy, where else should he go, then, to seek for it, wandering as it were from door to door ? Then let him lie where he is, a castaway awaiting his doom. O discard him not, Mother !—O discard him not, Thy repentant child come back unto Thee. He will never, never more leave Thy side again. If to take up in Thine arms a sinful child such as he is, Thou dost think would contaminate Thee, then do not. O Mother ! Let him then die in the ditch, disowned and castaway by Thee. He cannot, however, bear passers-by saying as they pass him and cast a look of pity on him—"How heartless must be the mother to let her own child die in deep agony!" This stingeth him to the quick and breaketh his heart more than aught else, and tears rush into his eyes. He crieth without ceasing till tears dry up at their source. O Mother ! do but once appear before him. Full to the brim and almost overflowing is his cup of misery. Let him dive deep but once in the ocean of Thy boundless love and then pass into oblivion for ever.

IV. THE RECIPROCAL PRIVILEGE

O Mother mine ! I know not whither Thou hast gone, leaving me all alone. Wherever Thou art, Thou canst not leave me all alone nor ever can I live without Thee. Why hast Thou brought me into the world, if Thou shouldst choose to keep away from me ? I had no say in the matter of my birth; yet, being born into the world, I have had to taste of both weal and woe—my life is made up of smiles and tears. In troth, my weal and woe waken joy and grief in Thee, a proud privilege of the child. But tell me, O Mother ! who else but Thyself could make me the possessor of this proud privilege ? I know I have given Thee pain by breaking Thy commandments and straying away from Thee against Thy will. But Thou hast not been the only sufferer thereby. The pain hath reacted on me and caused me deep anguish that baffles description and naught but death can put an end to it. There is no anguish comparable to that from which I suffer at the core of my heart. For a child to give pain unto the mother and for a mother to punish the child, whether the punishment taketh the form of repentance or chastisement, is indeed the proud privilege of both mother and child. By this test, verily, I know Thee to be my mother and myself to be Thy child.

V. HOW SWEET IS THY NAME !

O Mother mine ! What sweet music doth Thy name sound unto mine ear ! O let me cry aloud and call Thee by that sweet name—"Mother." What magic is in the name ! The moment I utter it, lo ! my burning heart cooleth down and all my pangs vanish ! Words are too inadequate to describe Thy love and mercy. I cannot think of them without a feeling of joy ineffable stirring my whole being. Yet, when I try to utter Thy name, the tongue refuseth to do its function and my heart quaketh

with awe. How incomprehensible Thou art indeed unto my mind! I cannot comprehend Thee myself, O Mother! How, then, can I make others comprehend Thee? Ah! the agony of my life melteth itself into tears flowing in a never-ending stream down my cheeks. Aye! The tears blind mine eyes and the world seemeth to pass away from me for the time being. One desire, and one only, pervadeth my soul—to lay mine aching head on Thy bosom and murmur out "Mother" in a whispering voice and then say goodbye to the world with the word "Mother" lingering on my lips. Let my name find an eternal home in Thee, O Mother. Let me embrace Thee with the strength of a hundred pairs of arms. O grant me the power of looking on Thy face steadily and the privilege of calling Thee "Mother" with my whole heart and soul for ever and ever.

VI. WHEN SHALL I BE AT THY FEET AGAIN?

O Mother mine! meseems, in my early childhood many a hope and yearning was wont to spring up ripplelike in my heart and burst like unto bubbles on the shores of my life. I found no rest till I recounted them all and thus unburdened my heart unto Thee. How I would lay my head on Thy lap and mutter them out in lisping accents! How Thou wouldst listen to those incoherent mutterings with the fondness of a mother, and with hands outstretched shower blessings on my head saying, "May all thy hopes, O my child, be fulfilled!" If ever I complained unto Thee of pain or sorrow, how Thou wouldst stroke me fondly with Thy loving fingers, and lo! the pain would be gone instantly by the magic of Thy touch. Words fail to express with what motherly love Thou wouldst look smilingly on me, while mine eyes remained rivetted on Thee wonder-struck. Now I have reached the eve of my life, when, crushed under the grinding wheels of the world, my heart bleedeth and yearneth for the day when I shall have evermore the joy of laying my head on Thy lap with all my pain relieved by the touch of Thy healing fingers.

VII. MY OFFERING OF MYSELF

O Mother mine! I have reached the eventide of my life with darkness closing around me. My heart longeth to call Thee "Mother" aloud with the voice of a hundred throats. The shadows are falling thick and fast and I have none else but Thee to abide with me in the dark chamber of my heart. In this tranquil evening of my life the noises of the world are hushed within me and Nature, ever active, appeareth unto me to be in her mid-night slumber. Nature hath brought within me the calm and tranquillity of the mellowing years and hath for ever put an end to all the worldly desires and vanities of my heart. For me the eternal fight between the conflicting elements of pleasure and pain, the waves of useless worldly clamour, have all been set at rest once for all. Let me now, O Mother! hasten to make an offering, unto Thy blessed feet, of my body and soul—my all. There is, meseems, none to realize what an incomparable mother Thou hast ever been unto me. Verily, Thou art known unto me as nothing but the ever-loving

and affectionate mother. O press me to Thy bosom once more ere I depart from this world of woe. I know I have been a naughty child of Thine; even then I am Thy child. I know I have more than once played the truant, fleeing from Thy side in quest of pleasure. That, I confess with sorrow, was a serious transgression. But O Mother mine! tell me how couldst Thou remain so unmoved and bear Thy child's long absence?

VIII. THY PENITENT CHILD HATH COME BACK.

O Mother mine! Thy penitent child is come back unto Thee and craveth forgiveness at Thy feet, on bended knees and with folded hands. He hath no doubt committed an unpardonable sin by staying away from Thee for many a long—long day. He hath suffered enough for that—behold him, how his body and soul are all torn and lacerated by the thorns and brambles of the World and bleed at every pore. Thou surely hast been glad, O Mother! to see Thy once lost, but now penitent child come back unto Thee! But his joy knoweth no bounds in returning into Thine arms. O let him, Thine own child, even if it be for a moment, hide his face in Thy bosom and sob out his soul in repentance. He hath no other ambition than to hold fast to the anchor of Thy feet laid on his heart. Punish him, O Mother—and he shall bear any amount of punishment—, if ever he should leave Thy side again. Punish him by all means, but refuse not to drag him back unto Thy feet. O Mother! he feeleth no peace of mind for the wrong done Thee. Welling forth out of his heart, the full flood of his repentance rusheth forth towards Thy feet, while hot stinging tears fall in a never-ceasing stream to wash out the stain of his sin. O punish not Thy child to death—punished enough already he hath been—by casting a look of contempt or indifference at him, but rather by taking him into Thy bosom immerse him in the ocean of Thy bliss divine.

XI. GIVE ME SHELTER.

O Mother! Thy presence pervadeth the whole universe. Not a tiny atom but revealeth Thee in all Thy glory. Whithersoever I turn my eyes, I behold, O Mother! Thy beneficent hand at work. Whenever my mind gaspeth for peace amidst the bickerings and strifes of the world, I turn for shelter unto Thee. It is then that Thou, sitting at my head, strokest me lovingly with Thy soothing fingers, and lo! in a trice, peace ineffable is felt in every fibre of my body and mind, and all my little trials and tribulations cease at once, and the fire eating into my very life goes out in no time. Freed from all mundane cares and anxieties, let me, O Mother! fall asleep like a tired babe on Thy lap. O! lay to rest once for all my woes with the magic dust of Thy feet and let me partake of rest and bliss everlasting. I am now old and infirm. Feed me once more with the milk of Thy love with which Thou didst nourish and rear me when I was a helpless babe. Give me once more vigour and strength enough to enable me to go out into the world and proclaim Thy glory.

X. THOU THE LODESTAR OF MY LIFE!

O Mother! Thou knowest that Thou art the lodestar of my life. What

misery I feel if I but lose sight of Thee even for a moment! Thou art the Life of my life. Abide with me and fill every moment of my life with Thy ever-pervading presence. Thine absence, however brief, is simply unbearable to me. There is no song of mine but hath been inspired by Thee. There is no music of mine but glorifieth and exalteth Thy name in melodious strains. How my heart leapeth up with joy at the mention of Thy name! In the hope of beholding Thee I roamed about the world. I have come to realize at last that Thou art ever present in the lonely tabernacle of my heart. Back from my wanderings I taste again the peace of my home within Thy motherly arms. O I have done with all my wanderings, once for all, and must now hold fast to Thy bright and holy feet laid on my heart, as to an anchor-sheet. Good-bye to all the bickerings and strife over the little things of the world. Such strife takes away the calm and peace of my life. My heart then quaketh like unto an aspen leaf, and the all-consuming fire of agony flareth forth in all its fury. Mother, O Mother! no more leave me alone in this rude wide world. Apart from Thee I cannot live. O do give me a seat, however humble, and let me sit at Thy blessed feet until the last moment of my life.

XI. THE WORLD SEEMETH A CREMATION-GROUND.

O Mother mine! come unto me. Turn not away from Thy castaway child. The world seemeth to me to be a solitary desert where Thou hast brought and left me, I know not why. The world appeareth to me, more than anything else, as a cremation-ground, where Thou hast left me, forsaken and surrounded by fierce hungry dogs and vultures. Whichever way I turn mine eyes, I see naught but Death stalking with giant strides. People passing by do not so much as cast a look at the dead waiting for cremation. Only the sorrowing mother sitteth sobbing with the head of the dead child on her lap. Her maternal grief seemeth to ooze out of her heart and flow on to her face. How transient is human life; one moment we are here and the very next moment we are gone—gone none knoweth whither! Such is the world whereunto Thou hast brought me, Thine own child, forsaken and deserted now by Thee. Am I to sit here eternally like unto the mythical Crow of the *Purāṇa* watching on Death stalking along and taking a heavy toll of human life and people mourning over their beloved dead? I am faint and sick at the sight of Death, scythe in hand, stalking proudly with head erect and cutting down indiscriminately young and old. O take me away, O Mother! from this horrid place—take me away where there is no Death, nor old age, nor disease. The dead carry no riches with them. Wherefore should we set our hearts on those mere shadows? Let those play with them that are so minded. Children cry over their sand-castles when they tumble down at the slightest breath of the wind. All earthly things are no less transient than even those—a child's sand-castles. I have done with the empty shows of the world and now long for rest and peace everlasting with my head on Thy lap and my eyes fixed on Thee. O place Thy hand on my head and grant me the privilege of

holding fast to Thy feet laid on my heart.

XII. MY PRIDE IS HUMBLED.

O Mother mine! I was born a handsome child, and all praised my beauty. But if anyone were to call me handsome now, I should say he was mocking at me. Thou art the Beauty of all beauties. Thou art, O Mother! Beauty personified and hast no peer on earth and in heaven. It is not surprising that I, being Thine own child, should inherit something of that beauty and thus become handsome. But there was nothing for me to boast of in this matter, as it was only a gift of Thine. But all the same I became proud and vain on this account. I realize now that this my body and mind, howsoever endowed with beauty they might have been, were nothing but cards to make a play-house with. One cannot say when and from which side a breath of death would blow and bring down with a crash the house of cards. The world is nothing but a mirage—a cluster of illusions. We find, however, that whoever is born into this world cannot escape work; in fact, there is no way out of it. It is laid down that by the sweat of our brow we eat our bread. But what then? There seems to be no certainty whither I shall have to go when I depart this life. Even then, I wonder how it is that I do not feel greater joy or happiness than when I hear one praise Thee. The scales then drop from mine eyes, and the veil of illusion is rent, letting in a full flood of heavenly light. O Mother! curb my pride and arrogance. Let my head bow low unto the ground at Thy feet. I have now neither the beauty nor the vigour of youth. I implore Thee in all humility to cleanse my heart of pride and wash my sins with streams of Thy mercy. I reck not what the world may say about me; but I am dying to know, O Mother! if I am still beautiful in Thy sight.

Abode of God.

Deep deep down at the bottom of the seas,
Where inaccessible passage would not admit the breeze,
Where dare not reach even rays of the sun,
Liveth Thou there, and maketh a fun.

Very very high, up above the stars,
Mercury, Jupiter, Saturn or Mars,
Where no visible flight can ever reach,
Sitteth Thou there, Thy wisdom to teach.

The nectar of the flower that attracts the bees,
Lovely smiles of the new-born babies,
Pious hearts of the saints and sages,
No wonder, O God! are Thy halting stages.

—*B. R. Sharma.*

Durga-Puja.

By Basanta Kumar Chatterjee, M. A.

HINDUS worship the power of God (*Śakti*) as Durgā. It is an accepted doctrine that there is no difference between an object and its power. Fire is the same as the power of burning. In the same way, there is no difference between God and His power. God is the same as His power, *i. e.*, Durgā. Hence the worship of Durgā is nothing but worship of the supreme God.

The nature of God is transcendental. What He is cannot be expressed by words, cannot even be thought by the mind. Although we cannot realize the nature of God, we always see the manifestation of His power. Whatever happens in the world happens by the power of God. The sun gives light, the cloud pours rain, the wind blows, all by the power of God. We are thus more familiar with God's power than with God Himself. Hindus have conceived God as Śiva and Durgā as His wife. Śiva is the father of the world; Durgā is the mother. The father and the mother jointly look after the affairs of the household. In the same way the affairs of the world are looked after jointly by God and His power,—Śiva and Durgā. God never exists without His power; so Śiva never exists without Durgā. Śiva forms one half of the body and Durgā, the other half. The child is more familiar with the mother than with the father, so we are more familiar with God's power than with God. There are more devotees of Durgā or Kālī than of Śiva. The child makes more affectionate claims on the mother than on the father. The wonderful devotional songs of Ram Prasad have made the worship of God as Mother very familiar to the Bengalis. What with the Durgā-Pūjā in many houses and what with the influence of saints like Ram Prasad and Ramakrishna Paramahansa, the worship of God as Mother has spread very much in Bengal.

Durgā and Kālī are the two more familiar forms of *Śakti* or power of God. Durgā Herself assumed the form of Kālī on a particular occasion. Kālī is the consort of Mahākāla. The particular aspect of God which He assumed for the destruction of the world, is known as Kāla or Mahākāla. All objects of the world are destroyed by the influence of time or *Kāla*. In the *Bhagavadgītā* Śrī Kṛṣṇa showed Arjuna His terrible all-destroying form and said, "I am Time (Kāla), the destroyer of everything." Kālī is that power of God by means of which He destroys all objects of the universe. For this reason the appearance of Kālī is terrible. She lives on the cremation-ground, a string of human heads forms her necklace. She has an axe in one hand and a human head in another. But Hindu devotees have witnessed the beneficent aspect of God even in this terrible form. For this reason the other two hands of Kālī have got the pose of distributing boons

and rescue from fear. The cremation-ground is lighted up by the smile of the Divine Mother, as if She says smiling, "Foolish child, why fear death ? Death can destroy the body, not the soul. When one body is destroyed, the soul gets another body."

Durgā was born twice, once as Satī, the daughter of Dakṣa, and again as Pārvatī, the daughter of Himālaya. The word 'Dakṣa' means skill in action. The power which is born of skill in action acquires fulfilment if it is united with good or the *Śiva*. The western world has now-a-days acquired skill in action; but their skill has not been employed for Śiva or God-Realization. It has been employed for the enjoyment of the senses. For this reason the skill acquired by the western world has not created good in the world but evil. Satī, the daughter of Dakṣa, acquired Her fulfilment by union with Śiva. Dakṣa wanted that Śiva should bow down to him,—a man of action wants the good of the world to be subservient to him. But this attempt of Dakṣa was unsuccessful. This made him angry. He insulted Śiva and was himself destroyed. At last, on the supplication of the wife of Dakṣa, Śiva revived Dakṣa; but the head of a goat was fixed to his body, which indicates that action without Śiva is an index of the beastly nature. Satī gave up the body which She had acquired from Dakṣa (the anti-Śiva) and was born again as the daughter of Himālaya, the king of the places where the gods sojourn. Pārvatī was unsuccessful in getting Śiva by the beauty of Her body. In order to attain beauty of mind She engaged Herself in austerities and ultimately got Śiva as Her husband.

The image of Durgā which is worshipped by the Bengalis has got ten hands. There are ten different weapons in those ten hands. With these weapons Durgā undertakes the work of killing the demons. Durgā takes Her seat on a lion, which indicates brute force and which is directed against the forces of the demons. The fight between the gods and the demons has been going on in the world from time eternal. The power of the gods represents our inclination for doing *Dhārmika* action as laid down in the Śāstras; the power of the demons indicates the desire for anti-*Dhārmika* enjoyment. The desire for enjoyment is natural and powerful in man. The desire for performing the Sastric actions is comparatively feeble. For this reason, whenever there is fight between the gods and demons, the demons are usually victorious. The supreme God helps the minor gods and kills the demons. It is thus that the gods are successful.

There is mention of fight between gods and demons in the Vedas and the Purāṇas. Śaṅkarāchārya in his commentary on the *Bṛhadāraṇyaka Upaniṣad* (I. iii. 10) has given the above interpretation to the fight between gods and demons.

As in the case of other religious ceremonies of the Hindus, the seed of the worship of Durgā is to be found in the Vedas. *Sūkta* 125 of the 10th *Maṇḍala* of the Ṛgveda is known as the *Devī-Sūkta*. The sage to whom the hymns of the *Sūkta* were revealed was a lady by name Vāk, who had attained

divine knowledge (*Brahmajñāna*) and was the daughter of Ambhrī. The purport of the Mantras in the *Sūkta* is as follows: "I myself assume the forms of Indra, Agni, Varuṇa and the other gods. I give wealth to those who perform sacrifices. I am the supreme Lord of the universe. Whatever a man does, he does with my power. The gods and men worship me, etc." This lady, blessed with the divine vision, saw the power of God permeating the universe and realized her oneness with this divine power. As we have said before, the Hindus worship this divine power as Durgā.

After the *Ṛgveda-Saṃhitā*, we find reference to Durgā in the *Kena Upaniṣad*. The gods once defeated the demons, but they forgot that it was only through the power of the supreme God that they were able to defeat them. The supreme God appeared before the gods in the form of a Yakṣa. Agni went to Him. He asked Agni, "What are you? What is your power?" Agni replied, "I am the god of fire, I can burn the whole universe." Brahma asked him to burn a straw. Agni tried with all his might, but was unsuccessful. In the same way Vāyu was unsuccessful to blow away the straw. Then Indra himself went to Brahma, who disappeared and in His place Umā, the daughter of Himālaya, appeared in an exceedingly beautiful form. Umā told Indra, "This Yakṣa is Brahma Himself. Through His power you have won the fight." Of course, Umā, the daughter of Himālaya, is Durgā or the power of God. For this reason She was aware of the nature of Brahma. Indra, Vāyu, Varuṇa and others had not this knowledge.

The story of the worship of Durgā is given in the *Chaṇḍī*, which forms a part of the *Mārkaṇḍeya Purāṇa*. The story is divided into three parts. The second part mentions how Durgā appeared. When the gods were defeated by the demons, they went to Śiva and Viṣṇu. Haloes of light came out of the bodies of Brahmā, Viṣṇu, Śiva and all the other gods. These haloes of light were united and took the form of a woman. This was the figure of Durgā. The gods gave their own weapons to Durgā. Durgā killed the demons and then began to fight with their leader Mahiṣāsura. Durgā put Her foot on the back of the demon and struck him in his throat with a lance. This caused the demon to come out of the body of the buffalo. As soon as half of the figure of the demon came out, Durgā cut off his head with Her sword. The demon cried in grief. The gods were pleased and began to extol Durgā.

The allegorical interpretation of the story of the *Chaṇḍī* is beautiful. Desire, anger, covetousness—these are the demons who live in our body. Our inclination to follow the Śāstras represents the gods. Desire, anger, etc. are strong impediments in the way of our God-Realization. If we worship God, desire, anger, etc. are destroyed by His power. Then we can attain success. Though the form of Durgā as worshipped by the Bengalis is taken from the *Chaṇḍī*, the Bengalis have made additions to the form. On the right side of Durgā are Lakṣmī and Gaṇeśa, on the left are Saraswatī and Kārtikeya. They represent wealth, knowledge, fine arts and prowess re-

spectively. When the devotee attains God, he attains all these things also. Many ancient poets of Bengal have composed beautiful songs on the occasion of the Durgā-Pūjā. These songs describe the yearning of the mother of Durgā for her married daughter, who comes to her only for three days in the year.

In this way the literary activities of the Bengalis have acquired fulfilment by being devoted to the service of God.

The Conception of Sri Durga.

By Akshaya Kumar Banerjee, M. A.

It is one of the special traits of Hindu culture that Art, Philosophy and Religion always go together, and each is developed in harmonious co-operation with the other two. To the Hindu mind Beauty, Truth and the Good of life are identical, representing three aspects of the same Ideal. The same Reality is sought to be comprehended as Truth through the culture of Knowledge, to be enjoyed as Beauty through the culture of love, and to be attained as Good through the culture of disciplined activity. It is the same all-comprehensive Ideal which the Hindu mind attempts to realize and to bring down to the plane of normal experience and thought through the systematic and co-operative exercise of its different faculties. Accordingly, the philosophical ideas of the Hindu thinkers and the spiritual intuitions of the Hindu saints have always found artistic expressions in various orders of poetry, mythology, legends, music and iconography, in diverse kinds of religious festivities and modes of worship, and in different forms of domestic and social customs and observances. These latter, in their turn, have always exerted the most charming and enlightening influence upon the mind and heart of the men and women, young and old, of all grades of culture and all strata of society, and led them towards the comprehension of the highest philosophical truths and the appreciation of the deepest spiritual intuitions. The leaders of Hindu thought have also infused new philosophical and spiritual significance into the important historical anecdotes, popular traditions, tribal festivities, social and religious practices, etc. current among different groups of people, and taught all classes of men and women to look upon even the most ordinary incidents of experience from a higher moral and spiritual point of view. In this way, the truths of the highest plane of thought have been brought down to the doors of the most ordinary intellect and heart, and the ideas and experiences of the lowest grades of culture have been idealized and spiritualized and converted into palatable food for the thought and feeling of the most cultured minds.

I shall here refer to the Image of Durgā, in which form the Supreme Spiritual Power—the Mother of the



Goddess Durga

Universe (विश्वजननी चिन्मयी महाशक्ति) is worshipped in this autumn season by the Hindus in general, and the Bengal Hindus in particular. The conception of Durgā, together with the accompanying figures, really represents the Hindu conception of the world-order and its spiritual source as well as the relative ideals leading to the *summum bonum* of human life.

The world, in its sense-perceptive aspect, is a world of bewildering diversities. In it we perceive a variety of sounds, colours, tastes and smells, a variety of non-living, living, sentient and rational beings, a variety of objects and events of different orders and characters. The phenomena of the world affect us agreeably and disagreeably, produce joys and sorrows in our mind, and awaken in us various ideas, feelings, desires and activities. Here we experience diverse phenomena, which appear most horrible to us,—such as floods and earthquakes, cyclones and tornadoes, famines and epidemics, scorching heat and piercing cold, destruction of flourishing places and annihilation of prosperous races, and so on. In the human world we have bitter experience of competition and rivalry, hatred and malice, barbarous hostilities and devastating wars, the strong oppressing the weak, the rich exploiting the poor. But by the side of all these deplorable spectacles, we have the soothing experiences of the beauty, the sublimity and the richness of the external nature, the ample provision of food and drink and the other necessaries of life in it, the capacity of man to put off and get rid of many of the natural evils by dint of his organized and systematic efforts, man's power to conquer many of the forces of nature and to employ them in his service. Our respect for human nature also is greatly enhanced by the sight of the expressions of self-sacrificing love and sympathy, the nobility of character and the loftiness of ideal, the devotion to truth and non-violence, the organized attempts for the establishment of peace and harmony, which are found in many men and women and which exercise a great influence upon the cultural atmosphere of the human race.

With the growth of dynamic viewpoint in us, the world of the diverse orders of phenomena appears as the expression of the co-operation and conflict of diverse kinds of powers or forces. The phenomena are the embodiments of powers, and the relations among phenomena are determined by the relations among the powers which operate within them. The world is then interpreted in terms of powers, which appear more real than the phenomena that we actually experience by means of our senses.

But when our moral consciousness is sufficiently awakened and developed, the phenomenal and the dynamic aspects of the world become subordinate to its moral aspect. We learn to look upon the world from the moral viewpoint and the world appears as a moral order. The powers or forces, whose actions and reactions determine the nature and the courses of phenomena, no longer appear as blind mechanical inexplicable agencies, operating without any plan and purpose and without any capacity for initiative and moral discrimination. They now appear as moral agencies, belonging to a moral organiza-

tion, acting in accordance with some plan and design, carrying out some immanent purpose, and realizing some moral ideal. The world, from this plane of thought, is experienced as the exhibition of a well-ordered series of conflicts and co-operations among self-conscious and self-determining moral Powers, through which some great ideal is being progressively realized. All the so-called physical and psychical powers, and their transformations into various kinds of phenomena, which appear to be so real in the lower planes of experience, reveal themselves in this moral plane as subordinate to and determined by the moral agencies operating behind them, and as forming parts of a carefully designed moral order, in which they find their explanation.

The essentially moral nature of our consciousness expresses itself in the intuition of the distinction between *good* and *evil, right* and *wrong, ought* and *ought-not, ideal* and *actual.* When this character of our consciousness attains predominance in our outlook, all the phenomena of the world of our experience and the powers determining their nature and course are divided into two classes, viz., *good* and *evil.* The world thus appears as the manifestation of the continued warfare between two classes of moral Powers, viz., good and evil,—those that ought to exist and those that ought to be destroyed, those that are conducive to the realization of the Ideal immanent in the universe and those that put obstacles in its path, those that contribute to the harmony of the world-system and those that assert themselves for the creation of discord and strife.

These two kinds of Powers are always found to be operating in the world. In the absence of either of them the world-process cannot go on. In the absence of the evil Powers,—the anti-ideal Forces,—the world would be reduced to a spiritual unity, without any diversity and without any process. In the absence of the good Powers,—the pro-ideal Forces,—the world would be reduced to a chaos. It is through the interaction of the two kinds of conflicting moral agents that the world is eternally going on as a moral order. Hence this incessant struggle between the two kinds of powers may also be looked upon as a sort of co-operation from the standpoint of the interest of the world-system as a whole. They are the two complementary elements of the moral order. While playing their assigned roles in this cosmic process, sometimes the evil Powers appear to be triumphant and sometimes the good.

When the evil Powers apparently get the upper hand in the world-system, we experience in the human society the predominance of the individualistic and selfish outlook, the acceptance of Pleasure, Prosperity and Power as the supreme ideals of pursuit, the increase of distrust, rivalry, malice, hatred, vindictiveness, hostility, warfare, exploitation of the weak by the strong, the trampling down of justice and righteousness, etc. in the relation beween individuals and the different sections of humanity. In the outer world also we experience the repeated occurrences of floods, earthquakes, cyclones, droughts, epidemics, scarcities, etc. It is undoubted that all these occur in accordance

with the laws and through the operations of the forces of nature. But since these natural forces and laws are subordinate to, and form parts of, the moral order,—in which man and nature are inseparably linked together by an internal bond of ethical and physical relationship,—the predominance of evil in the character and outlook of men is always accompanied by that in the phenomena of nature in particular periods of the world-process. These periods indicate the apparent temporary triumphs of the evil moral Powers over the good in the constitution of the world.

On the other hand, when the good Powers have the ruling influence over the phenomena of the world, the outlook of men in general becomes more altruistic than egoistic; the ideals of Truth, Beauty and Goodness exercise effective restraint upon the desires for Pleasure, Prosperity and Power; the principles of justice and righteousness, truth and non-violence, love and benevolence, determine the courses of activities of individuals and communities and nations in relation to one another; and peace, harmony, co-operation and mutual self-sacrificing service become evident in the human society. The phenomena of external nature also give indications of similar order and harmony, beauty and loveliness, favourable disposition and altruistic attitude of the Powers acting behind them. Nature then assumes a smiling appearance. It seems to be eager to bestow its treasures upon the people. There is equitable distribution of wind and water, heat and cold, health and sickness. The soil becomes productive of wealth, which is distributed in the human society in the spirit of service. Thus the human as well as the external nature shows the government of the good moral Powers in the world.

These two classes of moral Powers have been described in Hindu literature as the Devas (deities) and the Asuras (demons). The world-order is the phenomenal manifestation of the struggle between these two kinds of moral Agencies. In this struggle sometimes the Devas are triumphant and sometimes the Asuras. The moral consciousness of man is always desirous of seeing the former victorious over the latter. The fulfilment of the moral nature of man is dependent upon this victory. Peace and happiness in the human society, harmony and friendliness among different individuals, communities and nations, the culture of true knowledge, noble sentiments and lofty ideals,—all these depend upon the effective control of the Asuric Powers by the Daivic Powers. Nature also manifests the glories of her bosom and appears in her beautiful and majestic form, when the Devas rule over and regulate her operations. The orderly progress of the world towards the realization of the moral ideal immanent in it demands the triumph of the Devas, and this is also the inherent plan and design of this universal system. The occasional triumphs of the Asuras and the weakness of the Devas are only lapses, which also form parts of the design.

The Devas and Asuras are born of the same source of the moral order of the world. When the Asuras become temporarily more powerful than the Devas, and the Asuric Powers begin to rule the world of man and nature, the

heart of the world is oppressed, and the destructive and disruptive forces begin to gnaw asunder the bonds of union and harmony in the midst of apparent pomp and pageantry. The earnest prayer then goes forth from the innermost heart of this world-order for the special incarnation of the Supreme Spiritual Power for the destruction of these destructive forces and the restoration of peace, harmony and righteous government in it.

Here lies the secret of the occasional aggrandizement of the Asuric Powers—the forces of evil—in particular cycles of the world-order. These offer special opportunities, as it were, for the extraordinary self-manifestation of the Supreme Spiritual World-Power with Her incomprehensible wisdom and strength, beauty and love, glory and grandeur, sweetness and formidableness. On such occasions the human intelligence gets a special touch of the Supreme Power in the affairs of the world. The fundamental Reality underlying this world-process avails itself of these opportunities to make a special revelation of its characteristic truth, beauty, goodness and bliss to the human reason. The apparent temporary triumphs of the evil powers are not, therefore, aberrations in the world-process, but useful steps in the realization of the immanent Ideal in it.

The Supreme Power incarnates Herself in the world and reveals Herself to the human intelligence in various forms. Śrī Durgā is one of these forms. She is represented as a woman. The conception of the Supreme Spiritual Power as a woman is deeply significant. It implies that the Power exists eternally in, for and by the Absolute Spirit, Śiva. She is eternally and essentially wedded to that Absolute Reality. The Absolute Reality, which is beyond thought and speech, beyond time and space, beyond change and activity, which exists eternally in, by and for Itself, which is pure Existence, Consciousness and Bliss, manifests Itself in and through this Power as the plurality of phenomenal beings. The Power is neither different nor non-different from the Absolute Spirit. The Power gives birth to the numberless finite creatures, but Her capacity for creation is never exhausted. Though She eternally transforms Herself into the diversified world-order, She also eternally transcends it. She is the wife of the Absolute Spirit and the Mother of the universe of finite spirits and objects. Moreover, it implies that Power in its highest manifestation is the embodiment of beauty and love, sweetness and blissfulness, purity and simplicity. This is the ideal of womanhood. It is the conflict between power and power that makes the power agitated and restless, showy and dreadful, impure and complex. The Supreme Power, being unrivalled and absolute, is most appropriately represented as the ideal woman. The Hindus accordingly look upon all women as the partial incarnations of the Supreme World-Power, and the sweetness, beauty, love, purity, simplicity and the spirit of service that constitute the true female character as the ideal state of the development of power. This is at the root of the respect for womanhood, which is one of the fundamentals of Hindu culture.

It is not the respect of the strong for the feelings of the weak, but the homage of the strong to the embodiment of superior strength.

Śrī Durgā, the incarnation of the Supreme Power, is sometimes described as having a thousand hands, sometimes as having a hundred hands, sometimes as having eighteen hands and sometimes as having ten hands and so on. She has no fixed number of hands. But the enlightened devotee sees the operations of her hands everywhere, in all the departments of nature, in all the affairs of human history. In autumn She is worshipped as the ten-handed Mother of the universe. All the ten directions are under the controlling guidance of Her hands.

In the *Mārkaṇḍeya-Purāṇa* and the *Devī-Bhāgavata*, which are two of the most important Purāṇas from the Śākta point of view, the body of this Mahādevī is described as constituted of the concentrated and unified energy of all the Devas. It is said that this Mahādevī or Mahaśakti, as the absolute, self-shining, self-conscious and self-determining Power at the foundation of the world-order, manifests Herself at the time of creation in the forms of numerous self-shining, self-conscious and self-determining Powers or Devas for the harmonious and orderly regulation of the different departments of the created world. The Devas are thus essentially the variegated self-manifestations of the Supreme Power and are therefore non-different from Her. She is the embodiment of the totality of all Deva-Śaktis. She is partially manifested in every Deva. But Her complete self-manifestation occurs when all the Devas are united, when they voluntarily merge their apparent independence in the Absolute Source of their individualities, when the diversified powers of righteousness are unified and concentrated into the one whole Power, of which they are the partial expressions. When such unification and concentration of the morally good Powers of the world occurs, they become irresistible and the Asuric Powers come inevitably and immediately under their control.

According to the Purāṇas, every Deva has some brute or animal power or natural force as his *Vāhana* or carrier. This is, to the Hindu mind, the proper position allotted to *brute force* and nature-force in the world-order. Brute force is only a development of the force of nature. It does not ignore the phenomenal reality or deny the moral necessity of brute force in the divine plan of the world. Brute forces—the embodiments of *rājasa* and *tāmasa* Śaktis—are meant for carrying out the mandates and fulfilling the demands of the Devas or the Powers of righteousness—the self-shining, ideal-realizing, plurality-harmonizing, Śiva-revealing Sattvic Śaktis. With a view to putting a check to the self-aggrandizement of the Asuric Powers—the disruptive and destructive egoistic forces, which also pertain to the world-system—and to keep them under proper control, the Powers of righteousness are required to have in their service or manifest themselves into righteous animal powers and forces of nature capable of meeting and subduing the unrighteous Asuric forces on their own ground and preserving the peace and orderly development of the world.

All these righteous animal powers, employed in fulfilling the requirements of the particular deities, are conceived as partial manifestations of one great animal power or nature-force which is carrying out the command or will of the Supreme Spiritual Power, the Mahādevī Durgā, in this phenomenal world. Śrī Durgā is thus conceived as standing on a Lion, the king of brutes, which is Her eternal *Vāhana*. This Lion remains undifferentiated from Her, when She remains apparently inactive or operates as the imperceptible underlying Principle of the world-order. But whenever we find any special incarnation of Her in any apparent crisis of our individual or national or collective life, She brings out from within Herself and makes a special exhibition of Her *Vāhana*, the Asura-destroying irresistible natural or animal power. Thus, while She is smiling and dancing and playing on the *Īsana* of Her Lion and charming and sweetening the hearts of the Devas and the devotees with the expressions of Her motherly affection and supramundane beauty, Her Lion goes on destroying the powers of unrighteousness and restoring the harmony of the world-system and establishing again the kingdom of the gods.

Accordingly we find in the image of Śrī Durgā that under the feet of the playful, smiling Mahādevī the Lion is fighting against the Asura, the black demon, and from all Her hands—from all the directions of the moral order of the universe—weapons of various kinds are being hurled upon the breast of this Asura. The Asura is subdued, the Lion is victorious, and the Mahādevī shines in all Her beauty and glory. All around Her the Devas, that are Her own partial self-revelations, are dancing in joy and singing Her glory.

When the Supreme Spiritual Power thus reveals Herself in the moral order of the phenomenal universe, all the principal ideals of man's sensuous and rational life are experienced as eternally realized in Her blissful nature and descending upon human life as Her blessings. The progress of human life is generally regarded as consisting in the attainment of wisdom and knowledge, strength and fearlessness, prosperity and happiness, peace and harmony. These are represented by Saraswatī, Kārtika, Lakṣmī and Gaṇeśa respectively. They are regarded as the children of the Supreme Spiritual Power. It is to be noted that though these four deities—these four principal aspects of the self-revelation of Mahadevi—represent the ideals of human life in general, Saraswatī, the goddess of wisdom and knowledge, specially represents the Brahmanical ideal, Kārtika, the god of strength and fearlessness, the Kṣatriya ideal, Lakṣmī, the goddess of prosperity and happiness, the Vaiśya ideal, and Gaṇeśa, the god of peace and harmony, the Śūdra ideal. In the mode of worship, Gaṇeśa is generally worshipped first, because it is upon the satisfaction of Gaṇeśa, upon the establishment of peace and harmony within and without, that the pursuit of the other ideals greatly depends. The name Gaṇeśa or Gaṇapati is particularly significant. He is the god of the mass. It is upon the contentment of the mass that peace and harmony in

society is dependent, and, without this contentment, knowledge, strength and prosperity can never grow in the collective life of humanity. Discontent and disaffection in that section of the community almost unknowingly and imperceptibly cut at the root of the society.

Thus, the Supreme Spiritual Power, standing with a smiling face and a dancing or playing posture on the back of the gorgeously active and irresistibly operating Force of Nature and animal Power, regulated by Her will, having subdued the disruptive and destructive moral agencies of the world-system and established the kingdom of the Agencies of Truth, Beauty, Goodness, Peace and Bliss, progressively reveals Herself in all glory and magnificence with the blessings of knowledge, strength, prosperity and peace within Her arms. This is to the Hindu mind the picture of the world-order, that opens itself up to the spiritual eyes of the saints and Ṛsis.

Behind this world-order stands Śiva, the changeless Absolute Spirit, perfect in His differenceless self-consciousness and self-enjoyment, who is the eternal Support as well as the highest Ideal of this world-order, to whom the Supreme World-Power is eternally wedded and from whom She is essentially non-different and apparently differentiated. When the human soul seeks to transcend not only the physical and sensuous plane, but also the moral plane of existence; when it becomes unsatisfied even with the relative ideals of knowledge, strength, prosperity and peace, it regards the self-manifestations of the Supreme Spiritual Power in the world-order as creating a veil over the true character of Śiva and offers fervent prayer to Her for the removal of the veil and the revelation of His transcendent nature. When the veil is removed, the Universal Mother appears as identified with Śiva, and the human soul also realizes its unity with Him,—the *Jīva* becomes liberated from the worldly existence by attaining unity with Śiva.

The moment one entertains the desire for acquirement of others' wealth or for the enjoyment of another's wife, from that very moment the tide of fortune of a person begins to ebb. Many powerful persons of the world ruined their lives in pursuit of these lures. Therefore give up the pursuit of these two; that will give you happiness in the end.

—*Śrī Tukārāma.*

A true searcher is he who, till he himself is completely lost, continues the search of the Lord.

—*Kabīr.*

Holy Mysore.

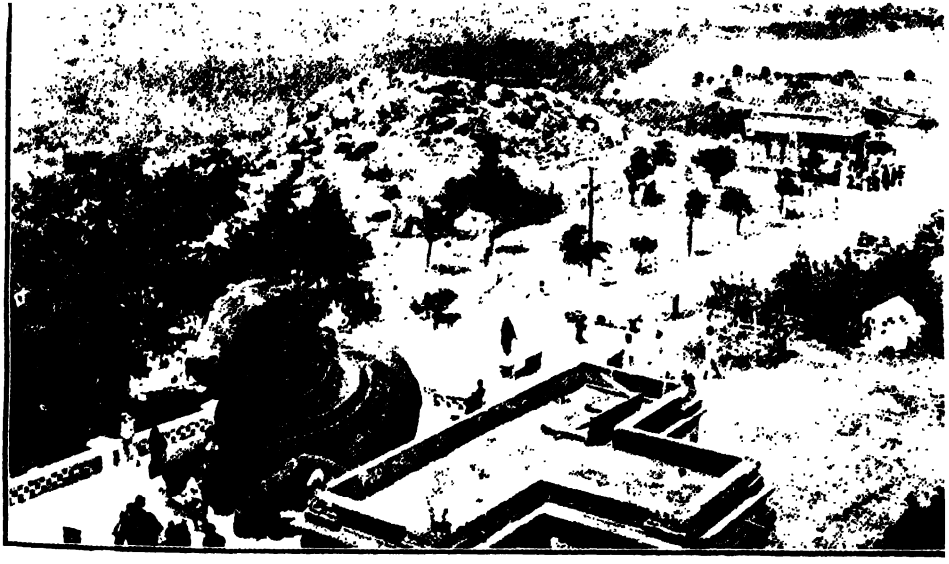
By C. S. R. Somayajulu.

To the comparative and historical philologist Mysore conjures up a vision that is at once sublime and beautiful. The name 'Mysore', which is that of the capital as well as of the state, is a vernacular conversion of the Sanskrit 'Mahiṣāsura', the buffalo-headed demon, and commemorates his destruction by the Goddess Durgā, who, for that reason, has been denominated Mahiṣāsuramardinī (one who has slain Mahiṣāsura). She is otherwise known as Chāmuṇḍā or Chāmuṇḍeśwarī, the tutelary deity of His Highness the Maharaja of Mysore. The city of Mysore lies by the side of a rocky hill, known as Chamundi Hill, on which is situated the beautiful temple of this Goddess. A visit to the hill forms an item in the itinerary of the tourist and the sight-seer, while it is regarded as a place of pilgrimage by the religious-minded. It can be reached either by motor, for which there is a splendid road, or by a flight of steps for use by the pedestrian. The temple and the way leading to it are beautifully illuminated in the evening, and the sight presents an inspiring combination of worldly splendour with religious sublimity. People from remote distances go there in large numbers to pay homage to, and devotedly worship, the consort of Śiva in this one of her numerous manifestations. Tuesday and Friday are held more sacred than the other days of the week, while the Dashahara is the season to which special sanctity attaches. Appealing to the æsthetic sense of all and elevating to the religious instinct of the many, specially fascinating are the deity, the temple and the surroundings to the person who adds to deep devotion and profound faith a cultured understanding and an intelligent appreciation of the inner essence of the Sattvic cult of Devī-worship. The ritual adopted in the temple is of the *Dakṣiṇāchāra* or the right-handed type, as opposed to the *Vāmāchāra*, which is so common in Bengal, Assam and northern India, and which is generally associated with Ugra Rūpas or fierce forms, such as Kālī, Chaṇḍī, Jwālāmukhī, Chhinnamastā and so on. The *Sahasranāmārchana* (worship through thousand names) is done by the recitation of the *Lalitā-sahasranāma*, and no animal sacrifice is made. Chāmuṇḍā is the first of the nine Mothers extolled in the *Kavacha* of *Śrī Durgā-Saptaśatī**, the other eight being Vārāhī, Aindrī, Vaiṣṇavī, Māheśwarī, Kaumārī, Lakṣmī, Iśwarī, and Brāhmī, and the *Mantra* recited to please Her is 'ॐ ऐं ह्रीं क्लीं चामुण्डायै विच्चे'. Those who are ordinarily familiar with the theory and practice of *Mantra-Śāstra*

* A portion (consisting of seven hundred verses) of the *Markandeya-Purana*, which is held as sacred by Sakti-worshippers as the *Gita* by the Smartas or *Srimad Bhagavata* by the Vaishnavas.



The Chamundi Temple, Mysore.



The colossal statue of Nandi near the Chamundi Temple.

and Tantric worship and who, believing in the oft-repeated aphorism 'कली सर्वतन्त्रमयी चण्डी' (*Chaṇḍī* pervades in all the Tantras in the Kali Age), fondly recite the *Saptaśatī* or *Chaṇḍīpāṭha*, as it is generally called, as being the panacea of all ills, know the supreme greatness of Chāmuṇḍā. A variation is the Siddha-Chāmuṇḍā, who is spoken of in the following terms:—

सिद्धचामुण्डे तीक्ष्णवदने सुन्दरवदने शंखचक्रत्रिशूल-डमरुकपालगदाशार्ङ्गबाणखड्गकुन्तलतोमरमुद्गरप्रासपरिघ-भिन्दिपालपाशपरशुपद्मदक्षाक्षमालकालकङ्कालशतघ्नीसहस्र-मारिणीक्षुरिकाशल्यपाषाणवृक्षपर्वतकुठारहस्ते, etc.

Worshippers of the Goddess Durgā of the *Saptaśatī* in any form, not excluding that of Mahiṣāsuramardinī, who refrain from animal sacrifice are rare, if not non-existent. It is to the great credit of the Maharajas of this state and of their priests that this is strictly eschewed here. His Highness the present Maharaja is so exceptionally devoted to this family deity that every function is invariably preceded by worship and that even on voyage and in England, where he carried the golden image in his daily use, he did not give up the *Pūjā*. A visit to the Chamundi temple is indispensable to all who are either artistically or spiritually inclined.

A second place which is equally historic and pious is Sringeri, the seat of His Holiness Jagadguru Śaṅkarāchārya. It is said of this place that Śaṅkara, the famous saint, reformer and philosopher, who possessed scholarship divinely versatile and was regarded as an incarnation of God Śiva, founded the Mutt and settled down there after finishing his triumphant tour in India —*Digvijaya*, as it is technically called— till his liberation from his mortal frame. The Mutt which he founded is perhaps the richest in India and has a valuable collection of jewels given by generations of kings and emperors of India. The head of the institution, who is styled as Jagadguru, wears on ceremonial occasions a handsome necklace of pearls, and a tiara like the Pope's, covered with pearls and precious stones given by one of the Peshwas of the Mahratta empire. His sandals are covered with silver. He is an ascetic and a celibate.

The Mutt is situated on the left bank of the river Tunga, which, after flowing for some distance, joins the Bhadra, when it is called Tungabhadra, well-known to students of Indian Geography. The estate yields a revenue of Rs. 50,000 a year and a further sum of Rs. 10,000 a year is received from the Mysore State. There is a beautiful temple in which is worshipped Goddess Śāradā, the Goddess of learning, one of the twelve famous names of Saraswatī,—the other eleven being Bhāratī, Saraswatī, Haṃsavāhanī, Jagatī, Vāṇiśwarī, Kaumārī, Brahmachāriṇī, Buddhidātrī, Varadāyinī, Kṣudraghaṇṭā and Bhuvaneśwarī. The jewels with which she is bedecked are exceedingly valuable, made of solid gold and set with diamonds, emeralds, rubies and other precious stones. There are, besides, many figures of other gods and goddesses carved out of single pieces of precious stones. The Mutt possesses a large collection of rare unpublished manuscripts which deserve scrutiny and research. Of this Śāradā Devī of Sringeri, an interesting anecdote is told. I do not know whether it is historical or fictitious,

allegorical or mythical. Different readers may see in it reflections of their respective beliefs. In the course of his extensive tours undertaken with the object of reforming and purifying hideous Śākta rites and rituals which polluted Hindu religion, and of the establishment of stainless and lofty Vedantism, Śaṅkarāchārya met an orthodox Brahman, by name Maṇḍana Miśra, a bigoted follower of the intensely narrow-minded theological shibboleths and dogmas of Hindu religion as attributed to some scriptures. Maṇḍana Miśra was wealthy to boot, and lived in a house which was impregnable like a fortress. He commanded unrivalled leadership, so that none who was of a different religious complexion had access to his place. It is also stated that Maṇḍana Miśra was so learned that even the parrots in his compound held abstruse discussions in Sanskrit. Śaṅkarāchārya's propagandist mission had come to his knowledge and he took special care that this reformer's entry would be prevented, as it was one of Maṇḍana Miśra's vows that he would not see the face of a *Sannyāsī*. However, by his supernatural powers, Śaṅkara confronted the prejudiced Brahman by his presence before him at an hour which, as the anecdote has it, was singularly inconvenient from the religious point of view. The inevitable happened. The two champions entered into a disputation, and had as the umpire Bhāratī, the enlightened wife of Maṇḍana Miśra, who by her learning was more competent than any other man or woman of her time and who alone was competent to adjudge the merits of such eminent personages as Śaṅkara and Maṇḍana Miśra, who were universally recognized to be the incarnations of Śiva and Brahmā respectively. And Bhāratī was considered to be Saraswatī, the goddess of learning in a human body, Parenthetically it may be observed, to avert possible objections, that the sense in which these three persons were regarded as incarnations is entirely different from that in which Viṣṇu's ten Avatāras are alluded to. For days and nights the two disputants poured forth torrents of learning, until at last the orthodox zealot admitted defeat. But, intervened the talented wife, the husband is not an entity; he is but half, the other half being the wife. Unless Śaṅkara vanquished her also, his success would be partial and hence would be no success at all. Śaṅkara agreed, only to be thwarted even in the elementary stage, as she entered into regions which were incomprehensible to one who had been a lifelong *Brahmachārī*. Śaṅkara requested for a year's time, which she granted. During this interval he acquired knowledge of those subjects in which he had been found deficient, and at the expiry of the prescribed time he went, continued the debate where it had been left a year back, and made Bhāratī confess defeat. Towards the conclusion of the argument, Bhāratī appeared to him and her husband in her real form of Saraswatī, when Śaṅkara fell prostrate at her feet and promised to instal her for worship in a temple that would be built after his retirement. In accordance with the original stipulation made, that the vanquished party should embrace the other's religious and philosophical opinions and accept his discipleship, Maṇḍana Miśra followed Śaṅkara to

Sringeri, where, having become a *Sannyāsī* with the name of Sureśwarāchārya, he succeeded Śaṇkara as the head of the Mutt when the latter departed from the human world. Immediately on the termination of the debate, Bhāratī, having revealed her true self as Saraswatī, left the mortal coil. On settling down at Sringeri, Śaṇkara fulfilled his promise and dedicated the temple to Śāradā Devī, whose image adorns it even to-day.

I have chosen to refer to Chamundi Hill and Sringeri foremost among others, because they do not represent exclusiveness and sectarianism. Chāmuṇḍā, it must be admitted by all, cannot be regarded as solely Saivite and therefore beyond the pale of Vaishnavism. Chāmuṇḍā, who is the central divinity of *Saptaśatī*, is invoked in three aspects, Mahakālī, Mahālakṣmi, and Mahāsaraswatī, the last two of whom are included in the pantheon of Vaiṣṇava worship. Chāmuṇḍā is as much Śivā as She is Nārāyaṇī. Nay, more. According to the verdict of the Purāṇas, Śrī Kṛṣṇa Himself assumed the form of Śakti, and the two are identical. It is within the experience, rare though it is, of those who are absorbed in the meditation of Devī in any of Her manifold forms, that the shape of Śrī Kṛṣṇa playing on the flute sometimes takes Her place. As regards the other, it need hardly be stated that the doctrine propounded by Saṇkara admits of the worship of all alike—Śiva, Viṣṇu or Kṛṣṇa, Sūrya, Śakti, Gaṇeśa and Bhairava.

To the followers of Rāmānuja, too, who are devoted solely to Viṣṇu and Kṛṣṇa and take cognizance of no other deity, Mysore has holy associations. In Mysore he found refuge after persecution by the kings of South India, who, we are told, were too jealous of Rāmānuja's fame and popularity, and stayed for about twenty years. He flourished when the Chola kingdom was in the ascendancy, and the Chola kings were mostly Saivites. Bigoted Saivites influenced the then ruler Kulottunga to summon him to his court and make him admit the superiority of Śiva to any other divinity. Two of Rāmānuja's disciples, who had gone to the court, were blinded when they demurred. Rāmānuja, having been apprised of this, left the country and through the Nilgiris entered Mysore, where religious tolerance assured him of safety. First he arrived at a place called Vahinī Puṣkariṇī, on the Kavery, about forty miles west of Mysore. From there he went to Mirla and Saligram, about ten miles westwards, and converted a large number of people into Vaishnavism. Then he reached Tonnur, where the reigning king Bittideva was a Jain, who was successfully persuaded to become a Śrī Vaiṣṇava. During his stay in this part of the country he won many people to his faith and to this day one notices that the Śrī Vaiṣṇava population of Mysore is considerable, influential, intelligent and prominent. For the benefit of his followers in the State, he renovated the temple of Tirunārāyaṇa at Melkote, a few miles north of Mysore, and built some temples at Belur and other places in 1117 A. D., to all of which he admitted the Pañchamas or the depressed classes on festive occasions. Melkote must specially

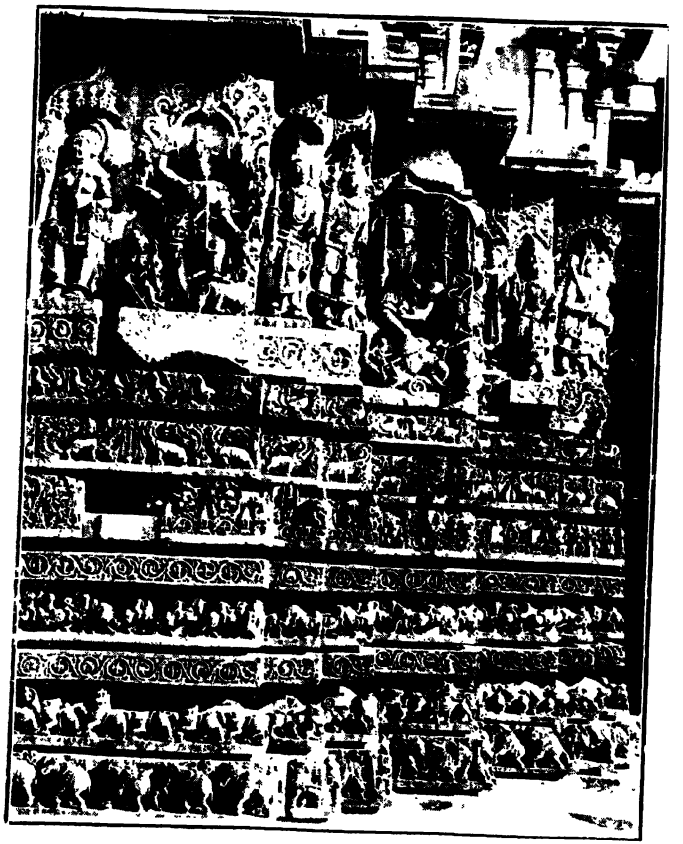
appeal to the more learned and philosophical of Rāmānuja's followers as it was during his stay there that he wrote his commentary on the *Vedānta-Sūtras*, which embodied his system of philosophy. The temple has many valuable jewels and one of them, a diamond crown, known as *Vajra-Mukuṭa*, is almost priceless. Tradition has it that it was presented by Śrī Kṛṣṇa. The jewel is kept in safe custody in the Mysore palace and is open to the gaze of the public once a year during a festival generally held in March-April, when it is placed on the head of the image for a night. The festival is attended by thousands of people from all over India. The temple at Belur is one of the most exquisite specimens of indigenous Indian architecture. It owes its existence to a Hoysala king, Viṣṇuvardhana, who was converted by Rāmānuja from Jainism to Vaiṣṇavism. In commemoration of the event this beautiful temple was constructed and dedicated to Vijaya-Nārāyaṇa, a name which has history in its bowels. Of this building Fergusson, the renowned writer on Indian architecture and sculpture, says: "There are many buildings in India which are unsurpassed for delicacy of detail by any in the world, but the temple of Belur surpasses even those for freedom of handling and richness of fancy."

The third great Hindu philosopher Madhvāchārya found in Mysore a congenial soil for the growth and development of his system of philosophy, which may be said to be the mean between Śaṅkara's and Rāmānuja's. He has an abundance of followers, who are called Madhvas. To Northern India very little is known of Madhvāchārya or Madhvas, as it was details of metaphysical intricacy that he was mostly associated with and there was no dynamic force in his methods or teachings. Students of Hindu philosophy are acquainted with his name as they enter into an examination of the respective merits of Śaṅkara's, Rāmānuja's and Madhva's view about God, the soul, and the universe. But in Southern India they form a large and well-known class. Originally the Madhvas belonged to Karnataka, of which Mysore is the chief tract, and wherever they migrate they continue to speak, in their families, Canarese, or at least keep themselves in touch with this language irrespective of the vernacular of the locality. It is not uncommon to see the Madhvas of the Andhra and Dravida countries speak Canarese either along with or in place of Telugu and Tamil. In Mysore they form a considerable section of the upper and middle classes and of the officials. For the benefit of this sub-sect of Brahmans, Mutts have been founded by and due to Madhvāchārya. The most ancient and important is the Uttaradi Mutt (*i.e.*, the North Mutt, so called because it was first presided over by men from the north), the prime pontifical seat of Madhvāchārya. There are four or five such other institutions, all of which are held in veneration by his followers.

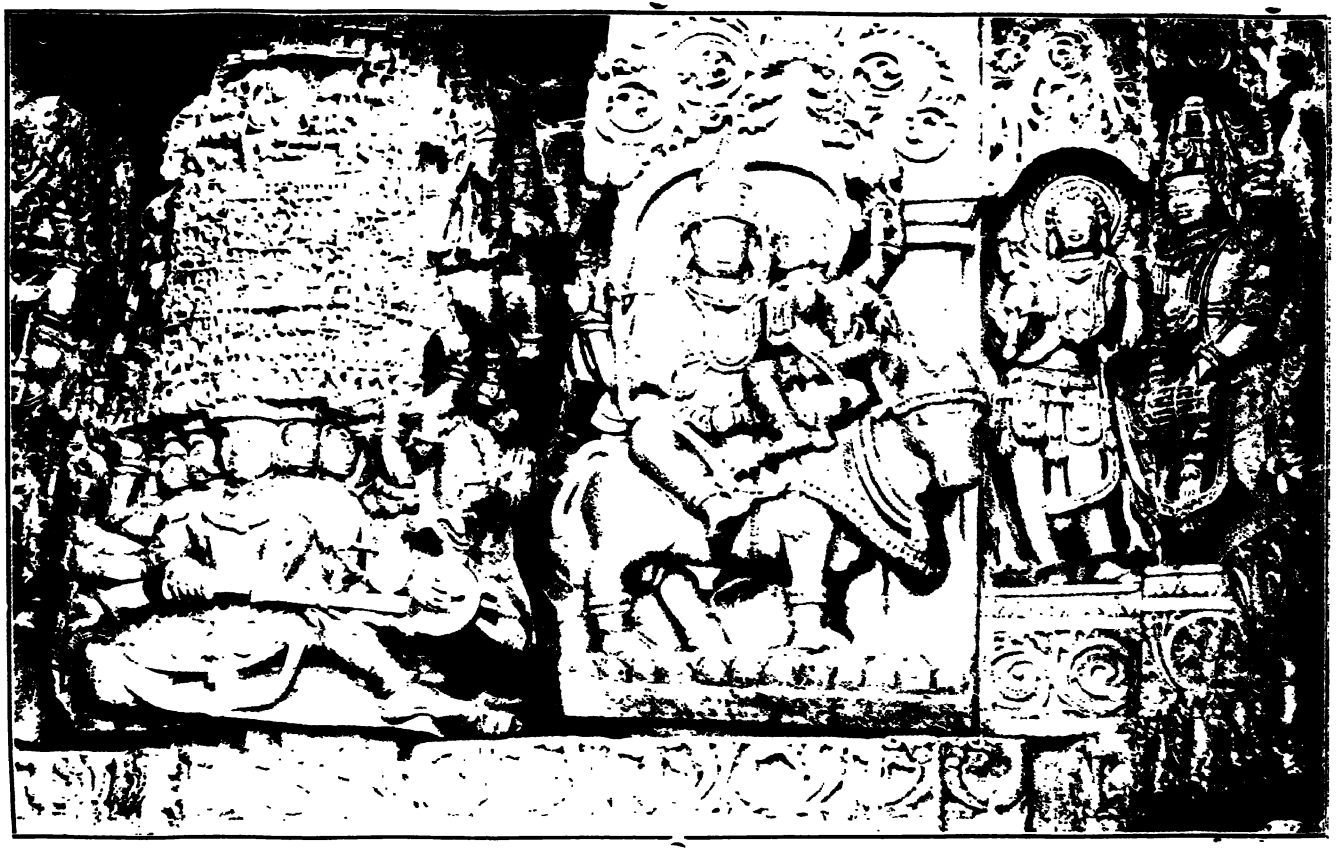
Of Śiva-temples there are many. The most remarkable of these are situated in a village called Halebid, which marks the site on which stood the city of Dwārasamudra, the wealthy capital of the Hoysala kings. They are the Hoysaleśwara and Kedāreśwara temples.



Goddess Śāradā at Śringeri.



The Temple of Hoysaleśwara at Halevid (Outer View)



Śiva and Gaurī inside the Hoysaleśwara Temple.

The former is a magnificent work of art, but unfortunately it was never completed. About this Fergusson writes:—"Had but this temple been completed, it is one of the buildings on which the advocate of Hindu architecture would desire to take his stand. A person here sees a greater amount of skilled labour than was ever exhibited in a like space in any other building in the whole world; and the style of workmanship is of a very high order..... Every convolution of every scroll is different. No two canopies in the whole building are alike and every part exhibits a joyous exuberance of fancy scorning mechanical restraint. All that is vital in human faith or warm in human feeling is found portrayed on its walls."

Another unique specimen of architectural beauty and grandeur is the temple of Somnathpur—where, surprisingly, no worship is in vogue. As affording an instance of ancient and mediæval India's advance in the realm of art, it stands unrivalled. The temple is surmounted by three pyramidical and ornamental towers, which, for their symmetry and proportion, are described as "gems of architecture". Round the exterior base of the temple are sculptured the incidents of the *Rāmāyaṇa* and the *Mahābhārata*. On the outer walls there are as many as 194 large images which evidence the talent of the Mysore artists of the 13th century. The temple is a "veritable museum of Indian art."

To another type of Hindu religious mind, the place of Sravanabelagola stands as a monument of reverence and admiration. I refer to the Jains. It lies in the middle of two small hills and every inch of it is "paved with history and romance". In 983 A. D. was erected on the bigger of the two hills the largest known statue in the world. According to the inscriptions around it, it was erected by a local chief named Chāmuṇḍarāya and represents a Jain saint, Gomateśwara. The statue, which is worshipped by millions of Jains from all over India, is 60 feet high and is bigger than any within human knowledge. "Nothing grander or more imposing," says Fergusson, "exists anywhere out of Egypt, and even there no known statue surpasses it in height or excels it in the perfection of art it exhibits. At the beautiful and historic Sravanabelagola, it may be remembered by the Jains, an all-India Jain conference was held in March, 1935, presided over by Sir Hukumchand, and His Highness graciously took so much interest in it as to offer a cordial welcome to the gathering. His observations on the occasion, which have become classical, may pertinently be recalled here. "This picturesque rock on an elevated tableland was, as a thousand years old tradition has it, the scene where the venerable Bhagavān Śrutakevalī Bhadrabāhu, leading the first migration of Jains to the southern peninsula, broke his journey through the jungles and took up his abode, and tradition still points to the cave in which years after he passed away, in *Sallekhana*, leaving his footprints on the rock." It was in this holy land, continued His Highness, the Dakṣiṇa Kāśī, the Benares of the South, that, as the same tradition has it, the Maurya emperor Chandragupta, the fame of

whose prowess turned away the invincible hosts of Alexander the Great, doffing the emperor's for the ascetics robe, nursed his master, the Śrutakevali, in his last moments and worshipped his footprints. This is also the holy spot sacred to the Munīśwara Gomata, whom tradition represents to have been the younger brother of Bharata, the eponymous emperor of Bhāratavarṣa. The land of Mysore, therefore, symbolizes Gomata's spiritual empire, as Bhāratavarṣa stands for the empire of his brother Bharata. For a thousand years has the Munīśwara's colossal statue, carved, it may be, out of a huge boulder on the rock and visible for miles around, ruled over the scene unsurpassed in massive grandeur and sublimity of spiritual power by anything that the Egyptian or Assyrian monuments can show. Of Jainism he said that it not only found a second birth-place and home in Mysore, but it repaid the debt. It inspired some of the noblest masterpieces of Kannada literature and Jain learned men continue to render signal services to it.

Mysore is rich in places of religious importance conveying holy associations to every Hindu irrespective of his faith, creed or doctrine. A visit to these sanctified spots would be a worthy pilgrimage. The lessons which a thoughtful observer would be able to draw from it are even more important and valuable. From time immemorial Mysore has stood for religious equality, religious tolerance and freedom of opinion and expression. During the centuries that have rolled by since this public virtue first attracted attention, many an event happened that has shaken society to its foundations, has revolutionized opinions and conduct and has destroyed empires. Amidst this universal convulsion, it is to the greatest credit of the rulers of this tract of country that they have remained unmoved, have never subordinated permanent interests to the contingencies of the hour, and have preserved unbroken the continuity of this catholicity of view. To-day in Mysore, one is happy to note, no caste, creed or communal differences mar public peace or the harmony of the administration or the prosperity of the people. In private life and official affairs a feeling of fraternity prevails, which serves as an example to people on the other side of India. Muslims, Christians, Hindus, all live in amity and work in a spirit of co-operation. The magnanimity of His Highness the Maharaja, which finds an echo in the able and sympathetic Dewan, Sir Mirza Ismail, inspires every one of his subjects.

The Instructor on God and his Hearers.

By Jayadayal Goyandka.

AMONG the various requisites for the realization of God, the first and foundational is to know and understand His greatness, majesty and power. Till the greatness, power and supernatural qualities of God form a deep and lasting impression on his mind, one does not properly believe in Him. It is not so difficult to realize God; the difficulty lies in developing a living faith in His existence. It is the unbelievers, ignorant of His power, who say, "Who knows whether God exists or not, and, even if He does, how can we ever aspire to see Him face to face?" It is essentially a mistake to argue on this line. For it is a fact that God exists, and that He is extremely kind and the deliverer of the sinful. It is His avowed policy to own the humble, to purify impure souls, to protect the meek, and to take up in His bosom and remove the fear of those who take refuge in Him. When that prince among Bhaktas, Śrī Bharata, proceeded towards the forest for obtaining the Darshan of Śrī Rāmachandra, his steps faltered as he remembered the doings of his mother, Kaikeyī, and he felt excessive diffidence and hesitation in presenting himself before Śrī Rāma. When his attention turned towards his own self, then also his legs refused to move; but, when his thought went to Bhagavān Śrī Rāma Himself, then, knowing His kind-hearted disposition, and His natural efforts for the uplift of the fallen, his steps advanced with alacrity and confidence. Says Goswami Tulasidas:—

फेरति मनहि मातुकृत खोरी। चलत भगतिबल धीरज धोरी॥
जब समुझत रघुनाथसुभाऊ। तब पथ परत उताइल पाऊ॥

Now, this was so because Śrī Bharata knew the magnanimity of the Lord. Similarly, those who are acquainted with the glory of Śrī Bhagavān will begin automatically to move towards Him. How, then, is this glory and greatness to be known? The method is to study the scriptures that deal particularly with such glory and to obtain an insight into its secrets through association with souls who have direct knowledge of the subject. The assistance of knowing or enlightened souls becomes necessary even for the proper understanding of such scriptures. Therefore, the conclusion is that it is through *Satsang* alone that the greatness and glory of God can be properly realized.

As a matter of fact, much spiritual benefit accrues from *Satsang* (association with enlightened souls). And this benefit becomes immediately evident. The result of such forms of *Sādhanā* as the practice of charity, austerity and ablution in sacred waters is realized after some time, or even after death; but the benefit of *Satsang* is found to be immediate. One who has recourse to *Satsang* and hears the instructions of saints with reverence is found to be influenced by those instructions then and there. He begins to hesitate to do

anything which goes against the spirit of those instructions. Owing to his regard for the instructor, he begins to carry out most of the instructions in his daily life. Of course, the subject of discourse taken up by the instructor should be such that he can discourse on it on the basis of his life's experience. If he lacks any such direct experience, he should make this clear by confessing his incompetence. At the same time, it is true that a hearer who hears with reverence derives benefit from words inducing one to engage in noble activities, proceeding even from the lips of an incompetent instructor. If a person instals an image of clay and seeks to receive spiritual instruction from it with reverence, the image itself may instruct him indirectly. The story of Ekalavya* told in the *Mahābhārata* is a famous illustration on this point (*vide Ādiparva* 130, 33-35). What wonder, then, if through the instructions of even an incompetent person the hearers make real advance on the path of spirituality.

A spiritual instructor should always critically examine his own heart. He should take particular care that he does not degrade himself by being led away by honour and praise. The instruction of that person alone leaves a permanent mark on the hearts of hearers, who satisfies the following five tests:—

(1) He should be free of doubt on the point taken up for elucidation. He should never attempt to establish a point of view as an ultimate truth, which he does not himself believe as such, simply in order to satisfy the taste of his audience.

(2) Whatever he says must be true. There should be no trace of deceit, fraud or untruth in his instructions.

(3) His ideal should be only to preach the spiritual truth believed by him and not the satisfaction of any selfish motive such as acquirement of wealth and honour.

(4) He is never found to decry any other faith or form of belief in the course of establishing His own point of view.

(5) He practises whatever he preaches.

The influence of a speaker on his audience is slack in proportion to the degree of deficiency he has on these five points. Besides, an instructor should never flatter himself by believing that whatever he preaches he preaches for the good of others, and that he has no self-interest involved in it. Let him not say "I am taking all this trouble and bearing all these hardships simply in order to bring round others to the right path." Such a belief tends to create a sort of false pride in the mind of the speaker. He begins to feel that he is conferring an obligation on the public by his unselfish service, in exchange for which he will expect similar service from the public, or reward in the shape of money or honour. Any obstacle in the realization of this expectation will produce anger in his heart, and this anger will turn into malice and a spirit of retaliation. It is up to the audience who have benefited by his instructions to feel indebted to the speaker. A speak-

* He learnt archery from a clay-image of Dronacharya and became highly proficient in it.

er or instructor, on the other hand, has no right to force this sense of obligation on the audience; for whatever he does, he does in his own interest, no matter if it is of a highly Sattvic or pure type.

The truth of the matter is that the instructor who propagates noble ideas derives by far the greater benefit from his instructions than do his hearers. On this account, he should rather feel indebted to those who listen to his discourses. But now-a-days things have taken a different urn. Although the obligations of the audience on the instructor are manifold and varied, his gain in the following five heads is plain and obvious:

(1) The speaker owes it to the audience that his time is spent in discussing noble things.

(2) Whatever spiritual truths are preached by the instructor through his lips flash in his heart in the first instance. If his instructions prove beneficial to his hearers, they must prove all the more beneficial to him in whose heart they had their origin. Moreover, what is expressed through words invariably falls short of the conceptions of the mind. The conceptions that are formed in the mind cannot be expressed through words in their entirety, and what is expressed through words cannot be heard or understood by the hearers in its entirety. Considered from this point of view also, the gain of the instructor is greater than that of his hearers.

(3) Even if the instructor is unfit to hold that high position, the regard in which he is held by a number of devoted hearers, combined with their goodwill, helps him to acquire the necessary qualifications. It is possible for a man who receives the sincere and unceasing good wishes of many persons to acquire the necessary qualifications for a work.

(4) The speaker gets wedded to the instructions that he gives and the doctrines he advocates. Even if he lacks the virtues he inculcates, he makes genuine efforts to develop those qualities in order to maintain his position. For instance, if a religious preacher exhorts the audience to give up the use of tobacco, he will naturally hesitate to smoke himself, and he will thus be rid of that obnoxious habit. In a religious discourse one has to speak of good things only and this helps him to become good himself gradually. This benefit also he derives through the hearers.

(5) He has repeatedly to read and consult good books in order to prepare himself for the discourse. The practice helps him to increase his knowledge and spiritual insight to a great extent.

If all these points are properly considered, it will become evident that the speaker should always entertain a sense of obligation towards his audience.

The hearers on their part should listen with reverence to the words of wisdom of the instructor, and should not stop there, but should undertake to translate them into action. But, before reposing their faith in anyone, they should first of all satisfy themselves according to their own judgment whether a particular instructor deserves their reverence. An instructor who seeks to achieve any personal or selfish object, who has a craving for wealth and

honour, who closets himself with women, whose general conduct is open to question, who is subject to fits of anger on every conceivable occasion, who advocates killing of animals, whose instructions run counter to the ideals of truth, chastity, non-thieving, etc., and who does not believe in the existence of God, should always be carefully and scrupulously avoided.

In contrast to the above, one whose conduct conforms to the recognized standards of morality, who is free from the taints of lust, anger and greed, who does not seek to achieve any selfish or personal object, who works with a pure, unselfish motive, and whose association helps forward the growth of divine virtues, who is a believer in the manifold noble virtues of the Lord and speaks of those virtues in words of love proceeding from a sincere heart, it is through the association of such a pure soul that the greatness of the Lord can be realized. A knowledge of that greatness develops faith; and a firm, unshakable faith leads to the realization of the Lord Himself.



Unto Bliss.

Three words of Counsel

ALWAYS guard against *three evils*:—(1) Self-praise, (2) Scandal-mongering, and (3) the propensity to detect evil in others.

Practise *three things* diligently:—(1) Remembrance of God, (2) showing respect to others, and (3) Detection of evils in your own character.

Always ponder over *three things*:—(1) How to cultivate Love (प्रेम) for the Lord? (2) How to relieve the suffering of the distressed? and (3) How to purge the heart of all sinful propensities?

Always practise *these three*:—(1) Truth, (2) *Ahiṃsā*, or Non-violence, and (3) Mental or oral repetition of the Lord's Name (नामजप).

Keep aloof from *three things*:—(1) Idle gossip or tattle, (2) Controversy, and (3) Leadership.

Always treat *these three* with consideration:—(1) the fair sex, (2) Lunatics, and (3) People who have lost their way.

Show no consideration to *these three*:—(1) Your sins, (2) Idleness, and (3) Moral laxity or Indulgence.

Keep *these three* under control:—(1) Mind, (2) the sexual impulse, and (3) the sense of enjoyment through taste.

Place yourself under the control of *these three*:—(1) God, (2) *Dharma* (the Divine Law), and (3) Irreproachable family and social traditions.

Keep yourself free from *these three*:—(1) Egotism, (2) Sense of Meum, and (3) Attachment.

Keep yourself above reproach in respect of *these three*:—(1) Money, (2) Sex, and (3) Word of Honour.

Show attachment to *these three*:—(1) The Lord Himself, (2) Virtuous conduct, and (3) the Poor.

Always be afraid of *these three*:—(1) Pride, (2) Hypocrisy, and (3) Greed.

Be humble and lowly before *these three*:—(1) *Guru* (Teacher), (2) Mother, and (3) Father.

Cultivate love for *these three*:—(1) God, (2) Religion, and (3) Country.

Cultivate *three virtues* in your heart:—(1) Compassion, (2) Forbearance, and (3) Modesty.

Resort to *these three*:—(1) Saints, (2) Scriptures, and (3) Sacred places.

Drive out *these three* from the heart:—(1) Attraction, (2) Repulsion, and (3) Envy.

Take a vow of *three things*:—(1) Giving up adultery, (2) Disclaiming others' property, and (3) Service of the helpless.

Fast on *three* days:—(1) *Ekādaśī* (the eleventh day of every fortnight, according to the Hindu Calendar), (2) *Pūrṇimā* (the Full-Moon Day), and (3) *Amāvāsyā* (the New-Moon Day).

Do not entertain doubt in regard to *these three*:—(1) The Scriptural texts, (2) the words of a *Guru*, and (3) the promptings of a clear conscience.

Support *these three*:—(1) Parents, (2) wife and children, and (3) the needy and the poor.

Give up the company of *these three*:—(1) One who violates the marriage-bed of another, (2) a Gambler, and (3) a Liar.

Keep at a distance from *three types* of people:—(1) the Unbeliever, (2) One who antagonizes his parents and Preceptor (*Guru*), and (3) the Vilifier of saints.

Attend with particular care to the condition of *these three*:—(1) a Widow, (2) an Orphan, and (3) an oppressed and shelterless creature.

Pay particular attention to the needs of *these three*:—(1) A Dumb creature, (2) a *Sannyāsī* who has renounced the world, and (3) a Guest who does not ask for anything.

Do not spare *these three*:—(1) Pains for the sake of duty, (2) Money for removing others' suffering, and (3) the body, when nursing a sick person.

Do not restrain *these three*:—(1) the Donor, (2) one engaged in the service of another, and (3) a passenger anxious to board a train which is about to move.

Show promptitude in *these three*:—(1) Prayer, (2) Charity, and (3) study of the scriptures.

Be sluggish in *these three*:—(1) Litigation, (2) Controversy, and (3) judging others' faults.

Forbear from all activity when under *three obsessions*:—(1) of Anger (2) of Lust, and (3) of Greed.

Show respect to *these three*:—(1) Age, (2) the Brahman class, and (3) the Poor.

Always pay your heart's reverence to *these three*:—(1) an Image of God, (2) Saints and holy men, and (3) sacred books.

Be humble before *these three*:—(1) the Elders, (2) the Learned, and (3) Government Officials.

Resort to *these three* with undivided attention:—(1) Chanting of God's Name, (2) Meditation, and (3) *Satsang*.

Regard *three kinds* of tears as holy:—(1) Tears of Love, (2) Tears of Compassion, and (3) Tears of Sympathy.

Regard *three kinds* of tears as unholy:—(1) Tears of grief, (2) Tears of anger, and (3) Tears of hypocrisy.

Avoid becoming any of *these three*:—(1) a Mahant, or Head of a religious establishment. (2) a *Guru*, who gives initiation, and (3) a master (one who controls or takes service from others).

Find pleasure in becoming any of *these three*:—(1) An unknown worker, (2) an object of false slander, and (3) a means of others' happiness.

Do not lay undue emphasis on *three things*:—(1) the sect which you follow, (2) a particular badge or dress, and (3) your own views.

Always lay due emphasis on *three things*:—(1) Truth, (2) *Dharma* (Righteousness), and (3) Purity of character.

Have least possible connection with *these three*:—(1) Meetings and associations, (2) Journalism, and (3) forming parties.

Do not create *these three*:—(1) Disciples, (2) followers, and (3) Mutts.

Construct *these three*:—(1) Dharma-śālās (free Rest-houses for travellers), (2) Wells, and (3) Temples.

Plant and establish *these three*:—(1) Trees, (2) Centres for serving pure drinking water, and (3) Centres for free distribution of food.

Do not hate *these three*:—(1) One who is suffering from some disease, (2) One who is in distress, and (3) One belonging to a low class.

Hate *these three*:—(1) Sin, (2) Pride, and (3) Impurities in your own mind.

Do not visit *three places*:—(1) A house of ill-fame, (2) a Gambling-den, and (3) a Drinking-booth.

Visit *three places* daily:—(1) Temples, (2) Cottages of saints, and (3) the place where you earn your livelihood.

Daily make obeisance to *three*:—(1) God, Parents or Husband, as the case may be, (2) other elders, and (3) Saints and holy men.

Daily practise *these three* for mental culture:—(1) Study of scriptures, (2) Meditation, and (3) Recalling the evils committed mentally.

Daily resort to *these three* for maintenance of physical health:—(1) Walking in open air, (2) Regularity of diet and habits, and (3) Eschewing unwholesome food.

There are *three factors* conducive to enlightenment:— (1) Faith, (2) Assiduity, and (3) Control of senses.

Do not enter the *three gates* to hell:—(1) Lust, (2) Anger, and (3) Greed.

Practise *these three* essential things:—(1) Equanimity, (2) Self-control, and (3) Doing good to all creatures.

Do not accept any of *these three* as your *Guru*:—(1) One who is attached to women, (2) One who is covetous of money, and (3) a Hypocrite.

Do not indulge in thoughts of *these three*:—(1) Woman, (2) Wealth, and (3) an Unbeliever.

Daily meditate on *these three*:— (1) God, (2) Sayings of Prophets and holy men, and (3) Purity of conduct.

Practise the *three fundamental* Sādhanas:—(1) Detachment from worldly things, (2) Applying the mind to God, and (3) Faith in God's grace.

Take shelter under *three great sources* of power:—(1) Self-surrender to God, (2) Divine grace, and (3) Spiritual power.

Place trust in *these three*:—(1) the Divine Grace, (2) Strength of the soul, and (3) Truthful and irreproachable conduct.

Do not trust *these three*:—(1) Crooked policy, (2) Evil conduct, and (3) Untruth.

Forget *these three*:—(1) An obligation conferred by you on others, (2) Injury received by you from others, and (3) Your elevated position occasioned by wealth, honour or *Sādhanā* (spiritual discipline).

Remember *these three*:—(1) Injury done by you to another, (2) An obligation conferrd on you by another, and (3) The fact that wealth, honour and life itself are transitory and must come to an end.

Do not be any of *these three*:—(1) An ungrateful creature, (2) a Hypocrite, and (3) an Unbeliever.

Try to become all *these three*:—(1) Humble, (2) Straight, and (3) a Believer in God.

Betake yourself to *these three*:—(1) God, (2) a Saint or holy man, and (3) Exertion without reference to self.

Do not look at *these three*:—(1) Your own good points, (2) Others' defects, and (3) Coition of animals.

Look at *these three*:—(1) Your own defects, (2) Others' good points, and (3) The ideal and self-abnegating conduct of Mahātmās.

Do not attempt to disprove *these three*:—(1) the Deity worshipped by another, (2) Others' Scripture, and (3) Your own conviction.

Do not support *these three*:—(1) Fatalism, (2) Indolence, and (3) Conduct disapproved by the Śāstras.

Speak words of *these three* kinds:—(1) Truthful, (2) Wholesome, and (3) Sweet.

Do not speak words of *these three* kinds:—(1) Untrue, (2) Productive of evil, and (3) Bitter.

Open your lips for *these three*:—(1) Singing praises of God, (2) Stating a fact, when necessary, and (3) Doing good to others.

Always treat *these three* kindly:—(1) Wife, (2) Those working under you, and (3) Poverty-stricken people.

Consider it a privilege to serve *these three*:—(1) Parents, (2) Saints, and (3) Afflicted creatures.

Do not be stingy, when need arises, in the service of *these three*:—(1) Friend, (2) Wife, and (3) Guest.

Keep *these three* secret:—(1) the *Sādhana* (course of spiritual discipline) that you may be prosecuting, (2) Wealth, and (3) Sexual intercourse.

Disclose *these three*:—(1) Your sins, (2) Others' good points, and (3) Anything that may be useful to others.

Do not disclose *these three*:—(1) Others' weak points, or anything that may be prejudicial to others' interests, (2) Your meritorious acts, and (3) A secret wholesome advice.

Find pleasure in accepting and placing *these three* on your head:—(1) Dust of feet of saints and Bhaktas, (2) Water from sacred places, and (3) Your own calumny.

Do not feel swollen when you receive or hear *these three*:—(1) Respect, (2) Dispraise of others, and (3) Credit for your own work.

Do not get entangled in the desire of *these three*:—(1) Wealth, (2) Progeny, and (3) Honour.

"Siva"

The Victor Vanquished.

By Vishnuprasad V. Baxi, M. A.

MODERN man is intensely rationalistic. He bases everything on reason and accepts or rejects nothing that has not been tested on the touchstone of reason. He is a worshipper of intellect and in all matters, material as well as spiritual, he brings his intellect into play. He is not a man of faith, but he has faith only in things which appeal to his reason. He is more often apt to discard things which seem to him to lie beyond the scope of his reasoning power and tries to make the spiritual side of his nature obey the dictates of this faculty. And when he finds himself apparently successful in making his way in this world, he glorifies and extols this reasoning faculty. Human life, however, is a combination of contradictory experiences, and, when a trifling incident in his life or an unforeseen calamity upsets all his calculations based on a searching analysis of things, this man is forced to cry halt. He attempts to fathom the working of things which he cannot divine and subjects his reasoning power to a severe test in finding a solution for this unexpected phenomenon. But eventually he finds that the progress of his intellect is arrested by some unseen power which neither offers to explain its workings to him nor lets his reason penetrate into the inner chambers of its armoury. With his intellect thus paralysed and reasoning faculty rendered powerless, this man, who till then prided himself as a victor, feels vanquished and takes solace like the ordinary man in the street in explaining away the whole occurrence as the doing of an unseen agency.

Thus with all the powers of reasoning at his command, there comes a time in his life when man finds himself faced with a conjunction of inexplicable

circumstances which he regards as the working of a power popularly known as 'fate'.

What is, then, this unseen agency—this conquering power, Fate, which is believed to rule over the lives of human beings and held responsible for the vicissitudes of human life? What is this hidden force, that is looked upon as the unapproachable mentor guiding the destinies of races and nations, whose invisibility clothes it with mysterious powers and before which man considers himself as a helpless victim of its ruthless tyranny?

In the *Yogavāsiṣṭha Rāmāyaṇa* Śrī Rāma asks His preceptor Vasiṣṭha: "What is this that is called fate, before whose power all human beings are helpless?" Vasiṣṭha's answer is clear and definite. This great optimist declares unreservedly that 'There is nothing like fate.' What is known as fate is a creature of imagination conjured by men who are not able to visualize the results of their own doings. What is attributed to fate is nothing but the accumulated fruits of one's own actions done in a series of births. It is only man's *Puruṣārtha* which makes or mars his life according as it is good or bad. The so-called fate is neither the doer of deeds nor the giver of fruits. The gods were able to conquer the demons by their own *Puruṣārtha*. Kings like Hariśchandra and Nala made themselves like Indra by their own efforts. If a beggar becomes a king, it is not the so-called fate which has worked the miracle. But it is the result of the *Puruṣārtha* of the man's previous births. The *Puruṣārtha* of previous lives always tries to influence the course of the present life. In this conflict of influences the strong overcomes the weak. If the effort of the present life is in the right direction and in conformity with the scriptures, it minimizes even the baneful influence of past actions. Every effort in the right direction, therefore, is a stepping-stone to a better life. Fate as such, which is supposed to control the future of man's life, does not exist.

A seed grows into a tree which bears sweet or bitter fruits according to its quality. The seed is not visible, but its influence can be judged from the taste of its fruits. Man's *Puruṣārtha* is the seed and bears fruit according as it is good or bad. Man is not able to see the seed, but it is there. He is the sower of seed and the reaper of harvest.

'Where is fate then?' asks Vasiṣṭha. If the so-called fate is the doer of deeds, where is the necessity for doing anything in life? Fate will look to all details of man's life. It will feed him, clothe him, and do everything for him. There would remain nothing for man to do in his whole life. No religion to follow, no scriptures to read, no duty to perform. No, fate is not the doer. Man's *Puruṣārtha* is the principal thing. It is his saviour. 'Discard the illusion of fate, therefore, and strive to find the purpose of life by this *Puruṣārtha*,' enjoins Vasiṣṭha.

A dynamo in action generates power which is distributed among the different wires. This distribution of energy is the current which, when switched on, produces the light. Man sees the light which illuminates his household and many other things besides, but he is

unconscious of the strength of the energy generated by this dynamo and conserved in the power-house. It is this power-house which supplies the light. If the dynamo is not rightly worked, it is no wonder if, instead of a regulated stream of lights, darkness and confusion prevail.

Man is like a dynamo in action. By his actions in this life as well as in previous lives he generates energy—a power that is conserved within him and which supplies life-current to all his doings in life. If his actions are good and well-regulated, his life is a life of knowledge and enlightenment. If they are bad, ignorance and darkness are the lot of his life. But, even then, by setting right the course of his actions and performing the right type of *Puruṣārtha*, he will be able to illuminate the path of his life. A wise man does this. For him there is no outside agency which controls his destiny. His own efforts are the source of his strength and victory.

This man is the man of power. He is not satisfied with the presentation of an unsolved enigma. He is no believer in fate. He conquers this so-called fate by *Puruṣārtha*—a power which he knows is his and of which he can be the master. He is the man on the arena. He fights and fights valiantly. He may stumble and fall; but with every knock, he fights with greater vigour. He regulates and conserves his energy rightly till the barriers which prevent his success are broken, Fate—the victor—is vanquished and is made to retire from the stage never to return.

A lion in a cage can hope to be free only by his efforts. Man's soul is like a lion imprisoned in flesh and blood. His place is not the cage of this material world with steel bars of flesh and blood. His place is somewhere beyond it, where he is the king, the master. If man is satisfied with crumbs thrown in his way, bondage comes of his own seeking. He can rise above this attachment to a life of effortless ease and bondage by his own efforts. There is no such thing as fate which prompts this attachment. Desire, the offspring of unhealthy *Puruṣārtha*, is the bondage. Root this desire out by making efforts in the right direction, efforts commensurate with the dignity of Self, and liberation is at hand. "Attain to this liberation by performing the right kind of *Puruṣārtha*," says Vasiṣṭha. For this *Puruṣārtha* generates a power which dispels the darkness of ignorance and brings fate, the dreaded victor of ordinary men, vanquished at one's door.



Satsang.

By Hanumanprasad Poddar.

तुलयाम लवेनापि न स्वर्गं नापुनर्भवम् ।
भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥

(*Śrīmad Bhāgavata* I. xviii. 13)

"We cannot match even heavenly bliss, nay, not even final beatitude, with a moment's association with the lovers of God, to say nothing of objects which are coveted by mortal men."

तात स्वर्ग-अपवर्ग-सुखु, धरिअ तुला एक अंग ।
तूल न ताहि सकल मिलि, जो सुखु लव सतसंग ॥

(*Goswami Tulasidas.*)

"If we place the aggregate of heavenly bliss as well as that enjoyed by emancipated souls on one scale of the balance, and the pleasure derived from a moment's association with the lovers of God on the other, the former cannot match the latter."

One of the numerous appellations of the *Paramātmā* (God) is *Sat* (that which exists), and to be in constant touch with Him is called *Satsang*; but even though the *Paramātmā* is always with us, being our very self, it is exceedingly difficult to realize Him so long as we are possessed by Delusion. Or, in other words, we cannot have this living association with God till through our exclusive love we have pleased that eternal and stainless Being to such an extent that under the influence of that Love, and in order to fulfil our desire, He is compelled to assume a form and appear in our midst and bless us with His rare and incomparable association. To attain this final stage of *Satsang*, we have to pass through a preliminary stage, a beautiful form of *Sādhanā*, which is also called *Satsang*. This *Satsang* means to associate with blessed souls (सत्पुरुष). Such blessed souls are those who have absolutely merged their transitory individual existence in the eternal existence of the All-pervading *Paramātmā*, or who, having renounced all attachment with their relations and friends, wealth and property, and disclaiming identity with the body and agency in all actions, are constantly engaged in singing and hearing the praises of the Lord with a view to realizing Him who is known by the name of *Sat* (*Paramātmā*); whose mind is in constant communion with the Lord; who are friendly to all, self-satisfied and forbearing; who perceive nothing but the manifestation of their beloved Lord throughout this wide creation; who bow their heads to all, considering them to be so many representations of Śrī Sītā and Śrī Rāma; who, like obedient and devoted servants, keep themselves constantly alert to carry out the behest of their Lord, the *Paramātmā*; and whose blooming and radiant face, divine smile, and sincere, straight and powerful words have a peculiar divine glow and charm about them. To associate with such noble souls is also called *Satsang*.

When an aspirant who realizes the constant grace of the Lord begins to

long for *Satsang* through that grace, and when he gets impatient to come in touch with a saint (liberated soul), then, noticing the intensity of his longing, the Lord prompts any one of His favourite devotees, and sends him to the aspirant. But even at this stage the aspirant generally makes a mistake and fails to recognize his true worth. He seeks to test him on the touchstone of his own judgment, which is tainted by his worldly outlook, and finds the great soul, who is devoid of any external pretension, deficient in one respect or other. The result is that the aspirant's faith in that great soul begins to waver, which prevents his deriving the fullest benefit from the latter's association immediately. In the first place, it is very difficult to find a true saint, and it is much more difficult to recognize him; but contact with a saint even without recognition of his greatness, does not go in vain. The very thought, sight and touch of a saint, and conversation with him does good to one's soul according to one's spiritual capacity or receptivity. Anything touched by the sacred rays emanating from that glorious mass of effulgence is instantaneously illumined. Says Bhagavān Nārada:—

महत्सङ्गस्तु दुर्लभोऽमोघोऽगम्यश्च ।

(*Nārada-Sūtras,* 36)

"Association with Mahāpuruṣas (great souls) is difficult to attain, incomprehensible and infallible."

It is such souls alone who know from direct experience the incomparable greatness of the Lord and, knowing it, keep themselves engaged, day and night, in His thought and remembrance. Through association with such souls, an aspirant also comes to know the real greatness of the Lord and, knowing Him, develops Love and attachment for Him. Says Goswami Tulasidas:—

जाने बिनु न होइ परतीती ।
बिनु परतीति होइ नहि प्रीती ॥

"Without knowledge, there can be no faith; and without faith Love cannot make its appearance."

The Lord Himself says:—

सतां प्रसङ्गान्मम वीर्यसंविदो
भवन्ति हृत्कर्णरसायनाः कथाः ।
तज्जोषणादाश्वपवर्गवर्त्मनि
श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥

"Through association with noble souls, one gets to hear stories indicative of My power, which are delightful to the heart and the ears, and through hearing of such stories faith in, and attachment and devotion to, the path of salvation follow in succession."

Haridas was the name of a disciple of Śrī Chaitanya Mahāprabhu, the founder of the Gauḍīya Vaiṣṇava sect. He was a true 'Hari-Dāsa' (sarvant of Śrī Hari), who used to take the name of the Lord all the twenty-four hours. It is said that his number of Jap was over three lakhs every day. The owner of the village in which he lived got annoyed by his incessant chanting of Śrī Hari's Name and engaged a young public woman of exceptional beauty to bring about his downfall. The woman came to Haridas's cottage at night and employed all her arts to seduce him; but Haridas's chanting of the Lord's Name did not cease. The woman was taken aback. She persevered in her attempts for three

consecutive nights, but all to no purpose. Haridas was totally unshakable, and his *Kirtan* continued without any pause.

Even a moment's association with a saint can illumine the heart with the stainless effulgence of spiritual wisdom; here the woman had spent three consecutive nights in the blessed company of Sri Haridas. In addition to the infallible association of a saint she had the rare good fortune to hear the divine Name of Śrī Hari from his sacred lips. The better sense of the harlot was awakened; all her sins and afflictions were washed away; a sense of the incomparable greatness of the Lord dawned on her through the silent influence exerted by the sacred soul, and the thought began to revolve in her mind—"This Sadhu must have attained some object of incomparable beauty before which my physical beauty and charms pale into insignificance. Whose is that beauty? People say, the Form of Śrī Kṛṣṇa is extremely beautiful, and that there is nothing in this world which can be compared with that beauty. Maybe, the mind of this ascetic is immersed in a vision of that supernatural beauty." She had caught the right clue. The dark-blue form of the Lord, which enchants the whole creation, had made Sri Haridas mad and intoxicated. For the truth is that anyone who has obtained even a momentary vision of that transcendental beauty parts with his senses once for all; his mind no longer remains his. When even the ordinary, stray and evanascent objects of beauty of the world exercise their influence and fascinate the mind of man, He who is the root and source of all beauty, an insignificant part of whom is the accumulated beauty of the entire creation,—what soul is there which will not develop an abnormal mind when it gets a direct vision of that ocean of beauty? The beauty which puts to shame the collected beauty of millions of Apollos, and carried King Janaka off his feet when he saw it—

मूरति मधुर मनोहर देखी।
भयउ बिदेहु बिदेह बिसेषी॥

"Seeing the sweet and enchanting Form, King Videha became particularly *videha*, devoid of the sense of body."

He began to describe his condition to Ṛṣi Viśwāmitra as follows:—

सहज बिरागरूप मनु मोरा।
थकित होत जिमि चंद चकोरा॥
इन्हहि बिलोकत अति अनुरागा।
बरबस ब्रह्मसुखहि मनु त्यागा॥

"My mind, which naturally remains above the manifold attractions of the world, has been rivetted on this Form as the Chakora bird fixes its eyes on the Moon and is transported with ecstatic joy. Ever since I saw these two figures my affection for them has grown to such an extent that even the bliss of Brahma-realization has been forcibly driven out of the mind."

In the mind of that fortunate girl also the desire to see that sweet and enchanting Form was aroused, and she ran and fell prostrate at the feet of Sri Haridas with the exclamation—"Lord, I came to ruin you and your spiritual life, but your divine intoxication has saved me from my own destruction. Now be kind to me, and let me have a vision of that enchanting divine beauty which has maddened you and made you indifferent to all the beauty of the world." *Satsang* had its inevitable result. Sri Haridas

made her a present of his *Āsana* and beads for counting the name and advised her to give away all her property to the poor and come and stay in the cottage and engage herself completely in chanting the sacred Name. He said, that was the way to see that divine beauty. Thus redeeming the harlot, the very woman that came to ruin his spiritual life, and giving her in return the incomparable wealth of a life of devotion to the Lord, Sri Haridas left the place. The harlot was finally blessed with a vision of the Lord, and through the strength of her spirituality and devotion she succeeded in later life to save many a lost soul.

Such is the infallible power of *Satsang*; such the certain result of association with a spiritual soul, obtained unknowingly, or even with a disreputable motive. This furnishes a brilliant illustration of the glory and power of true devotees of the Lord.

Bhagavān Śrī Nārada says:—

तस्मिंस्तज्जने भेदाभावात् ।

(*Nārada-Sūtras*, 41)

"Between the Lord and His Devotee there is no difference."

On the contrary, in some respects the Devotee is even greater than the Lord. It is the Devotee who spreads the glory of the Lord. Says Goswami Tulasidas:—

मोरें मन प्रभु अस बिस्वासा ।
रामतें अधिक रामकर दासा ॥

"My conviction, O Lord, is that a servant of Śrī Rāma is greater than Śrī Rāma Himself."

It is for this reason that Śrī Nārada proclaims in no equivocal terms:—

तदेव साध्यतां, तदेव साध्यताम् ।

(*Nārada-Sūtras*, 42)

"Secure that (a devotee's association); secure that."

The reader may have gathered from this discourse that *Satsang* is one of the most important means to lead one to the realization of God. Even a moment's *Satsang* removes the greatest of fears and brings a soul to the blessed path which leads one to God. Those who have betaken themselves to *Satsang* are, indeed, blessed; for the responsibility for their spiritual growth is then shifted on to the 'Sat' or the *Paramātmā* Himself. It is, therefore, the common duty of all to guard against evil association and secure the association of great and spiritually-minded souls as far as possible. If one fails to come across a *Mahātmā* even after a diligent search, he should take recourse to the study, or undertake the teaching, of such scriptures as the Upaniṣads, the *Gītā*, the *Yoga-Sūtras* and the *Rāmāyaṇa* of Goswami Tulasidas. This also is a form of *Satsang*. Another form of *Satsang* is to assemble at a religious centre or place of worship and engage in talks, or hear discourses, pertaining to the Lord, or sing, or hear His praises, or participate with other devotees in a *Kirtan* of Śrī Hari. The more the masses are drawn towards *Satsang*, the better it is for the world. It is, therefore, our duty to devote ourselves to and practise *Satsang*, and induce others to do the same. In the case of those who are anxious to realize God, this is the first, and at the same time the best, form of *Sādhanā*.

MAHAYOGA

or

The Straight and Narrow Path.

By "Who"

(*Continued from the previous number.*)

III. THE FIRST STEP

THE means of recovering this our true nature is, in one word, devotion; but this is not devotion to a person, it consists in the mere Resolve of the mind to win and possess it. This alone is enough to overcome the obstacles and bring on the Realization of that State, because it is our own already.* Hence it is said that of all things the easiest is for us to be ourselves,—to attain to and abide in that State. But this is something hard to believe; for it is proverbial that nothing in the world is so hard—so nearly impossible—as to know the Self. The Master reconciles both these statements—that Self-Realization is easy and that it is next to impossible; what he says is conveyed in the following verse:—

विद्यात्मनोऽतिसुलभा स्वान्ते सर्वस्य नित्यसिद्धस्य ।
नश्यति यदि निःशेषं देहे लोके च सत्यताबुद्धिः ॥

"It is an extremely easy thing to realize the Self, since he is ever-present in the Heart, in each and every one—provided there is an utter and final extinction of the sense of reality of the body and the world."

The former part of this verse indicates the substance of what has been said in the previous number. But its profound importance justifies a further consideration of it. That the state of Bliss is not somewhere outside, but inside—in the Heart, as the Master says,—is the profoundest teaching that ever was given. The Upaniṣads proclaim it again and again, and the sage of Galilee echoed it when he told his disciples: "The kingdom of God is within you"; all that one has to do to enjoy it is just to turn inwards and dive into the Heart.

What is the Heart? And how can it be described as the Home of the Self, or the Supreme Being, or the kingdom of God, whatever it be? Is not this One beyond space and time? The answer is, the statement that the Self dwells in the Heart is to be taken as a *practical* one, and not as a metaphysical proposition. The purpose of the Master's Revelation is practical, not to furnish a creed or system of thought. And the indication of the Heart as the place where that Being is to be found must be taken in a practical sense.

The Heart, says the Master, is simply the destination which the mind proposes to itself, in order that it may turn inwards and remain so turned.

* The teaching 'Ask and it shall be given' and 'Knock and it shall be opened' mean the same thing.

And this inward-turning is just the substance of the Quest that leads to Realization; this is in accord with the Upaniṣadic verse:—

पराञ्चि खानि व्यतृणत् स्वयंभू-
स्तस्मात्पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन् ॥

"The self-born One fashioned the senses to face outwards; hence man looks outwards, not inwards at the Self; (but) some heroic one succeeded in looking at the Self by turning them inside, being resolved to win deathlessness."

Thus easy it should be to be one's own Self; but easy in practice it is not, because, as the same Upaniṣadic verse points out, the mind is habitually turned outwards, towards the world? Why? And how can this obstacle be overcome?

The answer is given in the second half of the verse. The mind turns outwards, from its age-long conviction that the world—which includes one's own body—is real; it will get cured of this vicious habit only by the conviction that the world and the body are unreal.

This conviction of unreality is here recommended, not as a scientific or metaphysical truth, but as a medicine for the vice of mind here pointed out. Anyhow the question arises: Is the world real or false? For, if the world be real—at any rate in the sense in which we take it now to be real—, it will be idle to try to entertain the other view. We shall see what the Master says on this question.

IV. IS THE WORLD REAL?

The necessity for facing this question would not arise if we could renounce the world—which stands in our way—and devote ourselves wholeheartedly to the Quest of the Real Self. For one that has such perfection it matters little whether the world be real or false.

वृथैव वादान् प्रवदन्ति सञ्चित्
सुखं च विश्वं भवतीति नेति ।
हित्वेदमन्तः स्वमवेत्य निष्ठा
मुक्ताहमा स्यादखिलप्रिया हि ॥

'Vainly do men dispute, saying that the world is real, sentient and happy, or the reverse! For unto all alike is dear that state of Self-Realization, free from the ego-sense, which is won by turning away from the world and diving inwards."

Here the Master shows that all men are by nature Adwaitis, though without knowing it, for all alike are lovers of the state of deep sleep, which is, as we have seen, the nearest that life offers to the state which is the goal of the *Adwaiti*.

It is because our renunciation is weak that we have to consider this question. So long as we go on hugging to our bosoms the belief that the world is perfectly real, our thoughts would be so wholly engrossed by it that we are sure, at least in a sub-conscious way, to assume that no Supreme Reality exists; sages have observed that the world and the Truth are mutually exclusive, each

appearing as real only at the expense of the other.* Hence, so long as even a trace of the notion that the world is real remains with us, the world will be the only available source of happiness for us, however imperfect and unsatisfactory it may be.

Another reason is that, if we do not cherish the understanding that the world is not real, our minds will tend the more strongly to the belief that it is real. For the human mind is so made that it cannot be held in suspense on any question that is raised; it *must* have an answer one way or the other to every question that occurs to it, however idle or irrelevant; and this question is surely not so idle and irrelevant as any one of a host of other questions, which the Master advises us not to worry over.

First we have to settle beforehand a standard of reality, which we shall rigorously apply in the study of this question. There is one such standard for the *Adwaiti*, and another for all other believers; and because of this initial difference it is safe to say that the Adwaiti's belief does not contradict those of the rest.

The Adwaitis' definition of Reality is thus given by the *Gītā*:—

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

"The unreal has never any existence; the real is never without existence; such is the truth of these as realized by Men of Light."

The same definition is given by Śrī Gauḍapāda:—

आदावन्तेऽपि यन्नास्ति वर्तमानेऽपि तत्तथा ।

"What was not before, and will cease to be hereafter, is non-existent even now."

Does the Master give us the same definition ? It may be answered, he does so at least for the benefit of his Adwaitī disciples. Those who do not like it are perfectly free to adopt any other definition; but they cannot claim that theirs is the only one. This is what the Master says:—

द्वयं सहोदेत्यपि चास्तमेति
मतिप्रकाश्यं च जगन्मतिश्च ।
लयोदयौ स्तो द्वितयस्य यस्मिन्
सदोदिते सत्तदवेहि पूर्णम् ॥

"These two arise and set together,—the world that shines by the mind, and the mind; understand that That alone is perfectly real, which shines without a break, and in which those two rise and set."

The world and the mind are an inseparable pair; neither shines alone. Of the two, the mind is the higher reality, because the world depends on the mind for its shining—cannot shine independently, as in deep sleep. All the same the two must be taken as one indivisible pair; and this is not real, because its existence is intermittent. This intermittence implies the existence of a constant Reality, into which this pair vanishes and from out of which it reappears.

* The *Gita* verse 'या निशा सर्वभूतानाम्, etc.' and Bhagavan Sankara's 'स्वाज्ञानज्ञानहेतू जगदुदयलयौ, etc.' clearly testify to this difficulty.

Here we are reminded that life has three distinct states—namely, waking, dream and deep sleep; because the world does not persist in all these three states, therefore it is unreal.

There is another test suggested here—the test of survival in the State of Self-Realization. Judged by this test the world is unreal; for the Master clearly testifies that the names and forms, together with time, space and all else that makes the world what it is—the pairs of extremes, and the trinities of experience, as subject, object and their relation—do not survive in Realization.

This reasoning is, of course, cogent and irrefutable; but it is scarcely easy of acceptance, since the mind is too weak to rise up to the level of clarity in which understanding is possible. To aid the mind, the Master gives us the following insight into the true nature of the world:—

शब्दादिमात्रं निखिलं जगच्च
श्रोत्रादिबुद्धीन्द्रियपञ्चकेन ।
एकं मनो यत्समवैति तस्मा-
ज्जगत् किमु स्यान्मनसः पृथक् सत् ॥

"Since it is the one mind that becomes aware of the world, which is nothing but the sensations—sounds and so on—through its five faculties, hearing and the rest, how can it be said that the world is an independent reality, apart from the mind ?"

Here the Master stresses a fact which philosophers of all grades are agreed upon—that what our minds perceive is primarily not an external world, but an ever-shifting mass of sensations, namely, sounds, contacts, forms, tastes and smells. The notion of an external world arises in the mind as an inference from these sensations. It has to be proved that this inference is indisputably correct. The difficulty of this proof is being realized even by the worldly-minded; science is now up against the discovery that the world really is something not only invisible, but unimaginable; such is the impression conveyed in the writings of metaphysically-minded scientists, such as Sir James Jeans.

But just here the Master presses only for the bare minimum of understanding. He does not ask us, just at present, to face the whole question, but a part of it; he asks us to realize that the world, if real at all, is not an objective reality—existing independently of the mind—but at the most a subjective reality.

If it can be proved to us that the world is more—that it exists independently of the mind—,then there is an end of this study. But from the nature of the case, the burden of proving his case lies on him who asserts that the world is an independent reality. It may be safely said that this burden is not discharged; the Master implies that no one can satisfactorily discharge this burden, by saying that the world has at the most only a subjective existence.

The following considerations will help to strengthen this teaching; these were mostly gathered from the Master.

One of these is the following. We make numerous distinctions in our minds, which we impose on the world; but these distinctions are unthinkingly assumed by us to exist in the world itself. One of these is the fundamental

opposition of inside and outside. This is obviously a mental creation. The source of this, as well as of all other distinctions, is the conviction that the body is oneself. The understanding that it is not so is the very first step in spiritual progress. Hence it is unphilosophical to contend that there is an outside world.

In this connection we may consider another distinction, that of "above" and "below", as to which there is a very instructive story given in the *Viṣṇu-Purāṇa,* which was narrated by the Master. This story tells us how the great sage Ṛbhu made himself known to his disciple Nidāgha, who at first was unable to recognize him. The sage had gone in search of the disciple, and had found him in his native city; but the latter failed to recognize his master. He took him for an ignorant rustic, who had come there sight-seeing. Just then there was a royal procession going along, the sage cunningly fell in with the disciple's thought and started questioning him, just as if he were a very ignorant rustic. He asked Nidāgha what was going on; the latter told him that the king was going in procession. The sage asked him who was the king; the disciple replied that the one that was seated on the elephant was the king. The sage again asked which was the king and which the elephant. The disciple thought that the rustic was a very ignorant one; so, to make him understand, he jumped upon the shoulders of the sage, and then explained that he himself was then like the king, above, and the rustic like the elephant, below. Then the sage put him the question: "What do you mean by 'above' and 'below'? The story goes on to say that this gave the needed shock; the disciple knew no one but his holy master that could so pointedly remind him that this and other distinctions were mind-made and not real.

There is another consideration which helps us to this understanding, the analogy of dreams. There is no material distinction between our waking and our dreams. The Master draws our attention to the fact that no one is able to realize the unreality of a dream so long as the dream lasts; its dream-nature becomes known only on waking. Just in the same way, says the Master, this waking world of ours will vanish utterly on our waking from the sleep in which we are dreaming this world-dream—the sleep of ignorance of our true nature, which is called *Māyā.* That we are unable to dismiss this world as a dream while we are sleeping this sleep of *Māyā,* is no reason for our assumption that it is real. The Master has also told us that what is waking life to us is no more than dream to God and His associates—those that have awakened from *Māyā.*

Those who are incapable of this understanding are swayed by the feeling—which is wrong—that this position of the *Adwaitī* is inimical to their enjoyment of life; really the *Adwaitī* has no quarrel with these, just as one that is awake has no quarrel with a dreamer taking his dream to be real and enjoying it while it lasts.

But feeling as they do, and being unable to rise to the level of the *Adwaitī,* they are eager to demolish the Adwaitic position and prove that the world is an outside reality.

In this they are up against the undeniable fact that the world shines fitfully; they wish to prove that it is not so in reality—that the world exists continuously, without a break. And this is what they say: "True it is that the world ceases to appear when the perceiver falls asleep; but other people, who are not asleep, go on seeing the world. And, when the sleeper awakes and sees the world, he can conclude from the evidence of these others that the world existed and appeared continuously

without a break, and that therefore the world seen by him after waking is the same world that he saw before."

This seems plausible; but the evidence is inadmissible. For the witnesses, who kept awake and testified to the world's continuity during the perceiver's sleep, are part of the world, and as such are in the first instance only mental images of the perceiver. *Their objective reality must be proved by independent evidence, before their evidence can be relied upon*; and such evidence is not even offered. Hence the whole argument is really a case of begging the question and goes for nothing. There is thus no evidence to show that the world is an objective reality.

Our unwillingness to accept this teaching is due to the assumption that the mind is infinitessimally small, and the world infinitely great. We think that the mind is something confined to a small part of the body, just beneath the skull, and that the world extends through all space. But from the Master we learnt that this is an inversion of the true state of things, due to our ego-sense, by which the body is taken as ourselves and all else as not-self. Truly the mind is infinite; it is like the sky; in its wide expanse subsist all the worlds—even those of the great gods. Here again the analogy of dreams is decisive. While we dream, we are persuaded that the whole of the dreamworld is outside of us, and that we are just a very, very small part of it, identified with one out of the innumerable bodies that people that world; but, when we awake, we know that the whole of that world was in the mind. This analogy is made use of for this very purpose in the first verse of the Hymn to Dakṣināmūrti, which the Master has given us in Tamil, and thus adopted as his own teaching.

Now we see the reason for the savourlessness and disappointing quality of the worldy life (*saṃsāra*). How can that which is unreal—in the sense in which we are taking it to be real—be otherwise than disappointing ?

Thus, of the two alternatives that are possible on the question, the one that the aspirant *must* take up is that the world is not real. It may be mentioned that there is a third alternative. The Master tells us that. It is to the effect that the world is real in one sense and unreal in another—that the two statements are not really opposite to one another, but complementary. What is meant is that the question does not admit of a categorical answer. Of course this is the truth of the matter; it is given in as full detail as possible in an unpublished work, called "Revelation". It is not given here because it demands a high degree of metaphysical subtlety for its understanding; besides, we can proceed on the path without knowing it.

One more question remains. If the world is not an objective reality, is it not at least a subjective reality ?

The answer to this is that it would be so if the mind were real. But applying the definition of reality already given, we see at once that mind is no more real than the world; for both the mind and the world merge in sleep into something which is the Reality.

But the question requires a more detailed study. The mind, says the Master, is only a succession of thoughts. And the common factor in all these is the sense of 'I'. This is the fundamental thought, because on this depends the sense of individuality, which is the fundamental fact of life. This needs to be studied and understood. The Master's teaching on this subject will follow.

(*To be concluded in the next issue.*)

Worship of the Divine Mother.

By Swami Ashesananda.

IT is difficult to trace with accuracy the genesis and history of Śakti-worship in India. The germ of it can be found even in the Vedas. Vāk, the goddess of speech, and Saraswatī, the goddess of learning, were the celebrated deities of the Vedic Aryans. *Kenopaniṣad* records that Brahma appeared before Indra as Umā Haimavatī and awakened his soul from the sleep of vain egotism. The sacred and much-valued book of the Śāktas is *Devī-Māhātmya*. The incidents described in this scripture are not only interesting but highly illuminating. Two aspirants, the king Suratha and the merchant Samādhi, were troubled by the cares and anxieties of the world. Treachery and hypocrisy of their own kith and kin made their life extremely miserable. Being disappointed with their family, they made their disgusted retreat to the forest-hermitage of the sage Medhasa. They narrated their sad tale of agony and defeat at the ungrateful hands of their near relatives and asked him a way out of the sad plight. With the gentle touch of his hand, the sage first pacified their wounded hearts. Then he recounted the glory and majesty of the Divine Mother and the efficacy of Her worship, for eradicating the evils that torment the flesh. He asked them with all sincerity and earnest solicitude to propitiate Śakti. "She is the source of all power, prosperity and happiness. Those who defy Her are deluded and become enmeshed in the labyrinth of *Saṃsāra*. She holds the key to freedom and bestows freedom on those that surrender to Her omnipotent power. Without adoring Śakti none can attain *Mukti*. Knowing this, approach the Mother with humble submission and gentle resignation," said the saint, overflowing with the milk of human love.

Afterwards the Ṛṣi narrated the story of Her divine sports during three previous incarnations. Thrice was She invoked to save the world from the torture and oppression of the satanic evil-doers. She fulfilled Her promise on all these occasions and restored peace and order on earth.

Hearing this, the two Sādhakas made up their mind to worship Mahāmāyā—the Great Mother. They made a clay image and invoked the presence of the Devī. For three consecutive years they performed Her *pūjā* with fasting and vigils. At last their prayers were heard and the Mother was propitiated. She granted their appeals, vouchsafing Her kind presence. The dethroned king craved for his lost kingdom. But the merchant, being disgusted with the evanescent world, sought for the freedom which breaks off all chains. Their respective desires were fulfilled by the gracious blessings of the Supreme Mother.

The sacred treatise further lays down, for the guidance of Śakti-worshippers, that they should meditate on the Deity in three different aspects. As Mahālakṣmi, they should look upon Her as mild and gentle, calm and sweet. She is the goddess of wealth and prosperity. Sitting on a blooming lotus She gazes with a benignant eye and confers all earthly joys. As Mahāsaraswatī Her face shines in lovely beauty and serene splendour. She bestows spiritual insight and divine wisdom on those that abhor the glittering charms of the senses. The third form of the Devī is represented as

Mahākālī. She wears a garland of human skulls round Her neck. Her hairs are dishevelled. With one of Her hands uplifted She waves a sword for dealing a death-blow to the demons of inhuman despotism.

Under various denominations the Devī receives adoration from Her votaries. But Her real worship consists in viewing all women as Her veritable manifestations—"स्त्रियः समस्ताः सकला जगत्सु". They are the real stay of the family and make for peace and harmony in society. Neglecting these visible and tangible forms that adorn every earthly home, where should man go to seek the divine presence of the Mother ?

Some have offered a symbolical meaning of the terrific Goddess. According to them, the all-destroying time has been figuratively conceived as Mother Kālī, having a dreadful face and a protruding tongue with a shining set of teeth. Two corpses of day and night are Her ear-rings. Though frightful to those that are given to lust and passion, She is the most loving Mother to all that have made their heart a burning-ground for Her eternal dance. To them She is *Vrābhayakarā*, with hands outstretched for giving the boon of protection and fearlessness. Swami Vivekananda, being inspired by the high ideal of the Śāktas, once remarked—"Let us worship death ! Let us embrace the terrible, not asking that it be toned down. Let us take misery for misery's sake ! Who dares love misery and hug the form of death, to him the Mother comes."

She destroys only to create. Her chastisement is only to reform. Not perturbed by any misfortune that humanity calls great, a sincere devotee of Śakti will utter—"Even if total extinction meets me in the face, still I will place my faith in Thee !" The green meadows, the beautiful skies are not the only objects that evoke his admiration. Side by side with the rosy colour of the early dawn, there is the gruesome pictures of earthquakes, pestilence and conflagration. To his trained mind this frightful scene is equally significant. Nothing seems shocking or unnatural. The only thing he hates is to live a life of compromise—to cover festering sores with wreaths of flowers.

India is passing through a great crisis. She has become weak and disabled. Socially, politically and economically, she is groaning under a heavy weight. Her sons are suffering from disease and starvation, flood and famine. At this critical moment of her history who can save her but the All-compassionate Mother, the progenitrix of the Universe ? If Her children only hear the divine promise and fulfil the necessary conditions for Her gracious coming, all their miseries will instantaneously vanish. She has pledged Herself to infuse strength in their nerves in all dark hours of life.

Tuning their voice with the mellowed notes of the Ṛṣis of old, let them sing—"O Mother Divine, who dwells in all living beings in the form of Śakti, we bow down to Thee again and again. You are the mistress of all, the dispenser of wealth and happiness. Protect us evermore with Thy kind, compassionate glance."

Fourth Special Number of the Kalyana-Kalpataru

Sri Krishna Number

The "Kalyana-Kalpataru" will complete the third year of its career with the end of the present year. Though it has now secured a footing among journals in India dealing with spirituality and religion, it is for the readers to judge whether it has made any real progress towards the fulfilment of its mission, viz., that of popularizing spiritual thoughts and propagating ideas relating to love of God. The promoters of the journal offer their humble thanks to its numerous readers for having patronized this humble enterprize and expect that it will continue to deserve their patronage. As the Magazine does not accept any commercial advertisement for publication, the co-operation of readers is particularly necessary to keep it going. It is expected that through their help the circulation of the journal will grow wider and the spiritual message propagated through its columns will reach a wider circle of people. Old subscribers are requested to renew their subscriptions as soon as possible. Subscribers who propose to discontinue their subscription for the next year will kindly send intimation to that effect by the end of December.

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Manager,
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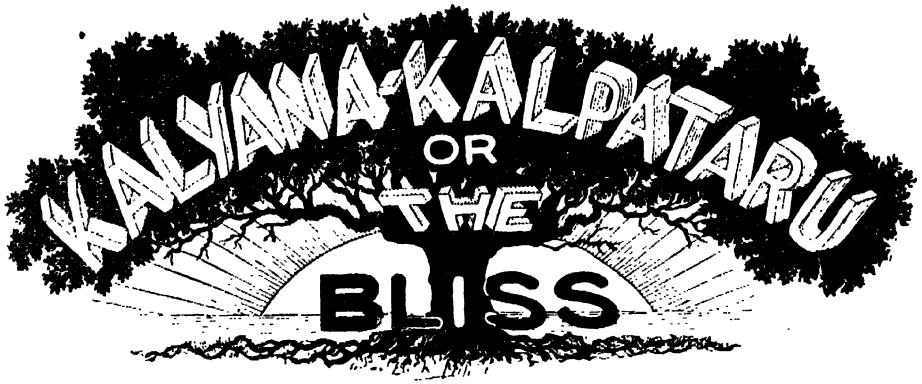
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(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of Spiritual ideas and Love of God.

**He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.**

—*Bhagavadgītā VI. 30.*

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ततो यदुत्तरतरं तदरूपमनामयम् ।
य एतद्विदुरमृतास्ते भवन्त्य-
थेतरे दुःखमेवापियन्ति ॥

That Being which dwells far, far beyond the world is without form and knows not sickness. They who know It become immortal, but others have to suffer misery.

(*Śvetāśvataropaniṣad* III. 10)

The Ascent of Experience.

By K. S. Ramaswami Sastri, B. A., B. L.

THE ambition of the philosophic thinker is to attain the unity of Truth. He takes all knowledge as his province and seeks to arrive at the central point from which all the radii of experience emerge. As Mr. Balfour says, "The metaphysician seeks for an inclusive system where all reality can be rationally housed." The ultimate reality is visioned through the Good, the Beautiful and the True. Without realizing these and their relation to the central Reality, we can never understand life aright. We can never realize the Good, the Beautiful and the True without knowing Reality. We can never realize Reality without knowing its manifestations in the Good, the Beautiful, and the True.

However much the theologian and the metaphysician may quarrel, the mind of man knows in a mysterious way that God is a Personality realizable in Love, yet not a mere human somehow freed from birth and death. The concepts of law, purpose and value show the inter-relations of God, soul and the universe.

The Good is one of the most important manifestations of reality. Why should a man be moral? Because thereby he expresses his *real* nature. The real nature of the Soul expresses itself in and through the sattwic mind. The sattwic mind expresses itself through purity, joy and wisdom. The expression of the bliss of the soul through the sattwic state or purity of mind is Morality. The expression of the soul through the sattwic state of joy in beauty is Art. The expression of the soul through the sattwic state of wisdom is Truth.

Egoism obscures the innate bliss of the soul. It consists of the rajasic and the tamasic mental states. Altruism consists of the sattwic mental state and reveals and expresses the bliss of the soul. Desire and passion are egoistic mental states. Love and dispassion are altruistic mental states. The supreme example of these on the earth is maternal love, which is the nearest human approach to the love of God for His creation.

It is only in the human kingdom that we have the spectacle of *choices* in life. In the bee-hive altruism is instinctive, but not a conscious choice. In man alone can there be forgetfulness of *Dharma* (*Dharma-Sammoha*, to use a pregnant phrase found in the beginning of the *Bhagavadgītā*) and the vivid and conscious choice of a life according to *Dharma* (*Dharma-Smṛti* consequent on the cessation of *Dharma-moha*, to use again a pregnant phrase occurring at the magnificent close of the *Gītā*). The glory of man is in "disinterested service and uncalculating devotion".

Huxley pointed out in his famous lecture on *Evolution and Ethics* how the

ethical process combats and checks the cosmic process at every step. It is man's duty, man's privilege and man's glory to supplant the law of the jungle by the law of God. In the human kingdom the law triumphant is not the survival of the fittest, but the fitting of all to survive. The moral life is one of the ends and ideals of existence and is not a means of individual or racial survival at the expense of other individuals or races.

Some people ask why we should revere the dead or work for the unborn. It has been said that "the unborn cannot be sued, the dead cannot be repaid." But duty makes no such nice and finicking calculations. It deals with the realm of ends and not with the realm of means. As Tennyson says in a famous poem, "Give her the wages of going on and not to die."

The Beautiful is one of the essences of things, one of the main strands of being. It is an end in itself, and it is of the essence of contemplation. It is over and above utility and distinct from it. It is of the nature of thorough disinterested delighted enjoyment. In nature beauty and survival value may have gone together, but there are no grounds for urging any causal or inevitable inter-connection between them. There is no inevitable law of nature that an artistic race must succeed or must lead the other races in the struggle for existence. The extinction of the Greek race is an eloquent, though silent, commentary on such a doctrine.

Beauty is more than mere matter and motion and force and energy. It involves purpose, design and value, but is at the same time something more. A work of art is due to a vivid realization and expression of beauty in love and in joy. It is due to genius and not to mere accident or play of natural forces. Its source is in the creative personality.

It is no doubt true that the love of beauty and its creative expression in art has its basis and root in our ordinary human nature, which is tied to the body and limited by the environment. But it is yet beyond those limitations, just as love may function through the sex-impulse, and yet transcends it. It is due to the uprush in a mood of joy of the infinitive creative power of personality. This is not mysticism but a deeply laid fact of consciousness.

The way of art is the way of synthesis, while the way of science is the way of analysis. Lovers of beauty, art and æsthetics naturally turn away from the mechanical and material theories of the universe. They feel that the joy of the realization, expression and creation of beauty belongs to a higher order than the pleasures of sense. They feel towards natural beauty with a keen sensitiveness of their own. When they consider the lilies of the field, they realize that even Solomon in all his glory was not arrayed like one of the flowers. Even higher than the beauty of nature is the felt unseen beauty of the mind and of the soul—of the mind that has flitted from birth to birth and from world to world, and of the soul which is an eternal witness of the eternal evolution of loveliness.

This mood of transcendence of mere brute fact is expressed by the Sanskrit word *Rasa*, which is one of the untranslatable words and has within it a fusion of many ideas and ideals. It is in *Rasa* that the innate spontaneity and joyousness of the soul expresses itself in diverse ways. *Rasa* implies spontaneity; it implies joy; it implies vision; and it implies realization as well.

The vision of Truth is even more important than the vision of Goodness and the vision of Beauty. Without it Goodness will waver in its faith and Beauty may become a source of inner corruption. It seems to me that there is a great underlying truth in the revelation of Truth in the first instance before the eyes of Arjuna in the *Gītā*. From the revelation of Truth the Lord proceeds to the revelation of Beauty and then to the revelation of the Infinite Eternal Beauty.

We begin with the report of the senses. The senses report the reality of the outer world—the hard data of life. Science, which is but systematized common sense, revels in the outer world. But in the state of dream and deep sleep the complicated variety of the real (?) outer world is abolished. In the state of *Samādhi* we have the negation of outer variety and of inner darkness and the positive experience of luminous unity. Slowly the human mind tries to grasp the totality of experience from the other end, viz., from the point of view of the cognizer and experiencer (the *Vijñātā*). The solar ray is physically a vibration and mentally an experience. Vibrations are related to the realm of laws; experiences are related to the realm of values and ends.

We must not forget that psychology and metaphysics, which explore the domains of mind and soul, are as true sciences as physics or physiology or geology. Is science more the ally of common sense than metaphysics? Not at all. Science has in its own way dissolved the seemingly hard realities of life. In the famous soliloquy in *Hamlet* we read:—

> "*O that this too too solid earth*
> *would melt*
> *Thaw and resolve itself into a*
> *dew!*"

Science has so reasoned about the universe that the latter has become in substance more ethereal than the dew! Balfour says with his subtle and discerning dialectic: "On this foundation science proceeds to build up a theory of nature by which the foundation itself is shattered. It saws off the branch on which it is supported. It kicks down the ladder by which it has climbed. It dissolves the thing perceived into a remote reality which is neither perceived nor perceivable. It turns the world of common sense into an illusion, and on this illusion it calmly rests its case." He says with equal insight that in modern times matter has not only been explained but has been explained away as electricity.

The true is now-a-days sought to be confined to scientific truth. But has science sought or secured the sole monopoly of Truth? The vision of science is confined to the seen in the waking state. But is the report of the senses the totality of experience? Further,

science is an expert at the discovery of secondary causes. But has she a true vision of the primary causality? She has, further, not succeeded in bridging the gulf between the living and the non-living or showing the process of the emergence of life on the earth. Again, she has propounded the reign of law, but has no insight into purpose or value. She talks about progress; but what is progress if we subtract from it the concepts of purpose and value? The fire-mist may become suns and suns may become planets and later on dead worlds; but what is the element of progress or decay in such integrations and disintegrations of matter if there is no mind to which matter is in a state of reference? Further, Darwin's theory of Natural Selection is regarded as accounting for all biological variations. But the word 'selection' implies some rational selective agency. Further, natural selection may modify the environment, but could not have launched it on its course. Again, it is inconceivable that by any jugglery of natural forces material energy can be transformed into the psychic epiphenomena of facts of consciousness. Mr. Balfour says well: "There still remains a vast residue of fact quite recalcitrant to merely physical explanation. I will not argue whether in this residue we should or should not include life. It is enough that we must undoubtedly include feeling and all other phases of consciousness." Mere materialism or naturalism or agnosticism thus entirely breaks down. Further, as Mr. Balfour says, "We now know too much about matter to be materialists." Matter was subtlized into electricity and became ethereal and impalpable and threatens to become yet more impalpable and ethereal. Thus the causal series tends to be pushed back further and further backwards and the effect-series tends to be pushed further and further forwards by modern thought. But in this series it is more rational to derive matter, life, and mind from a primal source than to affirm matter as self-existent and derive life from matter and distil mind from life.

Let us analyse our experience with care. We have at the one end the hard datum of objective fact and at the other end the objective fact of consciousness. Between the two ends of experience we have physical vibrations and neural vibrations. We infer external causes from physical effects when these contain within themselves a germinal external reference. In pure ideation, on the other hand, there is no such germinal external reference at all.

May not the truth be that after all mind and matter are but modes of something deeper and more causal than both? Our philosophy tells us that the only reality is *Sachchidānanda*; that in mind there is a functioning of the elements of *sat* (being) and *chit* (cognition) but the obscuration of the element of *ānanda*, whereas in matter we have the element of *sat* (being) but the obscuration of *chit* and *ānanda*. In the act of cognition we have an experience of unity. You can no more separate the subjective and the objective elements in cognition than you can separate light and heat in the solar rays.

When we have a full vision of Truth, there can be no element of chance. Chance is but the bright word invented

by ignorance to forget its own inability to know the truth. Chance has no place in the dictionary of omniscience, though it looms large in the dictionary of ignorance and bulks less large in the dictionary of half-knowledge, which is man's possession in this bewildering and imperfect world. In the same way also the dictionary of subject and object may well be a mode of expression of our agelong ignorance. If only we purge our inner vision, we can see the higher unity of which the two modes of being are mind and matter. A famous line of Sanskrit poetry says:—

दृष्टिं ज्ञानमयीं कृत्वा पश्येद्ब्रह्ममयं जगत् ।

"Bringing into being the vision of wisdom, we should see the world as God."

We are all believers in the law of universal causation. The uniformity of nature (*ṛta*) has been affirmed from the most ancient times. Is this *ṛta* the manifestation of a cosmic mind or is it a mere fortuitous dance of atoms, or is it due to the forward rush of a blind *elan vital*? Here we have a babel of philosophic tongues. But deep in our heart—in those unfathomable depths plumbed only by the mood of concentrated meditation and intuitive vision, which is compendiously called *Yoga* and *Jñāna* in Indian philosophy—we have an undeniable realization—an experience which cannot be negated or put by—that law in nature and law in the realm of moral values are the expression of a cosmic mind which is Infinite Goodness, Beauty and Truth. Two famous utterances in the Upaniṣads declare:—

भीषास्माद्वातः पवते भीषोदेति सूर्यः ।
भयादिन्द्रश्चाग्निश्च मृत्युर्धावति पञ्चमः ॥
स्वभावमेकं कवयो वदन्ति
कालं तथान्ये परिमुह्यमानाः ।
दैवस्यैष महिमा तु लोके
येनेदं भ्राम्यते ब्रह्मचक्रम् ॥

"From fear of Him does the wind blow, from fear rises the sun; from fear do Indra (the chief of gods) and Agni (Fire-god) and Death, the fifth, pursue (the duties allotted to them).

"Some call it Nature, whereas others, labouring under a delusion, call it Time. In reality it is the glory of the Shining one, manifest in this world, which causes the cycle of universes to revolve."

The great problem of philosophy is to link together the undeniable sense of timeless and realized self-identity of the perceiving spirit and the sense of the objective causal series of events plunging from non-being into being and from being into non-being in the theatre of time, space and causation. Within the gyrations of time, space and causation, which form the texture of *Saṃsāra*, there may be progress or deterioration, but above those gyrations is the perfection of the soul life. The privilege and duty of man is to rise from stage to stage of embodied life and eventually attain and enjoy the infinite and eternal bliss of the soul. As the poet says, such life is—

"As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm;

Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

Where does all this elaborate argument lead us onward? I hope that I have indicated enough above to justify my initial statement that the ultimate Reality is visioned through the Good and the Beautiful and the True. Such vision of the ultimate Reality is called the religious experience. Such experience cannot contradict ethics or æsthetics or metaphysics, but fulfils and transcends them all—nay, lifts them into a unity on a higher plane. If it contradicts them, it is undoubtedly a pseudo-religion of which the spirit of man must beware. Mr. Balfour says well: "If He be excluded from the causal series which produces beliefs, the cognitive series which justifies them is corrupted at the root. And as it is only in a theistic setting that beauty can retain its deepest meaning, and love its brightest lustre, so these great truths of æsthetics and ethics are but half-truths, isolated and imperfect, unless we add to them yet a third. We must hold that reason and the works of reason have their source in God; that from Him they draw their inspiration, and that if they repudiate their origin, by this very act they proclaim their own insufficiency."

The Sky is Clear.

The sky is clear, the breeze is brisk.....
Unfurl all the sails, my soul,
And forward!

The white waves are hurrying on
with a gleeful murmur;
They go tripping towards the verge of the world—
The blue Infinite calls them!

They keep me company, the little sisters
Tossing their diamond tresses,
Scattering their silvern laughter;
They fill my sails with the fragrant breath
of their little mouths—
And forward drives my bark!

Lo! I have grown golden wings,
And I soar into the blue of the high heaven,
Right on the verge of the spaces!

My little brothers are all around,
The bright twinkling star-angels;
A very galaxy of them escorts my winging voyage,
Each holds aloft his blazing discus—
Avaunt, Darkness and Night!
Hail, Light of the Beyond!

—*Nolinikanta Gupta.*

The Vedas and Transmigration.

By Basanta Kumar Chatterjee, M. A.

Dr. Keith in his article on Vedic Monotheism, published in the "Kalyana-Kalpataru" of August, 1936, states: "There is not a single clear reference in the *Rgveda* to the doctrine of transmigration as it is taught in the Upaniṣads". This is not correct. There is a clear reference to the doctrine of transmigration in *Rgveda* IV. ii. 18, in which Ṛṣi Vāmadeva recollects that in a former birth, when famine was raging in the country, he for want of food cooked the entrails of a dog—

अवर्त्या शुनः आन्त्राणि पेचे ।

There can be no doubt that the doctrine of transmigration of souls is referred to here.

The following utterances of the same Ṛṣi Vāmadeva also refer to his previous births:—

अहं मनुरभवं सूर्यश्चाहं कक्षीवाँ ऋषिरस्मि विप्रः ।
(*Rgveda* IV. xxvi. 1)

"I was Manu; I was the Sun-god; I was the sage Kakṣīvān."

It cannot be said that this passage merely indicates that Vāmadeva, on realizing the identity of his soul with *Brahma* realized also his identity with all beings, human as well as divine. Because in that case he would not have used the past tense 'अभवम्'. He does not say "I am Manu; I am the Sun-god." He says "I *was* Manu, I *was* the sun (*i. e.*, in my previous existences I was Manu and the sun)."

Again, Vāmadeva says:—

गर्भे नु सन्नन्वेषामवेदमहं
देवानां जनिमानि विश्वा ।
शतं मा पुर आयसीररक्षन्नध
श्येनो जवसा निरदीयम् ॥
(*Rgveda* IV. xxvii. 1)

"While yet in my mother's womb, I remembered that I had known all the gods (obviously in his previous birth). Hundreds of cells strong like iron detained me. Then I shot forth like the hawk (out of these cells)."

These ironlike cells were clearly the bodies in the previous births,—hundreds of them,—which stood in the way of his liberation. The shooting forth like the hawk out of these cells is the liberation of the soul from the bondage of the bodies. So here both the doctrines of transmigration and liberation (मोक्ष) are referred to.

As another example of a reference in the *Rgveda* to the doctrine of transmigration we give below the translation of a verse which is addressed to a departed spirit at the time of cremation:—

"O..... Go as thy merit is, to earth or heaven;
Go, if it be thy lot, unto the waters;
Go, make thy home in plants with all thy members."
(*Rgveda* X. xvi. 3)

Here is another clear reference not only to the doctrine of transmigration but also to the doctrine of *Karma*, with which it is closely associated.

I think enough has been said to show that Dr. Keith is not correct in stating that "there is not a single clear reference in the *Ṛgveda* to the doctrine of transmigration." It may be incidentally mentioned that the same mistake has been committed by other famous western scholars also. Thus Dr. Winternitz says: "Of the dismal belief in the transmigration of the soul, there is in the *Ṛgveda* as yet no trace to be found" (History of Indian Literature, Vol. I, pages 78, 79). By the bye it may be asked if the Hindu doctrine of transmigration of soul is more dismal than the Christian doctrine of eternal hell. Again, Mr. Macdonell says: "The *Ṛgveda* contains no trace of it (viz. the doctrine of transmigration) beyond a couple of passages in the last book, which speak of the soul of a dead man as going to the waters or plants.....It seems more probable that the Aryan settlers received the first impulse in this direction from the aboriginal inhabitants of India." How very prone Western scholars are to jump to novel conclusions, and on how trivial grounds!

Dr. Keith in his article referred to above has tried to refute the theory of Dr. Ananda K. Coomaraswamy that "in the *Ṛgveda* we find fully realized ideas which many Western scholars believe to have been then but in the process of tentative formation and expression." On this matter the orthodox Hindu view and the view of Western scholars are of course wholly antagonistic. The orthodox Hindu view is that the Vedas are inspired —both the *Mantra* and the *Brāhmaṇa* portions—and hence not only there is no contradiction, but even a gradual development of ideas is not discernible. The view of the Western scholars is that there is contradiction between different portions and a gradual development is discernible. The fact that in the *Saṃhitā* portions the most definite references are to be found to one supreme God who is also the origin of the universe (*vide Puruṣa-Sūkta, Nāsadīya Sūkta*) lends colour to the orthodox Hindu view. The strongest and most tangible argument of Dr. Keith is the supposed absence of the doctrine of transmigration in the *Ṛgveda*. This argument, as we have shown above, is absolutely untenable. The other arguments are rather hazy and indefinite. Dr. Keith himself admits: "we are dealing with matters which do not admit of full proof in any sense." This expression no doubt proceeds from a want of absolute confidence in his own position. The orthodox Hindu view, which is supported by scholars like Śaṅkarāchārya, Rāmānujāchārya and Śāyaṇāchārya, is undoubtedly more robust.

What does Mysticism mean ?

By Arthur E. Massey.

The word 'Mysticism' comes from the Greek root *Mu* (to close). The teachings and rites of the Greek mysteries were naturally hidden from the general public, and were therefore things about which the mouth was to be closed, being beyond their immediate comprehension. We have the same syllable and meaning in our own language, but more forcibly expressed by an additional letter, in the word MUM.

In attempting to arrive at a clear definition of the word I would first of all submit that of the Positivists in the words of the late Mr. Mill:—"Whether in the Vedas, the Platonists, or the Hegelians, it is nothing more nor less than ascribing objective existence to the subjective creations of our own faculties, to mere ideas of the intellect." I, however, prefer—as will most people who have studied the subject—to define Mysticism as "the intuitive knowledge of the soul", to which, I may add, neither the senses nor the logical understanding can attain. Both Plotinus and Proclus speak of the highest revelation concerning divine things as vouchsafed to the soul which withdraws into itself and, dead to all that is external, "gazes with closed eyes."

There are such a vast number of definitions of Mysticism, more or less obscure, that it would be utterly impossible to deal with them in a single article, the best of them being apparently so self-contradictory as to force one to conclude that language itself utterly fails to express the lofty truths experienced in the mystical life.

Gerson describes mysticism as that which teaches men to escape from the stormy sea of sensuous desires to the safe harbour of eternity, and proceeds to show them how to attain that love which snatches them away to the Beloved, unites them with Him, and secures them rest in Him.

The most negative definition of all is that of Pachymeres, the Greek Paraphrast of Dionysius:—"Mystical Theology is not perception or discourse, not a movement of the mind, not an operation, not a habit, nothing that any other power we may possess will bring to us; but, if in absolute immobility of mind we are illumined concerning it, we shall know that it is beyond everything cognizable by the mind of man."

Mystics, in all ages, have had to contend with the materialistic prejudices of an unsympathetic world, but their unwearied devotion to the "inner light" may be fully justified on the ground that human life is inadequate to satisfy human aspirations. I am inclined to give a still wider application to the word 'mysticism' than is usually understood; for wherever there is breathed the sentiment of infinity, mysticism reigns in a more or less degree, and in this sense we may include poets, philosophers, chemists, mechanicians and professors

of Physical Science generally, leaving out, of course, the vivisector, whose brutal occupation is by no means conducive to lofty thought or aspiration, or spiritual unfoldment.

Let us now go back, for a few moments, some three or four thousand years in the history of the race, that we may catch a glimpse of the primitive wisdom stored up for us in the Upaniṣads of India, and particularly in the *Kaṭha Upaniṣad*, the most perfect specimen of mystic Hindu philosophy. The Brahman Vājaśravasa, desirous of heavenly rewards, surrendered at a sacrifice all that he possessed. Faith entered into the heart of his son Nachiketā and he said, "Dear father, whom wilt thou give me ?" He said it a second and a third time. The father angrily replied, "I shall give thee unto death." The rash promise had to be kept like Jephthah's. Nachiketā goes to the abode of Yama, the regent of the dead, and finds there none to receive him. After three days Yama returns and, by way of reparation for his want of hospitality to "a venerable guest such as a Brahman", promises to grant him three boons, whatever he may choose.

The third boon which Nachiketā demands is "a knowledge of what there is in the great hereafter." Yama begs him to ask for something else. "On this point even the gods have formerly doubted. It is not easy to understand. The subject is subtle. Choose sons and grandsons who shall live a hundred years; choose the wide abode of earth, abundant harvests, fair maidens with their chariots and musical instruments." "No", says Nachiketā, "these things last but till tomorrow, for they wear out the vigour of the senses. Keep thou thy horses; keep dance and song for thyself. No man can be made happy by wealth. Shall we possess wealth when we see thee ? What mortal, slowly decaying here below, would delight in long life after he has duly weighed the pleasures which arise from beauty and love ?" And in this manner he continues to press for his boon. At last Yama unfolds in mystic language the supreme secret:—

"The good is one thing, the pleasant another.
The wise prefer the good to the pleasant.
The fool chooses the pleasant through greed or avarice.
This is the world, he thinks; there is no other.
Thus he falls again and again under my sway."

And then Yama expounds the doctrine of the Self—Ātmā—infinite, invisible, divine, life of the world and life of our life; of whom many are not able to hear, whom many, when they hear of him do not comprehend. This self is not born, it dies not; it sprung from nothing, nothing sprang from it. It is not killed though the body is killed. Or, as Edwin Arnold beautifully renders it in his "Secret of Death":—

"If he that slayeth thinks 'I slay';
If he whom he doth slay thinks 'I am slain';
Then both know not aright.
That which was life in each cannot be slain nor slay."

"The Untouched Soul
Greater than all the worlds (because the worlds
By It subsist), smaller than subtleties
Of things minutest, last of ultimates,
Sits in the hollow heart of whoso lives.
Whoso hath laid aside desire and fear,
His senses mastered and his spirit still,
Sees in that quiet light of verity
Eternal, safe, majestical—HIS SOUL !"

"Resting, it ranges everywhere ! asleep,
It roams the world, unsleeping ! Who is Wise
Knows that divinest Spirit, as it is,
Glad beyond joy, existing outside life."

"Beholding It in bodies bodiless,
Amid impermanency permanent,
Embracing all things, yet i' the midst of all,
The mind, enlightened, casts its griefs away !"

"It is not to be seen by Knowledge ! Man
Wotteth it not by wisdom ! Learning vast
Halts short of it ! Only by Soul itself,
Is Soul perceived—when the Soul wills it so.
There shines no light save its own light to show
Itself unto itself."

There is, then, as the great teacher Death unfolds the mystery, one Reality and only one; and the highest wisdom is for a man to see that he is one with this one Reality, this characterless thought, which like the ether is everywhere, in a continuous plenitude of being. It is *Māyā*—the great illusion of matter—that presents the duality of subject and object, and these melt away in sublime unity on the rise of the ecstatic vision. Now comes the question how may a man put aside the veil of *Māyā*, transcend the illusion of phenomena, and attain to the intuition of the Self.

"Not by the *Veda*", Yama teaches, "nor by the understanding, nor by much learning; neither he that has not ceased from evil, nor he that is not concentrated, nor he whose mind is not tranquil, can read this Self by spiritual insight." Here we have the substance of mysticism in its most ancient expression, and we find the same Theosophy gradually unfolded in the thoughts of Greece; for the mystical system of which the cardinal precept was 'Know thyself' is said to have been founded by Pythagoras, and was most probably derived from the East. We find Socrates proclaiming the Divine Wisdom revealed to him by an external guide not peculiar to him—(as he taught) but apprehensible by all men who piously and holily worship the gods and preserve their bodies pure and chaste, ever turning to the light within the heart, which, when the sun has sunk, and the moon has set and all sounds are hushed, still illumines man, the light of the Self, which is other than the body and the senses. Plato stripped things of their limitations, and their individuality, and by so doing arrived at the Sovereign Principle, the Supreme Unity—Absolute Beauty, Absolute Truth, Absolute Good, the Life of our life and the Light of lights.

Augustine also taught that the soul is essentially Divine in its essence—imprisoned for a while in this house of clay (just as, according to the similitude of the Upanisads, the light shining in many houses is one with the sun). The true end, therefore, of our sojourn on earth is to deliver ourselves from the domination of these prison-houses of clay, by gathering fresh experiences and expiating the sins committed in former existences, this being effected only by a complete purification from earthly desires, which practically implies the annihilation of the lower self. "Blessed are the pure in heart, for they see God." To him who conquers self death does but set the seal to this union with the Absolute. "I go", said the dying Plotinus, "to bear the Divine within Me to the Divine in the universe."

Christian Mysticism—like all other mysticism—aims at grasping the ultimate Reality, at direct communion with the Highest; it professes to open a way of escape from the blinding tyranny of sense. The main point of this system are the two orders commonly called Nature and Grace, the former discernible by sense and understanding, the latter a spiritual sight. The foundation and strength of Christianity, as with all other religions, is in its mysticism. Christianity would have disappeared ere this, had it not been for the few who, having entered the path, merged themselves into the "Christ Mystical" and so kept that light shining before men to guide mankind into the Path that leads to the place of Peace.

St. Bernard gives us the substance of mysticism in the following passage. "Eternal Nature", he writes, " is but the shadow of God; the soul is His image. The chief, the special mirror in which to see Him, is the rational soul finding itself." And he continues, "If the invisible things of God are understood and clearly seen by the things which have been made, where, I ask, rather than in His image (within us) can be found more deeply imprinted the traces of the knowledge of Him ? Whosoever, therefore, thirsteth to see his God, let him cleanse from every stain his mirror, let him purify his heart by faith."

There are voluminous treatises that take up various standpoints in dealing with the Mystical experience: For instance, 'The Journey of the Soul to God' by St. Bonaventure, 'The Ladder of Paradise' by St. John Climacus, 'The Interior Castle', by St. Teresa, and 'The Dark Night of the Soul' by St. John of the Cross. The fact that is uppermost in all their teachings is "that the Being of beings is cognizable only by the pure in heart."

The dark night of the soul is no imaginary process or experience; it is a stern reality, and all who have ventured to tread the path know it as such. It is that kind of darkness or blinding splendour, which, to use a very simple illustration, one would experience if brought suddenly into the light of the sun after having being for some time shut up in the dark. Such darkness gradually becomes visible as light when the spiritual vision is purged and strengthened and renewed by the stripping off of all love for the relative, the dependent, the phenomenal, and by the earnest and unceasing practice of moral virtues.

"The perfection of recollection", says St. Bonaventure, "is for a man to be so absorbed in God as to forget all else and himself also, and sweetly to rest in God, every sound of mutable thoughts and affections being hushed." Thus does the soul attain to that union with its supreme object which is brought about by the love of God, and which Gerson terms "transformation" and ecstasy, which he describes as a state of the mind which not only weakens, but for the time annihilates, all the inferior powers. It is a state in which a man passes out of himself, and the ordinary cognitive faculty is transcended. The body seems as dead and the senses are hushed, but the will, retaining full vigour, is absorbed in God. Tauler, a German mystic of the 14th century, reminds us that many men live as though God were not nearer to them than they are to themselves, which brings to mind Tennyson's familiar lines:

"Closer is He than breathing,
Nearer than hands and feet."

And Tauler proceeds to tell us that such men inevitably possess the Divine image, this immediate receptivity of God, but they never think of their prerogative, never seek Him in whom they live and move. They live in the outside of themselves—in the sensuous or intellectual nature, but never lift the curtain behind which are the rays of Shekinah.

It will profit me nothing, says Tauler, to be a king, if I know it not; so, if the soul must break away from outward things, from passion and self, and in abandonment and nothingness seek God immediately, when God is truly found, then indeed the simplified, self-annihilated soul is passive. But the way thereto, what action it demands, what strong crying and tears, what trampling out of subtle, seemly-darling, sins! First of all the senses must be mastered by and absorbed in the powers of the soul. Then must these very powers themselves—all reasonings, willings, hopings, fearings, be absorbed in a simple sense of the Divine presence—a sense so still, so blissful, as to annihilate before and after, obliterate self and sink the soul in a love whose height and depth, and length and breadth, passing knowledge, fills it with all the fulness of God. What, it may be said, and is this death—not of sin merely, but of nature—the demand of your Mysticism? Is all peace hollow which is not an utter passivity—without knowledge, without will, without desire—a total blank. No, I reply, such a conception is distinctly misleading, and here *experience* itself must enlighten, for language utterly fails. *These powers of the soul must cease to act in so far as they belong to self—the ego;* but they are by no means destroyed, their absorption in the higher spiritual nature is in one sense death, in another, their truest life They die, that they may live anew, animated by a principle of life that comes directly from the Father of lights, and from the Light which is the Life of man. *That* in the soul which is *fit* to live survives. Still are these powers of use in this lower world, and still to be employed in manifold service, but—may I say it?—they are no longer quite the same powers. They are, as it were, their glorified spirits; they are risen ones; they are *in* the world, but not *of* it; their

life has passed into the life which, by slaying, has preserved and exalted them. So have I read of a nightingale challenged by a musician with his lute, and when all nature's skill was vain to rival the swift and redoubling mazes and harmonies of mortal science, the bird, heart-broken, dropped dead on the victorious lute—and yet, not really dead; for the spirit of music which throbbed in that melodious throat had now passed into the lute—and ever afterwards breathed into its tones a wild sweetness such as never Thessalian valley heard before—the perfect blending of the woodland witchery with the finished height of art.

I remember, as I drank in the lesson of that sweet and simple illustration, some favourite lines from Tennyson ranged themselves side by side with it. The verse runs:—

"Love took up the harp of life,
Smote on all the chords with might;
Smote the chord of self—that, trembling,
Passed in music out of sight."

A pregnant saying of the Upaniṣads declares the path of release to be as fine as the edge of a razor. This truth is of vital importance to all who aspire to tread the "perfect way"; for on the one side lies the deep gulf of madness, and on the other the abyss of sensuality. The heightened self-consciousness which is always the result of a life of contemplation, sometimes causes such a shock to these frail tenements of clay as to bring about a condition bordering on insanity. It behoves the aspirant, therefore, to be cautious, and not to neglect the health of his temporary habitation, but rather to endeavour to ensure its preservation until such time as the soul may vacate it in peace.

The request of Nachiketā for "a knowledge of what there is in the great hereafter", is the question of the ages, and the results of hard work of many hoary-headed philosophers stand like so many monuments of what may well be termed "The Dark Night of the Soul". Drunk with the illusory phenomenal world, they have failed to penetrate beyond it to the vision of a reality transcending sense. In such a state of mind Kant wrote his "Critique of Pure Reason." Schopenhauer describes its effect as very like that of the operation for cataract upon a blind man's eyes, but it opens them to behold the great darkness. Kant's life's work, however, may be divided into two sections—viz., the speculative and the practical; for in his "Critique of the Practical Reason" he passes out of the mere speculative into a far higher plane of thought. He knew well that there is far more in the human consciousness than is explicable by the "pure forms of intuition", the concepts of the understanding, the ideas of reason; so, being no longer able to confine us within the circle of mere sense-perception, he breaks away from such limitations in his brilliant concept of duty. To find the true self, Kant transcends time and space and the vain shadows of the phenomenal world, and reaches "that perception of right and wrong in motives, and of God, free-will, immortality". "We recognize", he says, "in our moral being, the presence of a power that is supernatural". Kant's

search after truth is a genuine instance of the darkness gradually giving way before the steady unfoldment of light and truth. His main conclusions beautifully harmonize with what is most mystical in modern literature. When Wordsworth testifies of conscience—

"As God's most intimate presence in the soul,
And His most prefect image in the world."

When George Eliot proclaims that—

"In conscious triumph of the good within,
Making us worship goodness that rebukes,
Even our failures are a prophecy,
Even our yearnings and our bitter tears,
After that fair and true we cannot grasp."

When Tennyson declares—

"If e'er, when faith had fall'n asleep,
I heard a voice 'Believe no more',
And heard an ever-breaking shore,
That tumbled in the Godless deep,
A warmth within the heart would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answered 'I have felt'."

Such doctrine is at one with the mystics of every age and clime in pointing to the path that leads from the phenomenal to the real, and—

"Letting us pent up creatures through
Into eternity—our due."

Every great faith of the world originated in Mysticism, and, if it survives the ages, mysticism is its life. John Wesley called it "Heart-religion", and when this dies out of any creed, that creed inevitably falls into the decrepitude of mere formalism or superstition.

Mysticism is really the impregnable citadel of the supersensible, a" citadel which can never be overthrown, though all else perish. I quoted Mill at the commencement of this article because I consider he represents a large school of thought. To assert that the Mystics do nothing more than ascribe objective existence to the subjective creation of their own faculties—to mere ideas of the intellect, is, to say the least, a very presumptuous conclusion. Are we to believe—from one who is confessedly no great authority upon the subject—that all the most noble specimens of human wisdom and virtue of every age have been wrong when they felt themselves to be holding communion with supersensible realities ?

Can it be possible that when the spirit has perfectly mastered the limited self, when passion and interest are stilled for the time being, when the mind is perfectly clear and calm, and thoughtful, the intuitions are illusory or merely subjective ? I do not believe for a moment that anyone who has thoughtfully studied the subject—or, better still, has even for once in his life, however briefly, experienced for himself a glimpse into this state of perfect liberty—would maintain such an insane hypothesis ! It may seem very strange, but it is no less certain that the farther we recede from mathematics, and the formal teaching of logic, or in other words—the nearer we approach to life and its perfections, the more delicate, subtle, and easily overlooked are the truths we

come upon. The truest and most sacred verities are those which appear the most fantastic illusions to such as have no real, no personal apprehension of them, who know them but as notions or ideas, and at second hand. Take for instance the tender passion—and in making this allusion I feel confident that most of the present generation have had (to say the least) some slight knowledge (I won't say experience) of the extravagances, the unreason, the madness, which so often characterize it ! But let me add that if Benedick himself were to fall in love, he would be just as insane as the rest of us.

The passion which controls birth, life, family, the State and the world's great order laughs at logic and defies analysis, because, as a philosopher has said, "its deep foundation is set under the grave of things". It is just the same with the highest type of love and knowledge which is bound up in Mysticism. Men may scorn and ridicule the visions and revelations of the mystics, they may cynically call it "intellectual intoxication", "mental disease", or whatever else they please; but they cannot alter the fact that the mystic possesses the secret of persuasion in a transcendent degree. These great souls do not as a rule condescend to argument; their greatness is more than apparent, and their final word to the would-be disciple must always be "Seek and ye shall find."

St. Paul records that he reached those higher moods of spiritual exaltation, being so rapt in ecstasy that he was unable to say whether he was in or out of his physical body—*hearing unspeakable words which it is not given man to utter.*

We are also informed that when St. Augustine and St. Moinea held that memorable converse at Ostia, they passed in contemplation beyond the world of phenomena, came to their own minds and, transcending self, reached the *very Self* and were ravished and absorbed in the ineffable sweetness of the vision. St. Teresa tells us of her intimate union with the Divine spouse "*in the centre of the soul, where illusion is impossible*", and of how she was instructed by the Light which is the light of men, without words or the use of any corporeal faculty, in "mysteries too sublime to be spoken of in earthly speech, for they are figureless and formless".

The more we become acquainted with mysticism and its experience, the more evident will be the fact that words utterly fail to do justice to a subject in which, by the very use of words, errors and misunderstandings creep in. It has been well said that the speech of angels is music, and who can translate real music ? Even in its best earthly rendering it is distorted, its divine perfection being only very crudely expressed. In like manner the mystical element in religion has been shamefully abused, its high standard has been lowered to mere vulgarity, and for the harmony of the spheres we sometimes hear the howls of corybantic fanatics.

There is a French saying that the common people like to mix water with the wine of their belief. They usually dilute a great deal—sometimes enough to drown the precious elixir. But we can sympathize with, and try to help, all who do not dilute to excess, because the wine is still there, potent to slake the thirst of human nature for the Divine, to lift eyes, dim with tears and dull with pain, towards the Beatific Vision, to heal and strengthen feet sore with the rough ways of earth for the path that leads to the Place of Peace.

The Lord embodied as an Avatara.

By Jayadayal Goyandka.

A friend has sent me the following questions. They are of great importance. They are given below with answers.

(1) Does a *Pūrṇāvatāra* (an *Avatāra* who represents the entire being of Divinity) like Bhagavān Śrī Kṛṣṇa possess a physical body made of the five elements?

(2) In the case of ordinary beings it is the *jīvātmā* who owns the body; similarly, who is the possessor of the Body of an *Avatāra*?

(3) If qualified Divinity (सगुण ब्रह्म) is held to be the possessor of that Body, then He being the soul and possessor of the entire universe, how can He identify Himself with a particular embodied form?

(4) If He identifies Himself with a particular form, will there be any difference between His original immanent state and His embodiment in this particular form? That is to say, He, in His immanent aspect, is present everywhere in a general way; is His presence in any way particular in that embodied form?

(5) Is there any mention, even in the form of a hint, of the Doctrine of Divine Descent (अवतारवाद) in any scripture anterior to the *Gītā*?

The answers to these questions are serially as follows:—

(1) The Lord's birth as well as His embodied Form is in every sense divine and transcendent. His Body is not made of the *five elements* we perceive through our senses, which are gross and subject to transformation. Only ignorant people, who have no knowledge of the Truth, conceive the Form of Lord Śrī Kṛṣṇa as made of the same elements with which the bodies of us ordinary mortals are made. The Lord says:—

नाहं प्रकाशः सर्वस्य योगमायासमावृतः।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम्॥
(*Gītā* VII. 25)

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्।
परं भावमजानन्तो मम भूतमहेश्वरम्॥
(*Gītā* IX. 11)

"Veiled by My *Yogamāyā*, I am not manifest to all. Therefore, deluded people know Me not, the Unborn, the Immutable. (They take Me to be subject to birth and death)."

"Deluded people who are unaware of My transcendent reality as the Supreme Lord and Ruler of this entire Creation, slight or disregard Me dwelling in this human form." (That is to say, they take Me to be an ordinary mortal, although I have descended with My *Yogamāyā* to sport as a human being for the salvation of the world.)

Those blessed souls who have realized God perceive the Form of the Lord as altogether divine; the Reality about the Lord is never veiled from their view. That is why they are free from birth and death. The Lord Himself says:—

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥
(*Gītā* IV. 9)

"O Arjuna, My birth and actions are divine. He who knows thus, when he leaves the body, is not born again. He attains Me (the *Paramātmā*)."

The Almighty Lord, who is Truth, Knowledge and Bliss solidified, is unborn and eternal; He is the supreme refuge and shelter of the entire creation; He manifests Himself in a qualified Form through His *Yogamāyā* for the salvation of the world and for the establishment of *Dharma*. There is none like Him as a friend, lover and redeemer. One who understands this and moves in the world without attachment, and constantly and lovingly meditates on Him, He alone can know Him in reality. The vision and sight of such a knower is true vision and sight. Those who are devoid of the true sight owing to the veil of *Māyā* obstructing their view, regard the embodied form of the *Paramātmā* as made of the elements, which are subject to transformation. Truly speaking, however, neither is the embodied form of the Lord similar to the forms of ordinary beings, nor is His manifestation or descent analogous to the birth of ordinary mortals. Ordinary beings are under the sway of *Māyā*, whose regulation compels them to accept birth and death according to the quality of their actions, *i. e.*, according as they are good or evil. The Lord says:—

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥
(*Gītā* IX. 8)

"(I create) all this multitude of beings who are helpless under the sway of *Prakṛti*." But the Lord does not take birth like this, under compulsion of an extraneous force, to enjoy the fruits of good or evil actions. *Prakṛti* or *Māyā* is His handmaid, His *Śakti* (Energy). He manifests Himself with *Prakṛti* under His control, through a divine resolve and in a divine form, as a matter of sport, for the salvation of souls and establishment of *Dharma*. This embodied form is not subject to *Māyā*. It is made of divine elements that are perceived only by great Yogis through the power of their *Yoga*. Inasmuch as this Form is made of divine elements, it is not susceptible to the ordinary physical and mental ailments. It is therefore that He is called *Anāmaya* (free from ills or pain). That is why there is no mention in any authenticated scripture that the embodied Form of an *Avatāra* ever suffered from some disease. On the other hand, the word 'Anāmaya' is frequently used with reference to Avatāras in scriptures like the *Bhāgavata* and the *Mahābhārata*.

When it is possible even for a *Yogī* to adopt many forms simultaneously through the power of his *Yoga*, then what is there to cause surprise if the Divine Sporter, who is the Lord of *Yoga* and Master of *Māyā*, manifests Himself at a time in more Forms than one? This sportive tendency (लीला) is called His *Yogamāyā*. Showing that His manifestation as an *Avatāra* is different from the birth of ordinary mortals, the Lord says:—

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥
(*Gītā*. IV. 6)

"Though I am of changeless nature and unborn, and though I am Lord of

all beings, yet, with *Prakṛti* under My control I body Myself forth with the help of *Yogamāyā.*"

The word 'Māyā' in the above verse has been used in the sense of sport, and not as an equivalent of *Prakṛti.* For the word 'Prakṛti' was already there, and if 'Māyā' is construed in that sense, it becomes altogether redundant. Again, the word 'api' in the same verse supports the conclusion that the Lord is not really born, but appears as being born; remaining unborn all the time, He appears as if He has taken a birth. Through His Sport He appears like a man in the sight of men. This mystery of the Form of the Lord is beyond the ken of the intellect of ordinary men. Great devotees and saints who are established in the transcendent realization of the Lord can alone know this mystery through the grace of God.

सो जानइ जेहि देहु जनाई।
जानत तुम्हहि तुम्हइ होइ जाई॥

"He alone can know whom You allow Yourself to be known. Knowing You, he becomes one with You."

(2) There is no possessor, with a separate sense of possession, over the embodied Form of an *Avatāra.* When even a *Jivanmukta* (an emancipated soul) who has transcended the stage of illusion and reached enlightenment, can carry on without a sense of possession over the body, then where is the necessity to assume a possessor in the case of the divine Body of the Lord ? It is the omnipresent *Paramātmā,* who is concentrated Wisdom and Bliss, who acts through that supernatural Form through the play of His aspects of Existence and Intelligence. For the edification of inquirers it may be stated that the Cosmic Soul along with the Pure *Brahma,* or in other words, the *Paramātmā* (Oversoul) appears to exist as the possessor of that Body. If it is urged that Īśwara, the Creator of the Universe, is the possessor thereof, then Īśwara, the Creator, is divorced from His original state of Pure *Brahma,* or concentrated Existence, Wisdom and Bliss (सच्चिदानन्दघन). But if anyone argues that he does not really believe Īśwara qualified by *Māyā* to be in any sense different from *Brahma* in Its Pure State, but for the edification of inquirers he uses the word 'possessor' in the metaphorical sense, attributing the possession of the Body of an *Avatāra* to the Creator or the Cosmic Soul, then we have nothing to say against it.

(3) It has already been pointed out that Īśwara is not, in fact, the possessor of the Body of an *Avatāra.* How can the soul of whom the Universe is the body, can become the possessor of a Form which is only a part of it ? This is a simple truth which can be brought home to the mind of anyone if he slightly reflects on the point. When Fire, which pervades the whole universe, has one God of Fire presiding over it, who manifests himself at different places in the form of burning flames and, appearing as their possessor, accepts the offerings of his worshippers and bestows appropriate rewards on them, then why should it cause any surprise if the All-powerful, and All-pervading *Paramātmā,* who is the substratum of all, does likewise. Just as the God of fire, though accepting the oblations of his worshippers through flames kindled at a

particular place, does not necessarily disappear from other places, similarly, when *Paramātmā* manifests Himself at a particular place, it does not mean that He is absent in other places. When, according to the scriptures, gods like Agni (Fire-god), Indra (Lord of Devas) and Varuṇa (god of water), worshipped and propitiated, have the power to manifest themselves at different places simultaneously to confer boons on their worshippers according to the latters' desire, then why should there be any surprise if the God of gods, Śrī Bhagavān Himself, does the same ?

(4) The Lord, though having no sense of possession over His embodied Form, is nevertheless present there in a special degree. The Body of an *Avatāra* is in reality His own divine Form. Although He is uniformly present everywhere with all His glory and power, His manifestation is fuller in the Body of an *Avatāra*; just as, though he is all-pervading, it is held that He exists particularly and in a more intimate form in the heart of every individual. This is proved by the following statements of the *Gītā*—

'सर्वस्य चाहं हृदि सन्निविष्टः'
(XV. 15)

'हृदि सर्वस्य विष्ठितम्'
(XIII. 17)

'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति'
(XVIII. 61)

"I am centered in the hearts of all." "It (Supreme *Brahma*) dwells in the hearts of all beings." "The Lord, O Arjuna, dwells in the hearts of all beings", etc. And among individuals, it is said, He dwells more fully in the heart of the *Jñānī* (knower, the sage). Says the Lord:—

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥
(*Gītā* IX. 28)

"I equally pervade all beings, to Me there is none who is hateful or dear. But those who worship Me with devotion are in Me; I, too, am (directly manifest) in them."

In this way when it is established that He is particularly manifest in the heart of devotees, then it should be regarded as self-evident that His manifestation is even fuller in the supernatural Form taken by Him for sport (लीला) in the shape of an *Avatāra*. Lord Śrī Kṛṣṇa says thus about Himself:—

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥
(*Gītā* XIV. 27)

"O Arjuna, I am the Abode of the immutable *Brahma*, of Immortality, and of everlasting *Dharma*, and of undivided continuous and absolute Bliss."

Although the rays of the sun are equally present everywhere, there is palpable difference in their effect on a piece of wood and a piece of glass. They cast no reflection on a piece of wood, whereas they do so on a piece of crystal. And among the different varieties of crystal the reflection is so strong in the glass called *Sūryamukhī* (sunstone) that it can set fire to a quantity of cotton or even a piece of cloth placed before it. Similarly, although the Lord pervades the whole universe, He is particularly manifest in the heart as compared to other objects of the universe, and more so in the hearts of sages and devotees. The manifestation is the fullest in the Body of an *Avatāra*, which is the Lord's own Being (स्वरूप). Hence His actions, too, are all divine.

(5) The conception of Divine Descent is traceable in many scriptures of the Hindu religion. The *Rāmāyaṇa* of Vālmīki, which is held to be the first book of poetry in the world, contains very clear references to this conception.

Unto Bliss.

Factors conducive to Spiritual Welfare.

Do not inflict any suffering on any creature whatsoever. Give up the false hope of becoming happy by making another unhappy. Nor should you seek to become rich by depriving another of his wealth. Who knows when you will pass away from this world ? As soon as you die, all your visionary projects will come to nought. It is an error of man that, in the hope of enjoying the pleasures of the body through a lengthening of his span of life, he seeks to rob others of their enjoyments or even to take their lives. Always see Death standing over your shoulders, and know it for certain that as soon as he holds you in his grip, you will have no possession left over anything in this world.

Till the last moment of one's life one continues to build castles in the air. He occupies a distinct place in the family: he is either the sole proprietor of, or a partner in, the family estate. But as soon as Death makes his appearance, all his projects come to nought; he has no longer any place within the precincts of the home.

Things which you call your own and things which you seek possession of, with all these you will be forced to sever your connection. Remember that to be forewarned is to be forearmed. Cease taking recourse to unfair means for acquiring or preserving things which you will have ultimately to renounce. Do not regard anything as your own, nor pride over anything that you possess; do not covet anything; live in the world in a state of supreme indifference and rejoice in your own self. Death in such a state of self-rejoicing is itself a great delight.

Give up the thirst for accumulation of wealth, or for the earning of name, fame and honour. Sow the seeds of noble actions; cultivate divine virtues and dispassion; acquire enlightenment, and devotion to God. You may be very rich and may have a large family; nay, you may be enjoying a good reputation in the world, and men may even adore your feet; but, if your heart is black and your conduct impure, if your mind and body are attached to the transient pleasures of the world, if you regard enjoyment of the senses as something abiding and true, and as a source of happiness, if you have not the least attraction for the feet of the Lord, then know it for certain that your life as a human being has been in vain and that the life you are leading now will bring you a rich harvest of pain and misery hereafter.

Apply yourself constantly to the task of purifying the heart. Purify your own conduct. Bestow your love on all. Treat everyone kindly and show respect to all. Do good to all; never wish harm to anyone. Withdrawing the mind from the transient enjoyments of the world, attach it to God. Never mind

what the world says about you. People will say what they feel about your work. They will say whatever they think of it according to the preconceptions of their own mind. Therefore do not allow yourself to be carried away by their praise, nor turn your eyes from your goal through fear of popular criticism. Do whatever you do for securing the pleasure of God and always remember that an action which is prejudicial to the interests of any creature whatsoever cannot be conducive to the pleasure of the Lord.

Do not talk or hear much about things of enjoyment; apply your mind to them and talk about them only as much as it is unavoidably necessary. Devote your mind and speech to the Lord alone all the rest of your time. Whatever you do through the body, do it in a spirit of service to God. In the household, do not regard yourself as the master, but treat yourself as a servant and perform your duties honestly and truthfully in the spirit of rendering service to God. Your attitude and conduct in your own house should be like that of a guest coming to stay there for a while. Do not take your present abode to be your permanent abode, nor regard the belongings, servants and the wealth of the house as your own. Take care that you do not injure the feelings of others through your conduct.

Try and try again, without any remission, that all the tendencies and inclinations of your mind may be directed towards God and God alone; if at all they turn towards the world, it should be for the discovery of a shorter route to reach the Lord. If you find anything amiss, divert the mind immediately from the world. Remember: wealth, attendants, family, the body itself, fame and honour, none of these will accompany you when you depart from this world. In the next world they will be of no use to you, nor will they be able to save you from trouble there.

Therefore do not waste the precious moments of your life in pursuit of these things. If through a turn of fortune you come to possess these things, take care that they do not turn your head and divert you from the path that leads towards God. Do not cling to these things; always try to keep your mind detached from them and, if possible, utilize them for the pleasure of the Lord.

No one knows when your body may cease to function; therefore keep yourself always ready for departure from this world. One whose conduct is above reproach, who has the divine qualities developed in him, whose mind is not attached to the home, family and sense-enjoyments, who never forgets the Lord and always regards himself as separate from the body,—conscious, eternal and imperishable,—he alone should be regarded as ready. He has not to weep and wail at the time of death.

So long as the body is in sound health, the senses are capable of enjoying pleasures, the mind is attached to the enjoyment of senses, and death is no longer visible, what has been stated above may certainly sound unpalatable and superfluous. But a day will come when every one of us will have to engage his thoughts over these questions and when our repentance for past errors will be very terrible indeed. Therefore it is better that you give a careful

thought to these questions and wake up earlier.

Remember that even at the sight of the terrible jaws of death things like wealth, youth, physical beauty, position and prestige, power, knowledge and eloquence, all these will vanish into nothing. They will be of no avail to you. Therefore do not make them the objects of your life, nor feel elated if they come to you unsought. These are nine days' wonder and will perish without fail.

Studying and following the teachings of Śāstras, saints, holy men and great devotees, place your trust in God, try to realize His greatness and, in order to develop love for Him, take refuge in Him.

Lust, anger, greed, malice, violence, jealousy, pride, sense of meum, and other such evils are very strong indeed; therefore try to eradicate them by all means. Through *Satsang* or other spiritual practices one may occasionally feel oneself cured of these evils and thereby regard himself as having attained the stage of spiritual perfection; but, as a matter of fact, the complete eradication of these evils is very difficult. They may be temporarily brought under control; but, all the same, they remain hidden in the sub-conscious mind in the form of Saṃskāras or seeds, which through circumstances favourable to their development or in the presence of exciting causes reappear as thoroughly awakened impulses. That is why these evils occasionally make their appearance even in men who are generally held to be absolutely pure and innocent.

Therefore, guarding against pride and arming yourself with the Divine power, try with the utmost care to root out these evils. When these impulses do not awaken even in the presence of the strongest temptations, then you may believe that they are on the way to extinction. That they may not persist even in the form of Saṃskāras or seeds, one has to make sure by repeated self-examination.

* * * *

Oftentimes it is found that these impulses do not awaken when one puts oneself to a deliberate test, but they are aroused on the sudden and unexpected appearance of an exciting cause. When they do not awaken even in the presence of such a cause, then alone should one imagine that the process of their extinction is in progress.

Do not get puffed up with pride if some meritorious act happens to be performed through your agency. Feel grateful to God for the success and attribute it to His power and help. Pride is a great stumbling-block in the way of success. As soon as pride makes its appearance success will begin to recede from you; and, if for any reason the failure is delayed, the result owing to the abnormal growth of pride will be fatal indeed.

* * * *

By expressing one's gratitude to God for every success and clinging to His blessed feet more and more till eventually one attains to the state of total dependence on Him, one attains that supreme success through which the object of human life, nay, the ambition cherished by him through innumerable births is realized once for all.

"Siva



Śrī Mahālakṣmī.

The Dewali.

By Hanumanprasad Poddar.

DURING the Dewali we generally engage ourselves in four kinds of activities—(i) cleaning the house by dusting and washing every nook and corner, and decorating it, (ii) marketing for the festive occasion, (iii) illumination of the house, and (iv) invocation of Śrī Lakṣmī (Goddess of Luck) and worshipping Her. All these four are useful activities, no doubt; but, all the same, it is necessary to introduce some change in the method. If this change is adopted, then the Dewali, instead of coming to us only once during a year, will become a part of our daily life, and even then there will be no sense of satiety. The reader may say, the idea is, indeed, very captivating, but how will one be able to foot the bill of such heavy expenditure every day ? The answer is, the great festival may be held without any expenditure whatsoever, and even then its fascination will be greater than that of the annual festival celebrated by us in the ordinary way. All should now grow eager to learn this secret. But eagerness or no eagerness, I have in any case to give out the secret. The reader is requested to grasp it carefully.

We remove dirt during the Dewali, but it is only external dirt that we remove. The coating of dirt inside remains as thick as ever, and its stench goes on increasing from day to day. That dirt resides in the innermost quarter—in the mind, which is inside the body. This dirt is known by several names—lust, anger, greed, pride, arrogance, hatred, violence, jealousy, malice, animosity and envy being some of the more prominent among them. They have a number of associates and underlings besides. Among those named above, again, lust, anger and greed are the most prominent. They and their associates should be swept away, and burnt to ashes. The most effective way of destroying refuse is to set fire to it. As soon as this refuse in removed and destroyed, the house will be cleaned for ever. Then arises the question of decorating the house. We engage ourselves only in external decoration, which soon withers and goes into waste. True adornment lies in adorning the innermost part of the house—the mind—with beautiful objects, such as the divine qualities, of which the more important are non-violence, truth, continence, kindness, purity, friendliness, love, contentment, study of scriptures, non-acquisition of property, pridelessness, humility and artlessness.

It is our belief that the Goddess of of Wealth enters a house that is properly cleaned and decorated. This is, no doubt, a correct belief; but why does She not stay there permanently ? It is because our cleaning and adornment is only external. Moreover, She is by nature fickle and unstable; we possess no means to tie Her down.

Of course, there is one way of keeping Her permanently with us. It will not only make Her stay, but will compel

Her to persist in following our footsteps even though we ask Her to leave us alone. What we are required to do is to captivate Her husband, Śrī Nārāyaṇa, the Lord of the Universe, and keep Him confined in the innermost recess of our heart. If we are able to do so, She will have no alternative left but to visit us daily in order to kiss the handsome feet of Her Lord. She will be eager to come even if we close the door against Her, and will enter the house by force; She will never leave us alone by any means. She will place so many allurements before us that perhaps we may get perturbed and may feel compelled to complain against Her to Her Lord. At His intercession alone She will cease to extend Her allurements. Even then the goddess will not leave us, but will dog our footsteps. Where can She go, leaving Her husband in that state of confinement? Of course, She will trouble us no more; She will remain with us permanently in the form of Śrī or glory.

Now, let us consider what is the means of captivating the husband of this Goddess of Fortune, Śrī Nārāyaṇa. What we should do is to acquire a new object of interest. In order to secure the pleasure of the Goddess we no doubt make many new purchases during the Dewali, but the things we purchase are such that they grow old and wither very soon after they are acquired. It is not possible to captivate the Lord, Śrī Nārāyaṇa, through the offering of such transient things. For him the offering should be of such supernatural order that it may never grow old, that it may ever remain new. That supernatural substance is pure, unalloyed and undivided Love. Through this Love, Lord Nārāyaṇa, the *Paramātmā*, is easily captivated. As soon as the Lord accepts this captivity and enters the house, the whole house will be automatically illumined by a supernatural light. For within Him lies the great and unfathomable ocean of ethereal and supernatural light in all its heavenly excellence and grandeur. We invoke the Goddess of Fortune through the flickering light of small oil-lamps, or at the most we illumine our house by electric bulbs; but how long can that light be maintained? Moreover, the brilliance of these earthly lights is as poor and insignificant as that of the glow-worm before the dazzling orb of the sun. The Lord, Śrī Nārāyaṇa, is the repository of all light. The sun derives its light from Him, the brightness and splendour of the moon comes from Him, and the fire derives its glow from him. This is not an original idea of mine; all the Śāstras teach this truth, and the Lord Himself proclaims it through His own divine lips:—

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

(*Gītā* XV. 12)

"The light which, residing in the sun, illumines the whole world, which resides in the moon and in the fire, know that light to be Mine."

When the sun, which drives away the darkness of the entire world, the moon, which nourishes the world by showers of nectar, and the fire, which is the support of the world, derive their light from Him—and the aggregate of their respective lights constitutes only a tiny ray of the ocean of light radiating from the

Lord—, and when the same Lord chooses to enter our home, who can measure the glory and intensity of that illumination? That light of the Lord is not circumscribed only by our immediate surroundings. Its glow manifests in the creative impulse of Brahmā, the Lord of Creation. The same light assumes a terrible form in the destructive role which Lord Śiva takes up at the time of dissolution. The hearts of sages and seers are also illumined by the sparks of that effulgence. All the world-processes, and all activities of the mind and intellect are carried on with the help of that eternal light.

Therefore first put the house in order by removing all dirt in the shape of lust, anger, and greed; then adorn it with beautiful things such as the acquirement of divine virtues (दैवी सम्पत्); after that acquire and gather the never-fading substance called pure Love, and capturing Lord Nārāyaṇa, the husband and master of the Goddess of Fortune, through that love, install Him in the innermost recess of the heart; then you will see that the goddess, together with a flood of light which is indivisible and limitless, will come to you of Her own accord! It will no longer be necessary for you to invoke Her separately.

The reader may ask again: where, in what market, can the love which may capture the Lord, Śrī Nārāyaṇa, be had? The answer to this is that it is not a commodity which can be purchased in any market—

प्रेम न बाड़ी नीपजै, प्रेम न हाट बिकाय।

The store-house of that Love is within you. If it is locked, unlock it. The means of opening it—the key—is remembrance of the name of the Lord. A part of this Love is also manifest, but it has become clouded and impure owing to its connection with material objects. Change the direction of that Love and turn it towards Śrī Nārāyaṇa; this will make it pure and divine again. It is through that pure Love that the Lord can be captured. Then you may worship both the Goddess of Fortune and Śrī Nārāyaṇa together. In this manner you may celebrate the Dewali every day. It will require neither money nor anything else—but the effect will be so great and glorious that you will be happy, supremely happy, for all time. This is what the following line conveys:—

सदा दिवाली संतकें, आठों पहर अनंद।

"The saint always celebrates the Dewali, and enjoys bliss all the twenty-four hours."



There is no harm if a boat remains in water, but there should be no water within the boat itself. Similarly, there is no harm if an aspirant remains amidst the attachments of the world, provided there is no attachment within the heart of the aspirant.

—*Sri Ramakrishna Paramahansa.*

The Trinity of Yogas.

(*Karma-Bhakti-Jñāna*)

By Bireshwar Banerjee, M. A.

Karma, Bhakti, Jñāna are the three ancient Yogas—means of union with the Supreme Self. They are otherwise called the three Paths of Liberation. With their names all Hindus who have a nodding acquaintance with the *Śāstra* may be supposed to be more or less familiar. But it is doubtful if with their mutual intimate relations they are equally well-acquainted. It is the special object of this article to investigate these relations. There are numerous references to the trinity of Yogas in the *Śāstra*, wherefrom the following extracts bearing upon them are cited as being equally explicit and authoritative:—

"Wishing to ordain the good of mankind I have spoken of three Yogas (means of union),—*Jñāna, Karma, Bhakti*,—outside of which there is no other means (of liberation). Of these (Yogas) *Jñānayoga* is for those who have renounced *Karma*, having detached themselves from the fruits thereof. But *Karmayoga* is for those who are yet bound by desire, and whose minds are still undetached from *Karma;* while *Bhaktiyoga* brings fruition to that person who, led by good fortune, puts faith in talks relating to Me, and who is neither detached from, nor excessively attached to *Karma*." (*Bhāgavata* XI. xx. 6—8)

"Three paths have been spoken of by Me, O lord of the (Himalaya) mountain, whereby *Mokṣa* may be had. They are *Karmayoga, Jñānayoga, Bhaktiyoga*, O thou best of beings." (*Devī-Bhāgavata Skandha* VII, Chap. 37)

"I have in the past spoken of three Paths whereby emancipation is obtained, viz. *Karmayoga, Jñānayoga* and *Bhaktiyoga*, the last being everlasting." (*Adhyātma-Rāmāyaṇa, Uttara-Kāṇḍa, Sarga* 7)

Almost the first question that is likely to be uppermost in the mind of the aspirant after higher life is, What is the nature and function of each *Yoga*? *Karma* being the first and lowest of the three Yogas, a beginning may be made with it.

What is *Karma*? *Karma* may be defined as the means or instrument whereby *Puruṣa, Ātmā*, accomplishes self-realization in *Prakṛti* (Matter). From another allied point of view *Karma* is the means, the agency, which helps to accomplish the evolution of the *Prakṛti*-Self—Self immersed in, identified with *Prakṛti*. This definition being a trifle too metaphysical and stiff, perhaps a somewhat easier definition would be: *Karma* is the impulse, insatiable and uncontrollable, which incessantly pours into *Ātmā* the incentive to dive in *Prakṛti* with a view to gaining ever fresh experience therefrom. *Karma* is the measure of life. *Karma* is the incarnation of *Ātmā*, in ceaseless succession, in Matter. This karmic impulse, it may once more be reiterated, is eternal and is never for a moment at

rest. Nobody can help doing *Karma* even for a moment. This *Karma*-impulse works in three ways, assumes three different forms, viz. thinking, speaking and acting. As a man thinks, so he becomes; as a man speaks, so he becomes; as a man acts, so he becomes. *Karma* is the almighty, all-essential creator of man—the eternal and universal force that presides over his evolution.

So the truth that lurks behind *Karma* is a force that cannot be controlled, that cannot be helped. As a child plays with his toy, so it plays and frolics with man. By the unquenchable and incessant thirst it creates in the heart, it becomes a *bandhana* (bondage). And yet the ultimate release from the *Karma-bandhana* lies in *Karma* itself. This marvellous secret of the life of *Nivṛtti* is revealed in the *Bhagavadgītā*. (See the chapter on "Karmayoga")

To understand the nature and function of *Bhakti* it is necessary at the outset to realize the great truth,—one of the greatest indeed, being the foundation of the Sanātana Dharma,—that *Ātmā, Puruṣa,* that which is the 'I' in us, is one —eternally, indivisibly one; that bodies are countless, such as human bodies, animal bodies, vegetable bodies, etc., but that the *Ātmā* manifesting as the "I" in all these bodies is *One*. Oneness, unity is the essence, the nature of *Ātmā* alias *Puruṣa*. This unity force acting on the moral plane assumes the form of love. Conversely, love is this unity in action—in process of realization. And *Bhakti* is love, so the ancient Ācharyas tell us.

Ātmā being all-present, love is all-present either as an active or as a potential force. The essence of love is that it unites.

Ātmā being one, the *Jīvātmā* and the *Paramātmā* are one *Ātmā*. This unity is capable of realization by love. Love directed to the *Paramātmā* is *Bhakti*. The union, accomplished by *Bhakti*, with the *Paramātmā* is of three kinds, viz. *Adwaita* (full unity), *Viśiṣṭādwaita* (modified unity involving duality), and *Dwaita* (duality). The most authoritative and exhaustive exposition of *Bhakti* is to be found in the *Bhāgavata*.

What is *Jñānayoga* ? The *Śāstra* says that the very nature of *Ātmā* is *Jñāna*. *Śruti* in resounding tones proclaims, *Ātmā* is *Satyam, Jñānam, Anantam*. *Ātmā*, being *Jñānam*, is capable of self-realization through *Jñāna*. The *Śiva-Purāṇa, Vāyavīya Saṃhitā* I, Chap. 3 defines *Jñāna* as accurate determination or discrimination of the nature of a thing. Things are of three kinds or classes, viz. (1) *Jaḍa* (inanimate), included in the generalized name *Prakṛti*; (2) *Ajaḍa* (animate) alias *Chaitanya*, included in the generalized name *Puruṣa*; (3) their ruler, regulator, called *Parameśwara* (Supreme Īśwara). The *Yoga* of *Jñāna* is the *Yoga* of self-analysis.

What is *Yoga* of self-analysis ? Briefly the *Jīvātmā* is a combination of two mutually contrasted parts or aspects—*Puruṣa* and *Prakṛti*, spirit and matter, life and form, etc. Of these contrasted parts, the first mentioned, viz. *Puruṣa* or spirit alias Self (*Ātmā*) is eternal and changeless. The second part called *Prakṛti* or matter (the principle of body, *Upādhi*, form, etc.) is eternal in its substratum, but is changeable and perishable in the forms it assumes.

Hence the *Yoga* of *Jñāna* alias the process of self-analysis is a dual process which may be spoken of as a process of *identification* and *repudiation*. The *Jīvātmā*, whose goal is self-knowledge alias emancipation, must in the first place more and more identify himself with, more and more attach himself to, more and more be absorbed in, the *Puruṣa* or *Ātmā* within him, his true self; while at the same time he will more and more repudiate, more and more detach himself from, more and more resist the influence of, the *Prakṛti* or matter, which has built, and which works in, his bodies, and which forms the limitless field of *Viṣaya*, sense-objects.

The process of identification is a positive, the process of repudiation a negative process. The following formula puts the doctrine of *Jñāna* in a nutshell: "I am *Puruṣa*, the pure spirit; I am not the body—not *Prakṛti* or matter."

The next important question connected with the three Yogas is: whether there is any order of gradation among them—any inferiority or superiority in merit—, any priority or posteriority in time. With reference to this question the extract cited from the *Bhāgavata* furnishes an answer which is decisive. This extract lays down briefly indeed, but in sufficiently clear outline, three different sets of qualifications for the three Yogas. The Yogas and their respective qualifications may be arranged in order as follows:—

Yoga	Qualification
Karmayoga	Prescribed for men (1) who are bound by desire, (2) and whose minds are undetached from *Karma*;
Bhaktiyoga	Prescribed for men who have faith in words spoken and written concerning Bhagavān;
Jñānayoga	Prescribed for men who have renounced *Karma*.

An analysis of the sets of qualifications will supply a clue to the question formulated above. First with reference to *Karmayoga*, the term "undetached from *Karma*" means in effect "attached to *Karma*". "Attached to Karma" and "bound by desire" are mutually convertible terms. Hence the qualifications of *Karmayoga*, outwardly two, are in reality one, viz., attachment to *Karma*.

Coming next to *Bhaktiyoga*, it has two conditions, of which the second is absence of excessive attachment to *Karma*.

The condition prescribed for *Jñānayoga* is renunciation of *Karma*, which is equivalent to non-attachment to *Karma*.

Comparing the above three sets of qualifications, an orderly gradation on the common basis of *Karma* may be inferred to exist among the three Yogas. For the condition prescribed for *Karmayoga* being attachment to *Karma*, and seeing that the ordinary man's attachment to the fruits of *Karma* is fairly strong, the term "attachment to *Karma*" may be interpreted to mean strong attachment to *Karma*.

Next, the second condition of *Bhaktiyoga* is "not excessively attached

to *Karma*". There can be no doubt that this phrase is intended to mean, and actually means, "mildly attached to *Karma*".

Lastly, the qualification for *Jñāna-yoga* is "renunciation of *Karma*" alias "non-attachment to *Karma*".

The above three qualifications and their corresponding Yogas may, on the common basis of *Karma*, be arranged in the following order:—

Qualification	*Yoga*
1. Strong attachment to *Karma*	*Karmayoga*
2. Mild attachment to *Karma*	*Bhaktiyoga*
3. Non-attachment to *Karma*.	*Jñānayoga*.

It is easy enough to detect at a glance the orderly progression that exists among the qualifications. *Karma* is spoken of in the *Śāstra* as a *bandha* (bond). According to the "Sarva-Darśana-Saṅgraha", *Karma* is the lowest of the three bonds of the Self. It is spoken of in *Bhagavadgītā* II. 39, in the *Sūta-Saṃhitā*, the *Śiva-Purāṇa* and other authorities. Substituting the word *bandha* (bond) for the word *Karma*, the three qualifications would respectively read "Strong attachment to *bandha*", "Mild attachment to *bandha*" and "Non-Attachment to *bandha*".

The three Yogas have already been spoken of as Yogas of *Nivṛtti* life, as Yogas or Paths of Liberation. Viewing the three qualifications for *Mokṣa*, which they undoubtedly are, it is at once evident that qualification No. 1, "Strong attachment to *bandha*", is the lowest qualification of all, that qualification No. 2, "Mild attachment to *bandha*", is just the next higher, and qualification No. 3, "Non-attachment alias no attachment to *bandha*", is beyond question the highest qualification of all.

The above order of gradation proved to exist among the qualifications must imply and presuppose a corresponding order of gradation among the Yogas. That is, in point of merit and efficiency *Karmayoga* is the lowest of the three Yogas, *Bhaktiyoga* the next higher, *Jñānayoga* the highest.

The plain truth is that *Karmayoga* is prescribed as the spiritual discipline for men who are still immersed in *pravṛtti* life, in whom *Karma* is still in a vigorous condition of growth, and as such exercises a strong sway over the Self. *Bhaktiyoga* provides the next higher spiritual discipline calculated to satisfy the soul hunger of men in whom *karma* is no longer a stark obsession, having reached the next stage in advance, at which it sensibly relaxes the tenacity of its hold over the Self. Finally *Jñānayoga* is beyond question the highest of the three, for the conclusive reason that it demands a far higher order of qualification than either *Karma* or *Bhakti*, being nothing less than entire renunciation of *karma*. *Jñānayoga* can only be practised by the extremely limited few in whom *karma no longer operates as a bandha*—who have mastered *karma*.

The above orderly qualification of the three Yogas based on merit and efficacy must imply a corresponding orderly gradation based on time. In other words, that which is the lowest and easiest of the three Yogas should be the

first or commencing Yoga in order of practice. *Karmayoga* is admittedly the easiest of the three Yogas, being a discipline which requires no positive conditions and is open to all. *Bhaktiyoga* should follow *Karma*, being the next higher and harder *Yoga*, which demands two positive conditions, viz. (1) Mild attachment to *karma*, and (2) *Śraddhā* (faith) in all things relating to Bhagavān. *Jñānayoga* is manifestly the hardest of all the Yogas, being based on a single condition, viz. thorough mastery of *Karma* alias absolute detachment from *Karma*. Few people can satisfy this extremely rigorous condition. *Jñāna-yoga* can scarcely expect to succeed unless *Bhakti* has previously prepared and dressed the soil.

Thus of the three Yogas *Karma* is the commencing, *Bhakti* the intermediate, and *Jñāna* the concluding *Yoga*.

Followed in practice in the above order, the Yogas are productive of maximum results—harmony, fruitfulness, rapidity of progress, orderly development. Picked up at random, out of self-will or caprice, in disregard of qualifications, they are prolific sources of disharmony, chaos, waste of efforts, disappointment.

Of this orderly gradation of the Yogas a striking corroboration is supplied by the *Śāstra*:—

"Verily that which is the root of *Jñāna* is incorruptible *Bhakti*, that which is the root of *Bhakti* is auspicious *Karma*, consisting of the worship of Devas, etc., the root of which *Karma* is the *Sadguru*, of whom the root is contact with holy men. From fruitful contact with holy men a man gains the *Guru*; from the *Guru*, the system of worship including the Mantra; from the worship (*i. e.*, *Karma*) arises *Bhakti*; from *Bhakti*, *Jñāna*."

(*Śiva-Purāṇa, Jñāna-Saṃhitā*, Chap. 26)

Another authority is equally explicit:—

"The supreme liberation (*Para Mokṣa*) is to be won by *Jñāna*—this is what is said by those beings who meditate on the philosophy of things. That *Jñāna* has its root in *Bhakti*, while *Bhakti* springs from good *Karma*."

(*Bṛhannāradīya Purāṇa*.)

Connected with the three Yogas there is another question, the philosophical importance of which is just as great as the practical importance of the question dealt with above. And that question is: why should the Yogas of liberation be three, neither less nor more? Light on this question comes from a source to which the believers must bow down in reverence—the Divine Himself.

In *Bhagavadgītā* VII. 4-5 Bhagavān Śrī Kṛṣṇa speaks of His two Prakṛtis, *Aparā* (inferior) and *Parā* (Superior), whence the clear logical inference is that He is the Supreme *Puruṣa* who combines with His two Prakṛtis, *Parā* and *Aparā*, to form the trinity which is the trinity of the original principles of the universe. *Puruṣa* is the principle that represents the Self, I; *Parā Prakṛti* alias *Daivī Prakṛti* is the principle of life, consciousness; and *Aparā Prakṛti* is the limitless ocean of matter out of which are formed the Upādhis, bodies, in which the Self functions. In the constitution of the universe, in an analysis of this constitution, whether it be

taken collectively or distributively, in the whole or in parts, man's intellect shall finally halt, shall find nothing beyond these three elementary Tattvas which enter into the composition of all beings and all things, large or small, elementary or compound. The universe with its infinite varieties of life and form, at the beginning of creation issues from, and during the night of *Pralaya* is once more resolved into, these basic Tattvas.

Puruṣa, Parā Prakṛti, and *Aparā Prakṛti* being the three parts or aspects of the Universal Self, it follows that in final analysis they may be viewed in two aspects: they are the basic *Tattva* or principle behind the whole universe, visible or invisible; and they are the final irreducible, immutable, eternal aspects of the *Paramātmā*, the Universal Self, as well as of the *Jīvātmā*, the individual Self. As above, so below; as in the whole, so in the part; as in the collective aggregate, so in the distributive unit. What applies to the universe and the Universal Self applies equally to the unit of form and the unit of Self.

This trinity of principles is thus seen to be absolutely the most original, the most primordial, the most universal, the most fundamental trinity in the universe. It is the source and foundation of all life and all form. As the life wave in obedience to the creative impulse propagates from centre to the circumference, this original trinity reproduces itself in and becomes the prototype of numerous secondary trinities, whereof one of the most familiar and most enduring in effect is the trinity of Yogas or Paths of Liberation. As the all-pervading action of the original trinity penetrates down to the human kingdom, it mirrors itself in human life as the eternal, everlasting law of its triple unfoldment. This law ordains that all human life, savage or civilized, single or collective, must grow and expand along three fundamental lines of evolution—*Karma, Bhakti, Jñāna;* that the tide of human endeavour to grow and expand, which is never for a moment at rest, is in final analysis reducible to three fundamental types—*Karma, Bhakti, Jñāna;* that the consummation of human endeavours flowering as *Mokṣa* must lie along a triple pathway—*Karma, Bhakti, Jñāna.*

In human life the three original principles of the universe—*Puruṣa, Parā Prakṛti, Aparā Prakṛti,*—and the Yogas or Paths of Evolution—*Jñāna, Bhakti, Karma*—are the correlatives of each other,—*Puruṣa,* the first principle, corresponding to *Jñāna; Parā Prakṛti,* the second principle, to *Bhakti; Aparā Prakṛti,* the third principle, to *Karma.*

Taking the duad—*Puruṣa* and *Jñāna*—,the relation between them is the relation between a sign and the thing signified, between attribute and substance. As is *Jñāna,* the sign alias the attribute, so will be *Puruṣa,* the thing signified alias the substance. *Jñāna,* strong and active, implies the Self in man to be in a corresponding state of vigour and vivacity. *Jñāna,* weak and inactive, implies the Self to be in a corresponding state of shrinkage or eclipse. Again, *Jñāna* is the medium through which the Self manifests—the mirror in which it casts its reflection. Thirdly, in the field of human evolution, *Jñāna* provides the measure which

expresses the rate as well as the limit of *Puruṣa* (Self)-evolution.

Exactly an analogous relation exists between *Bhakti* and *Parā Prakṛti*, and between *Karma* and *Aparā Prakṛti*. Therefore the same general observations apply to them with necessary changes. With reference to *Bhakti* and *Parā Prakṛti* one important observation is called for. *Bhakti* in its essence is love Love unites and binds. Hence the function of *Parā Prakṛti*, which answers to love, is to unite and bind *Puruṣa* and *Aparā Prakṛti*, to mediate between them, to reconcile and harmonize them, to redeem them from original chaos into a fruitful cosmos.

Parā Prakṛti is thus the cosmic principle of redemption. Being the cosmic principle of love, it is the principle of union, of moreness, of expansion. It is a redeemer in the human sense of the word—it redeems our lower nature, transmutes it, and unites it in bonds of perpetual harmony to the Self as a purified and regenerated instrument of service to God and man.

In human evolution *Bhakti* shines as the reflection of the regenerative and unific principle of the universe. In the luxury of the Bhakta's emotion, in his attitude of constant self-surrender, in his overflowing tenderness for all creatures, in his wide-awake sensitiveness to the cry for help, in the chastened intoxication which fills his soul at the thought of sacrifice, in his burning aspiration to be of service, we get flashes of the grandeur of this principle, its soul-enthralling spiritual beauty, its intense humanity, its divinest power to bless, to fertilize, to unite, to heal, to redeem.

A few words are called for about the duad *Karma-Prakṛti*. A man's strong attachment to *Karma* is conclusive proof that of the three basic principles of his constitution it is *Prakṛti* that just then happens to be in the ascendant. Conversely, a more than ordinary infusion in a man's constitution of *Prakṛti* would predispose and instigate his mind to *Karma*—ever more *Karma*. He would exhibit a constitutional indifference to, a constitutional incapacity for *Bhakti* or *Jñāna*.

From the quantity as well as quality of *Karma* inference may be drawn regarding the action of the *Prakṛti* principle. In the absence of other causes, the larger the quantity of *karma*, the stronger must be assumed to be the action of *Prakṛti* in action, and *vice versa*. Renunciation of *Karma* implies cessation of the action of *Prakṛti*—in other words, mastery of *Prakṛti*.

Another interesting question with reference to the trinity of cosmic principles remains to be disposed of. Just as there is a progressive order among the trinity of Yogas, so there is a similar order of gradation among the trinity of cosmic principles. Indeed, the truth ought to be stated the other way. For the progressive order among the cosmic principles is original and primary, whereas the progressive order existing among the Yogas is derivative and secondary,—the latter trinity being a reflection of their prototype, the original trinity.

No elaborate or complicated reasoning is required to demonstrate the

progressive order existing among the trinity of cosmic principles. It will be universally agreed, as being a self-evident truth, that *Aparā Prakṛti*, being gross matter, must be the lowest of the three principles. The *Śāstra* gives it the name of *Jaḍa* (inanimate, lifeless) *Śakti*. In itself it has no life, which it derives from *Parā Prakṛti*, otherwise called *Chit Śakti* alias *Chinmaya Śakti* (*Śakti* that makes conscious, gives life). Of *Aparā Prakṛti*, that has no life, and *Parā Prakṛti*, that gives life, it is palpably evident that the latter is the higher of the two principles.

Parā Prakṛti and *Aparā Prakṛti* both partake of the common name of *Prakṛti*. All *Prakṛti* is *Śakti* (power). *Prakṛti* alias *Śakti* has no independent existence. The *Śāstra* gives it the name of *Paratantra* (other-dependent). They exist in, draw life from, *Puruṣa*, who is *Śaktimān* (possessor of Śaktis). In the whole universe he alone is *Swatantra* (self-dependent), all else existing in, deriving life from, him. Thus, *Puruṣa*, *Ātmā*, self-conscious, self-dependent, must be superior to his two Prakṛtis, that exist in, are dependent upon him.

The conclusion may now be expressed in its final form. There is a progressive order among the trinity of cosmic principles—*Aparā Prakṛti*, *Parā Prakṛti*, and *Puruṣa* or *Ātmā*,—*Aparā Prakṛti* being the lowest, *Parā Prakṛti* the next higher, and *Puruṣa* the highest principle. And seeing that the trinity of *Karma-Bhakti-Jñāna* is the reflection in human life of the trinity of *Aparā Prakṛti*, *Parā Prakṛti* and *Puruṣa*, it follows that the progressive order existing among the secondary trinity must correspond to the progressive order ruling the primary and original trinity.

Thus is established the order of gradation existing among the trinity of Yogas on a line of proof which must be deemed conclusive.

(*To be continued*)



He alone is a perpetual *Sannyāsī* who does not recall past sufferings, who does not cherish any attachment for things in his possession, who remains unshakable as Mount Meru under all circumstances, and who is always unconscious of "I" and "Mine".

—*Śrī Jñānadeva.*

To the insensible and ignorant, the world appears as a place for enjoying the pleasures of the senses; but to the wise it appears as a field of battle where till the end of life one has to battle against the downward tendencies of the mind and the senses.

—*Sahajo Bai.*



MAHAYOGA
or
The Straight and Narrow Path.

By "Who"

(*Concluded from the previous number.*)

V. THE DIVINE SOUL

From the crawling worm to the dwellers in heaven, the feeling of individuality dominates all. This manifests itself in two forms, the feeling of 'I' and the feeling of 'mine'. It is these that constitute bondage, and it is the absence of these that marks the one that is free. Of these two, the former is the fundamental one; so long as it remains, the latter will not cease. This feeling of 'I' is called the ego-sense.

What is the truth, if any, behind this ego-sense? Is there an individual being or not? If not, who or what is the being that is the origin of it?

Whatever may be the truth of it, there is one characteristic feature of ego-sense, which we always succeed in ignoring, and which the Master helps us to realize. This fact is the constant association of the sense with the body. The sense prevails in our waking and dream states, but not in deep sleep; and whenever it manifests, it is always in the form 'I am the body'. And this is so in spite of the philosophical or religious belief that one may have, to the effect that the body is not the self; such belief is powerless to prevent the ascription to the self of one and all of the conditions that affect the body. Thus even an Adwaiti cannot help thinking of himself as tall or short, fair or dark, young or old, healthy or sick, and so on.

It needs also the clear teaching of the Master for us to understand that really there is no such being.

वपुर्जडं नोदयमेति सच्चिद्
वपुःप्रमाणोऽहमिति प्रतीतः ।
तद्ग्रन्थिरूपः समुदेति जीवो
मनोऽपि बन्धोऽपि भवोऽपि सोऽयम् ॥

"The body is insentient. The Reality, which is consciousness, does not arise. As a knot between the two arises the ego, having the body as its measure, and experienced as 'I'; mind, bondage and worldliness are just this and nothing else."

The ego is neither the insentient body,* nor the supreme Reality. The latter is beyond time and hence is not to be confounded with the ego, which rises and sets alternately. It is therefore a spurious thing, having no existence—seeming to exist by a mere error of mind, due to want of inquiry.

The Master illustrates the spurious nature of the ego by the following parable. At a marriage festival some

* That the body is insentient is proved by its unconsciousness in deep sleep.

one came in uninvited, pretending to be an intimate friend of the bridegroom, and was welcomed as such by the bride's party; but after some time suspicion arose and inquiries began to be made as to whether he really was what he claimed to be. Just then the pretender disappeared and thus escaped the consequences of his deception. Just like this pretender is the ego: it is neither the body nor the real Self, which is just the Supreme Spirit. So long as no enquiry is made it persists and enjoys the status of the real Self, but vanishes, leaving no trace, when an enquiry is started on right lines. With it ceases bondage and its cause, the sense of multiplicity. The nature of the inquiry that is needful is indicated below.

That the belief in the multiplicity of selves—egoes—is also an illusion due to the false notion 'I am the body' is also distinctly taught.

अहं यदा त्वं स इति द्वयं च
विचार्य नाशं गमितेऽहमाख्ये ।
नश्येद् द्वयं चाप्यथ केवलं यद्
भाति स्वतत्त्वं तदवैहि पूर्णम् ॥

"When 'I' subsists, then 'you' and 'he' are also seen; but when the 'I' is put an end to by inquiry, then those two also cease to be. The one light that then remains over is the real Self."

But, though the ego as such is a nonentity, it is extremely valuable as the clue to the real Self. It is the Light of the real Self that is manifest as 'I'; the source of the ego is thus that Self. The first step towards that is to discriminate between the body and the I-consciousness.

VI. THE QUEST

The Quest of the true Self is compared by the Master to the quest by a dog of his master who is far away; the dog follows the master's scent and thus reaches him unfailingly. So, too, the pure mind, devoted to the real Self, will not fail to find Him if he holds fast to the thought of 'I', dissociating it from the body, and resolved to seek out the source of that thought. Because of the fundamental nature of the 'I' and the consequent certainty of success, the Master calls it *Mahāyoga*, the highest—because the most direct—of all means to Self-Realization; the Master also says that is the surest.

यथा जलान्तः पतितं विमृग्य
मज्जेन्नियम्यानिलमेवमेव ।
क्वेदित्यहंतेति दिदृक्षयान्त-
र्मुनिर्निमज्जेन्निजबोधलब्ध्यै ॥

"As one may dive in water, with breath restrained, seeking something fallen there, so should the seeker after Self-Realization dive within intent to find wherefrom the ego issues forth."

The mind must dive inwards, seeking the ego's sources. The resolve to find that source, if persisted in, dissociates from the body the vital powers—by which it breathes—and reunites them to the mind, and thus the mind becomes equal to the Quest; otherwise it will be too weak for it. Herein the sacred text—

'नायमात्मा बलहीनेन लभ्यः'

(This Self cannot be won by the weak)

—is relevant.

Those that are too weak thus to dive into the heart, says the Master, engage in meditation to the effect "I am not the body, but the Reality." This, according to the Master, is useful as preparatory discipline, but itself cannot lead to the goal.

VII. DEVOTION

The goal and the way have been shown; the latter consists in the Quest of the real Self. This implies not only the perfection of discrimination, but also one-pointed devotion to the goal: this devotion implies renunciation of everything that would divide the mind and weaken it in its pursuit. Whoever has such renunciation and discrimination is said to be duly qualified for the Quest.

For those that are not so qualified the Master recommends devotion to God as a Person. The Adwaitī, it may be pointed out, does not deny the existence of God, but only says that, in the State of Realization, He is one with the Self. Hence there is no inconsistency in this recommendation. God is a Person to us so long as we are persuaded that we are persons; His real unity with us is not affected. In fact, it is this that manifests to the devotee as "Divine Grace".

Devotion has two distinct levels. On the lower level God is regarded as a distinct and separate being; on the higher He is regarded as, potentially at least, one with the Self, because the devotee understands that He is the source of the ego-sense, as well as the Substance in all forms. This devotion is the holier of the two. Its meditation is in the form "I am He"; it purifies the mind quickly and makes it fit for the Quest.

The connecting link between devotion and the Quest seems to be self-surrender. This is the state of mind due to the understanding that the ego has no independent existence—that God himself is the reality behind the ego.

Self-surrender needs also a motive; this, says the Master, is "fear of death". This may be taken as fear of what causes death; this is summed up as ignorance. The following summarizes the teaching on this point:—

मृत्योर्भिया यो जनिमृत्युहीनं
ईशं प्रपन्नः शरणं तदीया ।
नश्येदहंता ममतासमेता
न मृत्युचिन्तास्यमृतस्य तस्य ॥

"If one, from fear of death, surrenders himself at the feet of the Lord of all, who has no birth nor death, then his ego-sense and attachments become extinct; and he no more thinks of death, since he has realized deathlessness."

The cessation of all cares is the fruit of self-surrender. For, since the latter consists in the understanding that the individual is not a distinct entity, there is nothing to justify or excuse a spirit of bargaining; the surrender is absolute and unconditional.

It may be mentioned that perfect self-surrender is the Quest itself, whereby the ego dies into the real Self. Hence, until this happens, the devotee must constantly remember and adhere to the surrender, submitting himself unreservedly to the guidance from within; his

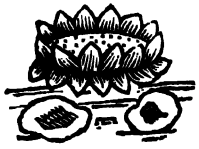
conduct thenceforward is shaped by this guidance.

The more perfect the surrender, the more fully does the Divine power possess and actuate the whole being; where the surrender is imperfect, there the ego interferes now and then, and thereby mars the activities of mind and body. On the other hand, the less our egoism interferes between the Inner Ruler and these His instruments, the more efficiently and beneficially do they work. Thus sustained and empowered by the grace of God, the high-minded devotee reaches the goal far more quickly than others.

It may be mentioned also that the Master recognizes the use of forms for the practice of devotion. Since God is the reality of all that appears, all forms are His forms; but among these the most efficacious is the Man of Light. Devotion to God in this form is the best of all, because in the Man of Light it is far easier to recognize the presence of God than elsewhere.

It is also needful to mention, what is implied in the Master's teaching, that the devotee must be one "divinely endowed", as defined by the *Bhagavad-gītā*; those who are "diabolically endowed", as there defined, are incapable of devotion. This divine endowment is a sum-total of the perfections of character which are enumerated in the first three verses of the sixteenth chapter; they are fearlessness, purity of mind, steady pursuit of true knowledge and self-improvement, gifts, self-discipline, piety, study of holy lore, exercises of spirituality, uprightness, non-violence, truthfulness, sweetness of temper, renunciation, peacefulness, not carrying tales, compassion for all creatures, restraint of cravings, gentleness, modesty, steadiness, courage, forbearance, endurance, purity, non-betrayal of trust, and humility. The perfection of all these can be seen only in the Man of Light; but a high level of character must be attained before one can make any rapid progress in spirituality.

OM TAT SAT.



Stories from the Upanishads.

By T. M. P. Mahadevan, M. A.

II

KAṬHA UPANISHAD

The *Kaṭhopaniṣad* weaves sublime truths into the story of Nachiketā and presents a tapestry of eternal concepts unsurpassed in grandeur. The importance of the Upaniṣad is evident from the fact that the author of the *Gītā* quotes some of its Mantras in the second chapter. Philosophical truths are taught in poetic language; and the dialogue between the young lad Nachiketā and Yama, the god of death, is one of the most vivid of the Upanishadic episodes.

The story is easily told. Vājaśravā was a poor Brahman, well-versed in the sacred lore and very pious in his demeanour. He had a son, Nachiketā by name. Once he performed the Viśwajit sacrifice, desiring the fruit thereof. He gave away as gifts to priests all that he possessed. He was poor and so he could give as *Dakṣiṇā* only a few old decrepit cows *sans* eyes, *sans* teeth, *sans* everything. The boy, Nachiketā, who was observing keenly the details of the sacrificial rite, felt that his father could not achieve his desired end through such useless presents. Vājaśravā was sacrificing with a view to attaining happiness hereafter. If the sacrifice be imperfectly performed, how could he hope to be happy in the next world? In his passion for heavenly bliss he was blind to the spirit of the law; and he cared only for its letter. The dutiful son that Nachiketā was, he made up his mind to persuade his father to give him away as a present to some priest. Faith entered his heart; and he longed to save his sire even by sacrificing himself. Hence he approached Vājaśravā and asked him, "To whom wilt thou give me?" At first the old Brahman did not mind the impudence of his son. But the boy persisted in his question. Vexed with the impertinence of his son, the aged father at last said in a fit of anger, "Unto Yama shall I give thee." Over these words of Vājaśravā Nachiketā began to ponder. What purpose of his father would be served by his going to the abode of Death? Or, how would Yama be benifited by accepting Nachiketā as a gift? There was no cause why the boy should be sent to Yama. In conduct and character he was the top-boy in his class. Hence Nachiketā decided that his father did not mean what he said. Still the word of a Brahman cannot be retracted; and the duty of a son is to see that the words of his father do not go in vain. Thinking in this manner, the young lad asked his repentant father to give him leave. He consoled him saying that, since life was transient, nothing could be gained by a breach of faith. Like corn men die; and they come to life again like corn. The cessation of a single span of life is not to be condemned or feared if it be effected for vindicating truth. The boy asked his

father to emulate all good people, who kept their word at any cost, by sacrificing his son to Yama.

Finding no escape from the consequences of his passion, Vājaśravā gave his permission. Nachiketā went to the land of death; but Yama was out on his errands. He returned after three days and was pained to see a young Brahman waiting for him without food or water. To atone for the sin of starving a Brahman, he granted Nachiketā three boons. The first thought that came to Nachiketā's mind was that about his father. He knew that the old man would be having no peace of mind, that he would be spending sleepless nights and sorrowful days. And so, as the first boon, he asked Yama to pacify his father and relieve him of his anxieties. "That Gautama (my father) may be freed from anxiety and become complacent and free from anger; and that, recognizing me, when set free by you, he may greet me—this I ask as the first boon of the three."* Yama readily granted him this boon.

Then Nachiketā wanted to know the nature of Agni which led to heaven. He knew that heaven was a place where there was no fear and that one who reached it overcame thirst and hunger and rejoiced without a taint of sorrow. And he was interested in learning the path that led to the abode of the Devas. Yama himself, once a mortal, had become a Deva through sacrificial rites. Therefore, he was eminently fitted to teach Nachiketā the *Agnividyā*. This was the second boon the boy asked of Yama. Yama appreciated the sincerity and other-worldliness of the boy and described to him the nature of the fire, how the sacrificial altar had to be built and how the rite had to be performed. Much pleased with the enormous power of understanding that Nachiketā possessed, he declared that thenceforward the fire would be known by the boy's name.

The first boon asked by Nachiketā related to a matter which was of the earth, earthy, and the second to the life hereafter. But both these requests were about transitory things. Just as here in this world the enjoyment which is the fruit of *Karma* perishes, even so in the other world the enjoyment which is the result of religious merit perishes. It is knowledge of the Self that is potent enough to give everlasting bliss. The knower of the Self, declares the Scripture, goes beyond sorrow. And so, as his third boon, Nachiketā requested Yama to impart to him *Ātmavidyā*. He addressed Yama in these words: "Some believe that man survives death, while others believe that he does not. Which of these is true ?" The Chārvakā, to whom matter alone is real and sense-perception is the only source of knowledge and the only test of truth, holds that the self perishes with the destruction of the body. How can there be a return, he argues, after the physical body has been reduced to ashes ? Those who have a faith in scriptural testimony as well as those who do not identify the self with the psycho-physical organism believe in the doctrine of rebirth. Which of these two opinions is right ? This was the doubt which Nachiketā desired Yama to dispel. The boy's personal opinion was that

* M. Hiriyanna's translation.

death was not the end of man. He believed in a life after death. And it was this belief that prompted him to tell his father that the birth and rebirth of men could be compared to the production and destruction of corn. But still he wanted to make sure his position. He desired also to know the real nature of the Self (II. 14).

Self-knowledge is not for all and sundry. The Self is difficult of comprehension. In the words of Yama, "even the gods are not clear about the nature of the Self: so subtle it is that it cannot be easily grasped." A person has to qualify himself before he can be profitably engaged in Self-enquiry. One of the conditions of eligibility is aversion to the pleasures of this world and of the next. Yama desired to know whether Nachiketā was fit to receive knowledge of the Self. He offered many enticing presents as substitutes for the third boon which the boy had asked. Long life and long-lived sons and grandsons, universal empery and the choicest plums of earthly existence, even heavenly nymphs and beautiful damsels skilled in dance and music, offered as gifts, could not make Nachiketā change his mind. "Ephemeral are these, O Yama," said he, "and they wear out even the vigour that is in all the senses of man. All life is brief, however long it may seem to be. Let thy chariots, dances and songs be with thee alone. I have no use for them. Pelf and progeny cannot make a man happy. One who knows that life is limited and fleeting cannot revel in pleasures of song and love. Hence teach me that knowledge which will lead to everlasting bliss. Naught else will I choose."

Much pleased with the sincerity and strength displayed by Nachiketā, Yama complimented him saying, "The good and the pleasant approach man, pleading for acceptance. The wise choose the good in preference to the pleasant; the dull-witted wed the pleasant for the sake of worldly well-being. Thou hast chosen the good that leads to knowledge. All the pleasures that I could offer were not able to lure thee away into the path of sin. Ah! thou hast held fast to truth. May we have an enquirer like thee!" Having satisfied himself as to the eligibility of Nachiketā, Yama expounded to him the Upanishadic knowledge of the immortality of the self and its non-difference form *Brahma*. What follows is a summary of the teaching which the Upaniṣad imparts through Yama*:

The self is not identical with the mind-body composite; nor is it co-terminous with it. It is not born; nor does it die. It is ageless, changeless and immutable. Nothing there is from which it has sprung; nor is there anything which has sprung from it. It is ancient, eternal and everlasting. It is not slain when the body is slain (II. 18). Misguided folk mistake the body, senses and mind for the self. The self is none of these. It is the intelligence which is the substrate of all sense-activity and mental psychoses, the self-luminous light whence the sun doth rise and whereto he goes to set (IV. 3, 4 & 9). It is the witness-intelligence which remains constant through states of waking, sleep and dream.

* The chronological order of the Upanishadic teaching is not given, since a logical analysis thereof is here attempted.

The body can be compared to a city whose lord is the self. A city with all its amenities is for the benefit of one who does not form part of it, but is independent. Similarly the self is the ruler of the body, and does not form a part thereof (V. 1). When it deserts the body, the entire organism collapses and is lost. Agency and enjoyership are superimposed on the self. Deluded by nescience, we deem it to be the enjoyer of the fruits of *Karma*. But, in truth, it is bodiless within the bodies, the permanent within the impermanent (II. 22), the one eternal of all evanescent things and the sole sentience of all sentient beings (V. 13).

This self is non-different from *Brahma* (V. 8). As fire, which is one, appears to be different and diversified according to the form of the objects it burns, so also the one *Brahma*, which is the inner self of all beings, seems to be multiplied and mutilated. But the impurities of the world do not affect the self in the least, even as the filth of this earth does not taint the sun (V. 9, 11). The same *Brahma* is called Iśwara when it is regarded as the cause, creator, and controller of the universe. In it are all the worlds; nothing transcends it. But no positive term can adequately describe the nature of *Brahma;* for it is devoid of sound, touch, taste, odour and colour. It is undecaying, beginningless, endless (III. 15). The utmost that can be said of it is that "it is" (VI. 12). Perception of plurality is due to ignorance. There is no diversity in the Self. From death to death he goes who sees difference here as it were (IV. 11).

If all-that-which-is be not many, if the self be identical with the Absolute, why do men and other beings wallow in misery and metempsychosis? Why do they not possess the knowledge of non-difference? *Avidyā* is the cause of veiling the real and showing forth the unreal. Simple-minded men think that by amassing wealth they can acquire supreme felicity and bliss. But not through fleeting things is that abiding One reached (II. 10). By pursuing external pleasures we fall into the widespread snare of death. Most of us are unable to exercise control over the senses, which, like wild horses, drag the chariot of the body as they like and land us into wreck and ruin (III. 5). Even the Lord seems to have conspired with *Māyā*—in fact, it is His power and He is the *Māyī*, the Arch-juggler—in turning the senses outward; and so we behold things that are external and are enamoured of them, without turning inward and perceiving the resplendent beauty of the inner, immutable Self (IV. 1). Hence the first task that a seeker after truth has to accomplish is to choose the good in preference to the pleasant, even as Nachiketā did. *Virāga* is the first step on the road to final beatitude. The Self cannot be reached by him who has not ceased from wickedness, who is not tranquil, who cannot concentrate his mind and whose mind is not calm and collected (II. 24).

Detachment by itself cannot lead us to the goal. *Avidyā* can be got rid of only through *Vidyā*. *Virāga* is at best an auxiliary to *Jñāna*, which is the sole means to release. But Self-knowledge is not possible through discursive

reasoning. Not by speech, not by mind, nor even by the sense of sight is the Self to be seen (VI. 12). It is known only through perpending the Upanishadic texts learnt from the best of teachers that have realized the truth (III. 14).

Mokṣa is not a state which is to be reached. It is not circumscribed by the space-time continuum. When pure water is poured into pure water, no difference is seen. Similarly, what is called release is the intuitive experience of the non-difference of the *Jīva* from *Brahma* (IV. 15). Eternal bliss is said to be the heritage of those wise people who perceive the inner immortal ruler as abiding in themselves (V. 12). All talk about *attaining* or *reaching Brahma* is figurative. As Śaṇkara beautifully remarks, it is *knowing* that is figuratively spoken of as *going*:—'अवगतिरेव गतिरित्युपचर्यते'. The Upaniṣad itself declares at the end: when all the knots of the heart are torn, when all desires born of delusion vanish, a mortal becomes immortal and even *here* becomes *Brahma*—'अत्र ब्रह्म समश्नुते' (VI. 14).

The story of Nachiketā is told in the *Kaṭhopaniṣad* for the sake of eulogizing *Brahma*-knowledge. Nachiketā was eminently qualified to tread the path of *Jñāna* and realize the nature of *Brahma*. As Yama said, the portals of everlasting joy were open unto him (II. 13). Yama himself had reached the *summum bonum*, not through the straight and sure path of knowledge, but through the slow and circumlocutory 'way of radiance' (*Archirādi-Mārga*). Vājaśravā stands in the story as the type of those who are blind to the supreme human goal, and who, beguiled by transitory pleasures here and hereafter, take to the 'path of smoke' (*Dhūma-Mārga*). The Upaniṣad in an easy and interesting way impresses on us the need to turn away from elusive and ephemeral joys and to think the world well lost in the quest for truth.



The pride of the proud is always shattered without doubt in spite of his having obtained boons from the highest powers. God is known as the destroyer of pride. Pride is His food as it were. Rāvaṇa, Vena, Narakāsura, Bhasmāsura and others of their type obtained the greatest boons from Brahmā and Śiva by performance of severe austerities. But Śrī Bhagavān, the destroyer of pride, shattered the pride even of these powerful individuals.

—Śrī Chaitanya Mahāprabhu.

A devotee of the Lord maintains a uniform attitude of friendliness towards all creatures. In the quality of patience and forbearance he vies with Mother Earth. The First Person singular ('I') has no place in his vocabulary. He calls nothing as 'mine', and has no sense of pleasure or pain. Just as the ocean remains full of water even without rain from the sky, similarly he remains always satisfied without recourse to any external means.

—Śrī Jñānadeva.

Prayer—Its Implications.

——By M. S. Srinivasa Sarma, M. A.

PRAYER is a universal fact in religious history, and so deserves careful examination. Hymns, psalms, and prayers are living factors in every religion. Hegel proclaims that "all phases of human relations, all actions and enjoyments that possess any value for man, wherein he seeks happiness, his glory, his pride, have their outcome in religion;" and religion always involves a conscious relation to a Power whom we call God. Man feels himself weak, and seeks some one on whom he can depend for help. There is an imperiously felt need for something concrete which he can grasp in the hours of his trials and difficulties. Thus psychologically religion has its source in the confiding dependence rooted in man's self-conscious nature upon a higher power for the satisfaction of his needs. Consequently, prayers and *Stotras* (hymns) are but the natural outcome of one's conception of that personal God and one's relation with Him.

Etymologically prayer means an entreaty or supplication. As a religious term, in its narrowest sense it means simply a petition, or need uttered, or desire expressed to God. But in a wide sense it means the whole concrete act of worship, or the entire communion of man with God, or simply the relation between God and man. It is an act of aspiration towards God; but such an act is in itself only psychological abstraction; in the concrete whole of mental life it exists only in relation to a highly complex psychical context of motive and consequence. It presupposes, on the one hand, a desire out of which the prayer springs and which it voices, and, on the other hand, the object the satisfaction of which it aims. Besides these, there are other incidental accompaniments of prayer, such as some form of language, or some typical posture of body, or some material offering like flower. Historically, very various values have been attached to such external expressions. Their variability proves their external and incidental character. But from this it should not be concluded that they are all equally indifferent and valueless to the inward essence of Prayer or that, therefore, one may use any word and any posture one pleases, or no word and no gift at all. If the aspiration of the soul is genuine at all, it must find expression; and some modes of expression are *per se* more appropriate than the others.

An analysis of the *act* of prayer brings out two elements: (1) a desire, and (2) an invocation. The invocation is the giving expression to the deep-seated desire which is the very root of prayer. An utterly desireless being would also be a prayerless being; so desire is the primary element in prayer. Now psychologically desire is analysed into a felt want, an experienced craving, a known need. The need is the primary thing in desire; and need in its turn presupposes lack or privation, that is, imperfection. Hence it follows that only

imperfect beings with a lack or privation in their nature can pray. Even this is not enough; there must also be the consciousness of the object of its satisfaction. This is the cognitive element in all desire. So aspiration or desire involves always an ideal element possible only to a being fairly advanced in the scale of mental life. But a cold mental perception of the end is not enough to move the will to desire. It needs dynamic efficacy; it must have a personal feeling, an emotional warmth; and for this, the object must be viewed in relation to the total dynamic interests of the self.

But still the picture is not complete. In addition to our awareness of end and our appreciation of value, there must be an active effort, forging of means and a definite striving to attain it. Of course, the essence of prayer is invocation; but we would not invoke aid unless we were unable to reach it in our own single strength; and of this we could not be certain unless we tried our utmost and failed. Such effort and failure are not in any sense part of prayer itself; but they may be preliminaries to it which make our need and supplication genuine and our invocation real and not spurious. Now what exactly is involved in invocation? Supplication consists partly of voiced need and partly of invoked help. The voicing is simply the self-expression of the desire, which flows as a necessary conseqence of the reality of desire. But then there would be no meaning or point or purpose in our voicing our need unless the object towards which it is directed were conceived as capable of being aware of, nd appreciating, and responding to it; freedom to respond or not is also necessary to justify earnest supplication.

Now such a Being conceived of as capable of being aware of, and free to respond is what is meant by Person. Prayer thus is a form of interpersonal intercourse in which one person or group of persons in need invokes the aid of a Person conceived of as capable of aiding. If the prayer is genuine, it implies that the need is such as cannot be met by our private effort, and surely needs outside help. Consequently prayer is respectful asking, and not mere asking as such, and involves an element of reverence to the object addressed. Thus there is a consciousness of inferiority on the one side, and of superiority on the other; and in so far as our need is greater and the ability to satisfy is lacking in us, human requests become transformed into religious prayers. To a human equal or a superior we appeal only for certain needs, and only to the extent to which it is within their power to understand or appreciate or satisfy. But we can never be quite certain of their insight to understand, their sympathy to appreciate, or their ability or willingness to satisfy, our special needs. Apart from all this there is the mysterious factor of their willingness or otherwise to do even what they can. Besides we can never be sure of their purity of intention even if they should grant us our request.

Not so in the case of God. He has boundless insight in knowing our innermost individual needs more thoroughly and truly than even we can ever hope to have. There is sympathy and love independent of, and undisturbed by the

question of our merits or otherwise. Further there is presupposed in God the ability to control circumstances and manipulate them to the best advantage and an abiding willingness to succour us in the best interests of ourselves. In the unutterable purity and unchangeable fixity of God's character and purposes, in His boundless insight and infinite sympathy, in His limitless resourcefulness and utter willingness to help, we find an inspiration for the venture of faith involved in prayer, such as we can never find in our common intercourse with other imperfect individuals like ourselves. This, then, is the implication of prayer.

The great value the Vedic worshippers gave to prayers is clear from the fact that powers like Agni and Soma were believed to be personal spiritual beings. But it must be granted that the Ṛṣis of the *Ṛgveda* themselves very early rose even to a conception of a highest personal being, as is evidenced by the hymn to creation in the tenth *Māṇḍala* of the *Ṛgveda*. But in the *Bhagavadgītā* we have the full articulate conception of God as an object of worship, and *Bhaktimārga* offered as a means of satisfying the longing for the worship of a personal and responsive God, within the reach of all. The path of prayer as the sure method of salvation is open to all, the weak and the lowly, the illiterate and the ignorant, and is also the easiest.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥

Personality which we attribute to God implies abundance of love, and the Lord proclaims: "This is My word of promise, that he who loveth Me shall not perish". ('कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति') Prayer, which is true worship, is, according to the *Gītā*, to believe in God, to love Him, to be devoted to Him and to enter into Him. The Lord tells us definitely, "Fix thy mind on Me; be devoted to Me; sacrifice to Me; prostrate thyself before Me; harmonized thus in the Self, thou shalt come unto Me, having Me as thy supreme Goal."

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥

Finally, prayer manifests the innermost essence of God as the guide, governor and sustainer of our life, and as directly responsible for the conservation of values.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

"To those men who worship Me alone, thinking of no other, to those ever harmonious I bring full security." The term "Yogakṣema" in this verse is well worth considering. It means the creation and conservation of new powers and achievements. "Yoga" means acquisition of what is not on hand (अप्राप्तस्य प्रापणम्), and 'Kṣema' is the preservation of it—तद्रक्षणम्, as Śaṅkara points out. Prayer, therefore, is the first step in becoming "perfect even as our Father in heaven is perfect". And God, who is the perfect embodiment of Love, Power and Goodness, to reach whom is the quest of mankind, assures us: "Sorrow not, I will liberate thee from all sins."

"अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।"

Naturally man, fortified and energized by this assurance, assiduously prays to God to lead him from the unreal to the real, from darkness to light, from death to immortality—

असतो मा सद्गमय तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ।

Thoughts on Life.

By Ganesh Prasad Seth.

1. Only when we have realized in our own lives the Fatherhood of God, can the brotherhood of man become for us a proved fact, a living reality.
2. The music of Life bursts forth when our body, our emotions, and our thoughts are banded together to play a single tune.
3. Pain is Life's Guard of Honour.
4. In this desert of separate individualism we have wandered long enough, tarried much awhile, and yet the oasis of happiness remains unattained.
5. Break loose from the attachments of the world. Stand apart and alone and ask yourself "Whence, how and whither ?" Search out your mind and your heart till light arises from within and illuminates the entire globe of being. Then shall you realize the essential unity of life, the essential oneness underlying nature's multitudinous diversities.
6. Isn't the usurper a thief ? Then, are we not thieves because, egoists that we are, we have usurped the life of the God within.
7. Exceptions prove the rule. They do not. If anything, they disprove it.
8. At the altar of man, Nature sacrifices herself to Life.
9. Discernment alone can help you to fix the line of demarcation between the use and abuse of a thing.
10. You call him insane who is mentally deranged. What will you call a whole world which is spiritually deranged ?
11. Individualism is a bye-product of Life; treat it as such.
12. Hypocrisy grows underground.

A Peep into the Illustrations.

Śrī Bharata in Meditation.

Śrī Rāmachandra went to the forest as an exile for fourteen years to keep the words of His father, given to His step-mother Kaikeyī, who wanted the throne of Ayodhyā to go to her own son, Bharata. This, however, Bharata refused to accept. On the failure of his mission to bring back Śrī Rāmachandra, Bharata installed on the throne of Ayodhyā the pair of wooden sandals which Śrī Rāma had given him as a token of His love and blessings. Bharata is seen rapt in thoughts of Śrī Rāma and Sītā while worshipping the sacred pair of sandals. The artist also depict the divine forms of Śrī Rāma and Śrī Sītā in their subtle state to have been brought before Bharata by the strength of his meditation.

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1. The "Śrī Kṛṣṇa Number" will contain articles showing the Śāstric foundation of the conception of *Avatāra*, and the gradation and varieties of Avatāras for regulating the universe. It will show that Śrī Kṛṣṇa is God Himself as declared by the Śāstras. It will discuss the theories of *Nitya* and *Aprākṛta Līlā* and will give a brief outline of the different Līlās of Lord Śrī Kṛṣṇa enacted on this earth when He last appeared during the period of conjunction of the two broad cycles of Time, namely, the Yugas of Dwāpara and Kali. *Vraja-Līlā* and its significance will be discussed particularly with reference to the moot questions of *Rāsa-Līlā* and Śrī Śrī Rādhā-Tattva. Criticism of Śrī Kṛṣṇa-Līlā will be discussed, and an attempt will be made to throw light on debatable questions with a view to helping the modern man to realize the spiritual significance of all the Līlās of the Lord.

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Readers of the "Kalyana-Kalpataru" will be glad to learn that the following are some of the distinguished writers whose articles have either been received or are shortly expected:—

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Pujya Malaviyaji Maharaj.	Srimat Swami Abhedanandji, Ph. D., President, Ramakrishna Society.
Mahamahopadhyaya Dr. Ganganath Jha.	Sj. Hirendra Nath Dutt, M. A., Vice-President, Theosophical Society.
Acharya A. B. Dhruva.	Mahamahopadhyaya Pt. Pramathnath Tarkabhusana, Principal, Oriental College, Benares Hindu University.
Mahamahopadhyaya Pandit Gopinath Kaviraj, Principal, Govt. Sanskrit College, Benares.	Sj. C. V. Chintamani.
Prof. Dr. H. V. Glasenapp, Koenigsberg University (Germany).	Dewan Bahadur K. S. Ramaswami Sastri.
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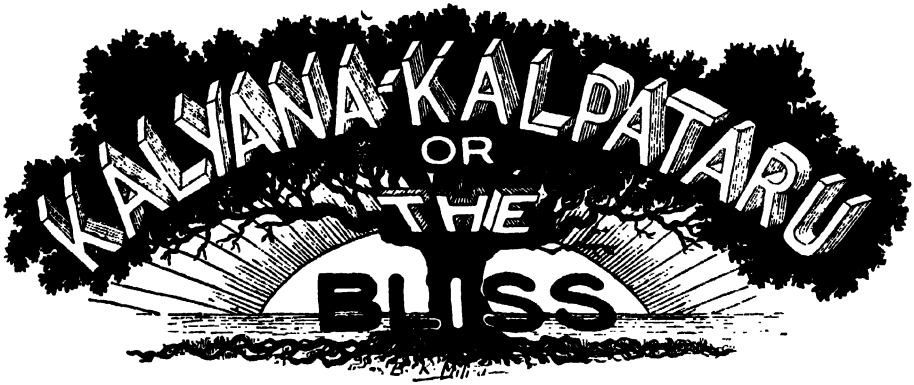
Through the contributions of these eminent writers the issue is expected to be a unique one so far as the study of the divine and enchanting personality of Śrī Kṛṣṇa is concerned.

The Manager,
The Kalyana-Kalpataru, *Gorakhpur.* (INDIA)



The Divine Charioteer.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of Spiritual ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā VI. 30.*

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अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा
सदा जनानां हृदये सन्निविष्टः ।
हृदा मनीषी मनसाभिक्लृप्तो
य एतद्विदुरमृतास्ते भवन्ति ॥

That Being is of the measure of man's heart. He is the Inner soul ever seated deep in the heart of men. The Lord of thought is realized by the heart and by the mind. They who know that Being become Immortal.

(*Śwetāśwataropaniṣad* III. 13)

Significance and Value of Religious Consciousness.

By K. S. Ramaswami Sastri.

THOUGH religion has been with man ever since the dawn of time, we have not yet fully understood its significance and value. I may take by way of illustration the peculiar and pungent dictum of William James that "there can be no doubt that, as a matter of fact, a religious life, exclusively pursued, does tend to make the person exceptional and eccentric." He says also that "religious genuises have often shown symptoms of nervous instability." Genius has been often allied to madness, as in Dryden's famous lines. But now religion is in equal peril. But this is due to sheer error. A right religious life is a consummation and a perfection of a life of inner health and holiness. I mean by health a perfect balance of the mental energies of man. Religion is the fruit of a good life, while morality is the root, and philosophy is the blossom, of such a life.

What is the essence of religion? It is the attitude of the soul to the Oversoul. The modern attempts to equate God with the Universe or with Humanity are as irrational as they are atheistical. I do not mean by this that we should regard God as a magnified non- natural man, or try to comprehend Him as a mere Unknowable. What I wish to affirm is hat there is an Infinite Supersensuous Transcendental Noumenal Reality immanent in everything, yet transcending everything and guiding the universe of matter and soul which it has projected and allowed to evolve. Let us not now quarrel about God being Impersonal or Personal, about His having name and form or being without them. What I wish to say is that Religion affirms a Being who is not a mere idea or abstraction, but is the deepest reality of Being with whom we can enter into spiritual relations by purity and prayer, meditation and contemplation, devotion and adoration, and realization, and who can and will cancel our dateless entanglements in sin, suffering and sorrow and give us liberation and confer the bliss of beatitude upon us.

Plato says in a famous passage: "The true order of going is to use the beauties of the earth as steps along which one mounts upwards for the sake of that other Beauty, going from one to two and from two to all fair forms and from fair forms to fair actions and from fair actions to fair notions, until from fair notions he arrives at the notion of Absolute Beauty *and at last knows what the essence of Beauty is*" (Jowett's translation of Plato's Symposium, Volume I, page 527). This shows what our religious approach to reality should be. We should realize the inner essence of the life of nature and comprehend the inner essence of the

reality of soul life. By eliminating all fleeting and evanescent accidental sheaths of the innermost Reality, we arrive at the highest and sweetest and subtlest of realizations—the realization of God.

Sometimes the search for such a reality brings on a haunting sense of the unreality of the seemingly solid things about us. James refers to the following observation of Madame Ackermann: "When I reflect on the fact that I have made my appearance by accident upon a globe itself whirled through space as the sport of the catastrophes of the heavens, when I see myself surrounded by beings as ephemeral and incomprehensible as I am myself, and all excitedly pursuing mere chimeras, I experience a strange feeling of being in a dream." This is a somewhat morbid feeling, though it is not so morbid as similar emotions born of ill-health or melancholia. But we have no right to attribute all such feelings to a bad digestion. We find in James the following fine description of a great realization by a clergyman:—

"I remember the night, and almost the very spot on the hill-top, when and where my soul opened out, as it were, into the Infinite, and there was a rushing together of the two worlds, the inner and the outer. It was deep calling unto deep—the deep that my own struggle had opened up within being answered by the unfathomable deep without reaching beyond the stars. I stood alone with Him who made me, and all the beauty of the world and love, and sorrow, and even temptation. I did not seek Him, but felt the unison of my spirit with His. *The ordinary sense of things* around me faded. *For the moment nothing but an ineffable joy and exaltation remained.* It is impossible fully to describe the experience. It was like the effect of some great orchestra when all the separate notes have melted into one swelling harmony that leaves the listener conscious of nothing save that his soul is being wafted upwards, and almost bursting with its own emotion. The perfect stillness of the night was thrilled by a more solemn silence. The darkness held a presence that was all the more felt because it was not seen. I could not have doubted that He was there any more than that I was. *Indeed, I felt myself to be, if possible, the less real of the two.* My highest faith in God and truest idea of Him were then born in Me. I have stood upon the Mount of vision since, and felt the Eternal round about me. *But never since then has there come quite the same stirring of the heart. Then, if ever, I believe I stood face to face with God, and was born anew of His spirit.* There was, as I recall it, no sudden change of thought or belief, except that my early crude conception had, as it were, burst into flower. There was no destruction of the old, but a rapid, wonderful unfolding. Since that time no discussion that I have heard of the proofs of God's existence has been able to shake my faith. Having *once felt the presence of God's spirit, I have never lost it again for long.* My most assuring evidence of His existence is deeply rooted in that hour of vision, in the memory of that supreme experience and in the conviction, gained from reading and reflection, that something the same has come to all who have found God. I am aware that

it may justly be called mystical. I am not enough acquainted with philosophy to defend it from that or any other charge. I feel that in writing of it I have overlaid it with words rather than put it clearly to your thought. But, such as it is, I have described it as carefully as I now am able to do." (*The Varieties of Religious Experience*, pages 66-67)

I have quoted this long passage because I wish to match it by a similar but even more poignant and perfect passage from *Śrīmad Bhāgavata*, which is reproduced below:—

"Thus being refreshed, I sat under a big banyan tree. I had heard (from the Ṛṣis) that the Great Soul resides in the heart. In that loneliness of the forest—in its serene silence—I began to meditate upon the Lord with the help of my concentration.

"As I meditated upon the lotus-like feet of the Lord with deep concentration and devotion, my eyes became full of tears due to the intense longing for His vision. In the course of my meditation—too merciful towards His devotees as Nārāyaṇa is—He slowly flashed on my soul. Thereupon due to the indescribable joy that I felt at that time the hairs on my body stood on their ends. Due to the unspeakable happiness and joy I was then merged in, I had no feeling of my separate existence from the Great Soul I was meditating upon. But that indescribable and ever craved for image of the Lord, capable of removing all miseries, did not stay for long. With the fading away of the joyful image, my soul became again perturbed. I rose from my seat in anxiety and again tried my best to concentrate my mind in order to have another glimpse of that image. But alas! even with the best of my attempts, like a blind man straining his eyes, I did not see the image any more. I was very much pained by the agony of the baffled enjoyment."

James refers also to another similar experience at page 68 of his famous book: "When all at once I experienced a feeling of being raised above myself, I felt the presence of God..... *Then, slowly, the ecstasy left my heart;* that is, I felt that God had withdrawn the communion which He had granted, and I was able to walk on, but very slowly, so strongly was I still possessed by the interior emotion..... I think it well to add that in this ecstasy of mine God had neither form, colour, odour, nor taste; moreover, that the feeling of His presence was accompanied with no determinate localization. It was rather as if my personality had been transformed by the presence of a *spiritual spirit.* But the more I seek words to express this intimate intercourse, the more I feel the impossibility of describing the thing by any of our usual images. At bottom the expression most apt to render what I felt is this: God was present, though invisible; He fell under no one of my senses, yet my consciousness perceived Him." I may also refer to the following description of a great religious experience in Tennyson's *The Ancient Sage:*

"For more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limits of the Self were loosed,

And past into the Nameless, as a cloud
Melts into Heaven. I touch'd my limbs, the limbs
Were strange, not mine,—and yet no shade of doubt,
But utter clearness, and through loss of Self
The gain of such large life as match'd with ours
Were Sun to spark—unshadowable in words,
Themselves but shadows of a shadow-world."

The next important element in the religious consciousness is the sense of the immortality of the soul. Science may feel hesitancy about believing such a truth and may even deny it. But philosophical analysis and logical reasoning will inevitably lead to the realization of that truth. The voice of religion has never felt any the slightest hesitancy in that matter and has always announced that the soul is immortal and is neither born nor dies like the body, and that bodies come and bodies go, but the soul goes on for ever.

Thus the first and most important element in the religious consciousness is a deep and overwhelming sense of God being the ultimate spiritual Reality and the deepest fact of our consciousness, and the second important element is the sense of the immortality of the soul. The third important element is the element of exalted Bliss which is always kindled by the religious experience. I have referred above to Śrī Nārada's experience of *Ānanda* (आनन्दसंप्लवे लीनः). C. Hitty, who is quoted by James, says: "The near presence of God's spirit may be experienced in its reality—indeed *only* experienced. And the mark by which the spirit's existence and nearness are made irrefutably clear to those who have ever had the experience is the utterly imcomparable *feeling of happiness* which is connected with the nearness, and which is therefore not only a possible and altogether proper feeling for us to have here below, but is the best and most indispensable proof of God's reality. No other proof is equally convincing, and therefore happiness is the point from which every efficacious new theology should start." Judged by this test, the Vedānta is supreme. It has always consistently affirmed that *Brahma* is Bliss (*Sachchidānanda*).

आनन्दं ब्रह्मेति व्यजानात् । आनन्दात्खल्विमानि भूतानि जायन्ते । तेन जातानि जीवन्ति । तं प्रयन्त्यभिसंविशन्तीति । रसो वै सः । रसꣳह्येवायं लब्ध्वाऽऽनन्दी भवति ।

This does not, of course, imply that we negate sin or suffering or sorrow. These are of the limited mind and are born of ignorance. The pessimistic attitudes of religion are due to a sense of sin, suffering and sorrow. The Christian doctrine of sin, the Muslim doctrine of *Kismat* and Hindu doctrine of *Karma* refer to the attitude of the mind and not to the real nature of the soul. Whatever we may say or do, death cancels life and all our labour seems to be vain. Physical ill-health is suffering, mental ill-health is sorrow, and moral ill-health is sin. All these abound in life. But the description *vanitas vanitatum* cannot apply to the soul. The highest religions are religions of

liberation, which teach us how "man must die to an unreal life before he can be born into the real life." This second birth or regeneration in grace is the glory of religion, and it leads to the realization of the native and inalienable bliss of the soul.

The above are the vital elements of the religious consciousness, viz. the reality of the Eternal and Infinite Godhead, the immortality of the soul, and the realization of Bliss. In other respects, which are credal and doctrinal, the religions differ. They do not agree as to whether God has name and form or has no name and form, whether God is the Impersonal Absolute or a personal Being, whether He is immanent or transcendent or both, whether the universe is created or evolved, whether God is the material cause and the efficient cause of the universe or only its efficient cause, whether the universe is an independent reality or a dependent reality, or a phenomenal reality or an illusion, whether the soul is one with God or is a mode of God's being, or is separate from God, whether there is a unity of souls or a plurality of souls, whether the soul is atomic or infinite in its nature, and whether beatitude is an absence of pain or a state of positive bliss.

There are certain important marks and characteristics of the religious life, which, though they are not of the nature and essence of the religious consciousness, are of great value either as means (Sādhanas) or as concomitants present during the state of spiritual realization. The first is a deep faith in, and love of, morality and a joyful pursuit of the ethical life. Faith, hope, charity, humility and love of others, philanthropy, purity, saintliness, and a host of other virtues are dear to the religious consciousness. The Indian thinkers say that by *Karmayoga* (the ethical life) alone the necessary purity of mind (*Chittaśuddhi*), which alone can fit us to behold God, can be attained. A life of asceticism and renunciation is not repugnant or repulsive to the religious consciousness, but seems to it be natural and beautiful. It does not scorn life, but uses life gladly to reach the Superlife.

The second characteristic is an abiding devotion to God. Indian philosophy calls it *Bhaktiyoga*. It includes prayer, faith, love, intense longing, and grief at separation. It is of the nature of a steady flow of concentrated affection towards the Eternal Beauty and the Eternal Love and the Eternal Grace.

The third characteristic is spiritual vision born of contemplation and meditation. You may call it mysticism or not as you like. It is the fruit of the highest saintliness. It is sure of the certitude of God and His grace towards us. It is full of measureless self-surrender to God. It has the rapture of ecstasy and the elation of liberation. It finds a pleasure in a renunciation of the entrancements of the senses. It pulsates with a new and infinite tenderness for all. It is a glow with the white light of purity. To it the Fatherhood of God and the Brotherhood of Man is a fact and not a theory or a doctrine. To it *Ahiṃsā* comes as a natural grace and possession. Samesightedness, equanimity and

equilibrium are its special excellences. All these traits are due to the practice of *Yoga*, which leads to the mood of mystic realization. It is absurd to call *Yoga* mere self-hypnotism. It is futile and foolish to try to kindle the mystical mood by sheer riot of emotion or even by anæsthetics. The mood must come as the fruit of purity of life and Yogic discipline of the mind. Karl Kellner, who is quoted by James, says in his work on *Yoga*: "It makes of its true disciples good, healthy and happy men... Through the mastery which the *Yogī* obtains over his thoughts and his body, he grows into a 'character'. By the subjection of his impulses and propensities to his will, and the fixing of the latter upon the ideal of goodness, he becomes a personality hard to be influenced by others, and thus almost the opposite of what we usually imagine a 'medium' so-called, or 'psychic subject to be." The yogic vision of God is an immediate certitude and an end in itself. James says well in his valuable book, *The Varieties of Religious Experiences:* "This overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we both become one with the Absolute and we become aware of our oneness. This is the everlasting and triumphant mystical tradition, hardly altered by differences of clime or creed." Dean Inge says: "It will be found that men of pre-eminent saintliness agree very closely in what they tell us. They tell us that they have arrived at an unshakable conviction, not based on inference but on immediate experience; that God is a spirit with whom the human spirit can hold intercourse; that in Him meet all that they can imagine of goodness, truth and beauty; that they can see His footprints everywhere in Nature, and feel His presence within them as the very life of their life, so that in proportion as they come to themselves they come to Him. They tell us what separates us from Him and from happiness is, first, self-seeking in all its forms, and, secondly, sensuality in all its forms; that these are the ways of darkness and death, which hide from us the face of God; while the path of the just is like a shining light, which shineth more and more unto the perfect day."

Another characteristic is the resultant of purity, devotion and meditation. It is the discernment and realization of reality. In Indian philosophy it is called *Jñānayoga*. It is this illuminated reason which harmonizes the path of works and the path of devotion and the path of meditation and which realizes the ultimate Reality in ineffable and infinite bliss. It realizes the omniscience and omnipotence and omnipresence of God. When it dawns upon us, all our egoistic limitations vanish. A sense of certitude becomes our inalienable possession. We transcend the limitation of Name and Form. We rise to the infinite, eternal and Supreme bliss of *Akhaṇḍa Sachchidānanda Sākṣātkāra*.

The religious sense kindles in us a feeling of conversion, of the birth of a higher and longer self in us, of an unaccustomed feeling of sanctification and of ecstasy. A feeling of spiritual regeneration is born within us and becomes a deep and abiding fact of

consciousness. Self-surrender to God leads to the self-realization of the soul. In fact, the one becomes the other, nay, is the other. The eye of faith completes the vision of the eye of reason, and intuition sublimates ratiocination. By the religious sense alone is our ego lifted to a state of new significance and exaltation. We emerge into a higher plane of being which we somehow feel to be more of our true nature than our ordinary normal selfish pleasure-seeking egoistic personality. At the same time such new inner bliss goes hand in hand with a new and intenser love of nature and of man, for faith without work is dead. The religious state is not an enemy of the intellectual, æsthetic, ethical and social states, but is the sublimation of them all. It has been well said:—

"For only by unlearning, Wisdom comes,
And climbing backward to diviner youth;
What the world teaches profits to the world,
What the soul teaches profits to the soul,
Which then stands erect with God-ward face,
When she lets fall her pack of withered facts,
The gleanings of the outward eye and ear,
And looks and listens with her finer sense;
Nor truth nor Knowledge cometh from without."

It is a mistake to suppose that the concept of God is emptied of its glory by introducing the concept of Personality. It is equally a mistake to suppose that the concept is emptied of its sweetness by introducing the concept of impersonality. Samuel Butler says in his famous *Erewhon* that "people would no more cease to love God on ceasing to believe His objective personality than they had ceased to love justice on discovering that she was not really personal." In the intimacy of realization in either aspect the uttermost bliss is felt. But in the cloud of *discussion* about both aspects, our experience of divine gets clouded as well. Butler says: "I have since met with many very godly people who have had a great knowledge of divinity, but no sense of the divine; and again, I have seen a radiance upon the face of those who were worshipping the divine either in art or in nature—in picture or statue—in field or cloud or sea—in man, woman or child—which I have never seen kindled by any talking about the nature and attributes of God. Mention but the word divinity, and our sense of divine is clouded."

One of the vital self-expressions of the religious consciousness is prayer. Prayer is becoming a lessening force in life in modern times. But is this right or reasonable? Science has no doubt banished the idea of arbitrariness in nature and has shown to us the reign of Law. But has this fact led, can it lead, to the rejection of prayer? It may lead, and it has led here and there, to the purification and upliftment of prayer. Prayer should not be a petition to God to cancel or even suspend His laws. Nor should it be a substitute for the rather distasteful discipline of duty. It should rise from request to Duty, from Duty to Devotion, and from Devotion to Self-Realization in union.

As the petition element in prayer grows less and less, the element of pure devotion in it will grow more and more. Such pure devotion will take various forms. It will take any one or more or all of the nine well-known forms described in the famous stanza in the *Bhāgavata*:

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

It will be full of gratitude for the gift of the body and the senses and the mind, as to us these are the God-given means of spiritual realization. It will be full of wonder and awe towards His majesty, and of love and affection towards His accessibility and grace. Nothing will seem to it more hateful than forgetting Him. Nothing will seem to it more lovable than loving Him.

The truth is that prayer in its essence is life in the blissful presence of God and joy in communion with Him. We have lost the habit of prayer and hence merely theorize about it. Modern materialism and agnosticism and, even more than these, our keen love of sense-pleasures and our endless desires and engrossing worldliness have dulled the edge of our spiritual sense. Even those modern men who have a sense of unseen values have a tendency to rationalize the religious life and to refuse to emotionalize it or transcendentalize it. They have no sense of awe or affection, no feeling of something sublime and supreme. In other quarters there is a tendency to reduce religion to humanitarianism and equate love of God with service of Man. I do not mean to say that reason or social service has no place in the life of the spirit. But they form only the outer court and not the inner shrine.

It is by prayer rightly understood and practised that we begin to understand the beauty of the universe and of Humanity. The world has a new meaning when we realize that the sun and the moon shine with a borrowed radiance and that the beauty of the earth is a manifestation of an inner spiritual splendour. Human loveliness takes on a new sweetness and significance when it is realized to be a ray from the Supreme Effulgence. This new realization of Beauty is the result of prayer and the cause of intensive prayer. This is the passage of prayer through the gate of Beauty.

The mind disciplined by such prayer rises to the next realization, *i. e.*, the passage of prayer through the gate of Love. The spirit of adoration becomes blended with the spirit of affection. By affection we are led to at-one-ment. It is a characteristic of the higher forms of prayer that they lead to communion. Prayer begun as a conscious search becomes as a spontaneous delight. It begins as a voluntary repetition of the names of God, but it soon becomes a glad merger of the soul and the Over-soul in Love. We begin with prayer for food, for success, for happiness. Our prayers then have a higher range. We pray for forgiveness, for redemption from sin, for uplift, for guidance. Eventually we reach the stage of undemanding, unbargaining, unlimited, uncontrollable love. Language is felt to be a hindrance and love brings a rapture which language cannot bring. Symbols are put by, as sweetness is all.

This stage of prayer is a prelude to the next stage, viz. the passage of prayer through the gate of Thought. When affection for God becomes not a rare and radiant visitor but a perpetual presence, we reach the stage of meditation and contemplation. Thus prayer rises from discipline to delight and from delight to illumination and from illumination to oneness with the Supreme.

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend.
For so the whole round earth is every way
Bound by gold chains about the feet of God."

It is after passing through the gate of Thought that prayer reaches the innermost shrine of Illumination.



One who remembers Me without cessation and is constant and faithful in the practice of Devotion easily leaps over the three Guṇas—*Sattva, Rajas* and *Tamas*—,and attains *Brahma.*

—Bhagavān Śrī Kṛṣṇa.

That which is great (infinite) is truly (the repository of) happiness; happiness does not lie in (possession of) limited or finite things. In infinity is Bliss; it is the infinity that should be known.

—Upaniṣad.

One whose mind is entirely at peace, who is free from sin, in whom the impulse of *Rajas* is pacified, such a *Yogī* living in union with *Brahma* attains the highest form of happiness.

—Gītā.

One who is given to the remembrance of the lotus feet of Śrī Bhagavān cannot leave the practice, because the taste of supernatural joy that he enjoys through it cannot be found anywhere else.

—Devarṣi Nārada.

The supreme joy that one finds in the practice of devotion to *Paramātmā* can never be found in any condition of life in this world, or in any other action.

—Bhakta Prahlāda.



Conflagration in Khandava.

(A story from the Mahābhārata.)

By Basanta Kumar Chatterjee, M. A.

THE lyre, the flute and various musical instruments were being sounded. Songs sung by women mixed with the musical notes. Women were dancing gaily attired. Various kinds of food and drink were ready. It was summer. The heat was very trying in Indraprastha. Arjuna said, "Kṛṣṇa dear, come, we shall go to the bank of the Jamuna with our friends for enjoyment and shall return in the evening." So Śrī Kṛṣṇa has come with Arjuna. After enjoying the scene for a while, Śrī Kṛṣṇa and Arjuna retired to a secluded spot and began to talk. At this time the god of fire came in the form of a Brahman and said that he wanted to burn the forest of Khāṇḍava and eat all beings inside the forest and that he wanted the help of Śrī Kṛṣṇa and Arjuna. Śrī Kṛṣṇa and Arjuna agreed to help him.

The scene changes. Where is the music and where are the dancing women? A devastating fire is burning in the forest. The fire is burning furiously and spreading out thousands of terrible tongues. Indra (the Lord of gods) and the other gods began to pour water in order to quench the fire. But the water was kept back by the shafts of Arjuna. The gods fought with Śrī Kṛṣṇa and Arjuna, but were defeated. Demons, man-eating savages, serpents, birds, tigers, lions, elephants were all burnt to death. Those who tried to escape were killed by the arrows of Śrī Kṛṣṇa and Arjuna and thrown into the burning fire. Among the flying beasts those that were less than one year old were killed by Śrī Kṛṣṇa Himself with His disc. For 15 days the conflagration lasted. The only beings who escaped were (1) Takṣaka, the king of serpents, (2) Takṣaka's son, Aśwasena, (3) Maya Dānava and (4) four youngs of a bird.

Takṣaka was then on a visit to Kurukṣetra and thus escaped. Aśwasena tried his best to escape, but did not succeed. At last Aśwasena's mother came forward to save the life of her son. The head and tail of this famale serpent were burnt. Arjuna cut her to pieces. Indra caused a very great downpour in order to save the life of his friend's son. For a moment Arjuna was confounded. At this juncture Aśwasena made good his escape.

Janamejaya asked, "How did the four youngs of the bird escape?" Vaiśampāyana began to say:

The sage Mandapāla had spent his life in the study of the Vedas and in austerities. Notwithstanding all this when he did not get the fruit of his austerities after his death, he asked the gods, "Why am I being deprived of the fruits of my austerities?" The gods said, "As soon as a man is born he gets three debts; the debt to the gods, the debt to the Ṛṣis and the debt to the Pitṛs. By performing sacrifices, one can repay the debt to the gods. By performing austerities and studying the scriptures one

repays the debt to the sages. By marrying and procreating sons one repays the debt to the Pitṛs. You have repaid the debt to the gods and the sages, but the debt to the Pitṛs has not been repaid by you. This is why you are not getting the fruit of your austerities." The sage Mandapāla, in order to get many sons in a short time, was born as a Sārangaka (a bird). He created four sons in the womb of a she-bird known by the name of Jaritā. Then Mandapāla went to another she-bird, Latikā, for creating more sons. Meanwhile the fire broke out in the forest. Mandapāla pleased the god of fire by singing sacred hymns. The god asked, "What boon will you take ?" Mandapāla did not ask for delivery from the fire; he would get a beautiful divine body as soon as he gave up the body of the bird,—why should he fear death ? He said, "O god, please save my four sons. Seeing the fire advancing, Jaritā began to weep with her four youngs. They had not yet developed their wings, and their feet were so weak that they could not also run away. She was at a loss what to do. The young ones told the mother, "Mother, why should you lose your life for our sake ? Save your own life by flying away. Let us meet our fate." Jaritā did not agree at first, but on the insistence of her sons she ultimately agreed. Then the fire advanced in its terrible form. The sons of Mandapāla began to sing hymns in praise of Fire and asked for protection from him. Fire was pleased and asked, "What boon will you take?" The young ones replied, "These cats molest us frequently. Please burn them and save us from trouble." Due to the grace of Fire, not only the young ones' lives were saved but they also escaped from molestation caused by the enemy.

We learn the following lessons from the story of the conflagration of Khāṇḍava. Whatever happens in the world happens because such is the desire of God. He is present everywhere,—in the hilarity of festivities as well as in earthquakes, floods, conflagrations and other terrible visitations causing loss of human lives. Not only is He present everywhere but He is causing every event to happen. When beings die in natural calamities, it is He who causes their destruction in the form of terrible fate. In the *Bhagavadgītā* He has said:—

कालोऽस्मि लोकक्षयकृत् प्रवृद्धः ।

"I take the form of the terrible *Kāla* in order to kill living beings."

We also learn that gods like Indra and Varuṇa cannot do anything against the will of the Supreme God. The four helpless young ones escaped from a catastrophe from which powerful animals like the lion and the tiger were unable to escape. This is because the young ones took refuge in the god of fire in whose form the Supreme God was causing the destruction of the forest. Again, death is not always a cause for sorrow,—witness the case of the sage Mandapāla. His happiness in heaven began after his death in the fire. Demons and other evil spirits were killed by the fire. Ferocious beasts like the lion and the tiger were killed. It is true that many innocent lives were also lost, but they probably got better lives after death. The god of fire recovered his health, which caused a much greater happiness to the totality of living beings. It is not possible to understand exactly how the conflagration of Khāṇḍava restored the god of fire to his health. There are many things in heaven and earth which are not dreamt of in the philosophy of common sense.

Some Questions bearing on the Gita.

By Jayadayal Goyandka.

A friend has sent some questions, which are reproduced below in a corrected form:—

(1) Lord Śrī Kṛṣṇa is the fullest manifestation of *Brahma;* the scriptures tell us that 'Kṛṣṇa is Bhagavān Himself' ('कृष्णस्तु भगवान स्वयम्'). Now, He being the *Paramātmā,* the very embodiment of Knowledge, why should He find it necessary to extract the milk of the knowledge of Reality from the Upaniṣads. Why did He take recourse to them at all?

(2) Was Arjuna deficient in reverence compared to the present-day admirers of the *Gītā*? If he was not deficient, why did the Lord quote the authority of the scriptures in support of His teachings, and why in the end it became necessary to show him His Universal Form?

(3) Arjuna had acquired the knowledge of the *Gītā*, and yet why did he later approach the Lord to say, "Lord, whatever you told me on the battle-field in a friendly way, I have forgotten"? Does this mean that Arjuna missed the Knowledge he had once received?

(4) In reply to the above, Lord Śrī Kṛṣṇa said, "O Dhanañjaya, at the time I communicated that Knowledge to you I was attached to Self through *Yoga;* I am therefore unable now to repeat that instruction to you." Are we to understand from this that even the omniscient Lord became self-forgetful, and hence expressed inability to repeat that instruction? Again, what is the meaning of His being attached to Self through *Yoga*?

(5) If we admit that the Lord failed to repeat the teachings of the *Gītā* to Arjuna, then how was it possible for Vedavyāsa to record them after several days?

(6) If the *Gītā* records the very words that proceeded from the sacred lips of Lord Śrī Kṛṣṇa, then what is the meaning of the following words of Śrī Vyāsadeva addressed to Śrī Gaṇeśa?—

लेखको भारतस्यास्य भव त्वं गणनायक।
मयैव प्रोच्यमानस्य मनसा कल्पितस्य च॥

(*Mahābhārata, Ādiparva,* I. 77)

"O Gaṇapati! be thou the writer to my dictation of this *Mahābhārata,* which now exists as a conception in my mind, to which I want to give expression." *Gītā* is a part of the *Mahābhārata.* Does it mean this was also a creation of the mind of Vyāsadeva and all the verses were, in fact, composed by him?

Answers to these questions are serially as given below:—

(1) The Upaniṣads, forming as they do a part of the Vedas, which are like the breath of nostrils of Śrī Bhagavān, are regarded as containing the teachings of the eternal truth by Śrī Bhagavān Himself. There is no question of taking shelter under them; the Lord must have used them in order to enhance their glory in this world. Moreover, the language of the Upaniṣads and their method of treatment being abstruse and somewhat complicated, the majority of

people are unable to follow them. Hence for the good of the world the Lord has squeezed the nectar and condensed the essence of the Upaniṣads in the form of the *Gītā*. In reality, the Upaniṣads and the *Gītā* teach one and the same thing.

(2) There can be no comparison between Arjuna and men of the present age. Arjuna was a favourite devotee endowed with great reverence and supreme faith. The Lord Himself has acknowledged through His own lips:—

'भक्तोऽसि मे सखा चेति'
(*Gītā* IV. 3)

'इष्टोऽसि मे दृढमिति'
(*Gītā* XVIII. 64)

'प्रियोऽसि मे'
(*Gītā* XVIII. 65)

"Thou art My devotee, friend, dearly beloved and dear," etc. It was the unalloyed love of this dear friend Arjuna that led the Lord to become his constant companion, or even to accept the role of a charioteer to him. The invocation of the present-day devotees does not induce the Lord to be present even at their worship. Therefore, it would be an error to imagine that Arjuna was deficient in reverence. That the Lord quoted the authority of the Vedas was to enhance the utility and respect of the Vedas in popular estimation ! As regards manifestation of the Universal Form, Arjuna's faith and reverence were the prime cause of it. The proof of that faith is amply found in all that Arjuna said in the Tenth Chapter of the *Gītā*. He said:—

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥
सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥
स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥
(*Gītā* X. 12, 14, 15)

"Thou art Supreme *Brahma*, the Supreme Abode and the Supreme Purifier, the Eternal Self-luminous *Puruṣa*, the Prime Deity, Birthless and All-pervading. O Keśava, all this that Thou sayest to me, I regard as true. O Lord, neither the gods nor the demons know Thee manifested through Thy *Līlā* (Sport). O Creator of beings, O Lord of beings, God of gods, the Lord of the universe, O the Supreme *Puruṣa*, Thou Thyself alone by Thyself knowest Thyself."

Through these expressions Arjuna's feeling of reverence seems to be boiling over. Knowing as he did, and expressing, the glory of the Lord in these terms, Arjuna (in the 11th Chapter) makes the prayer—"Lord, you are verily what You have described Yourself to be (in the 10th Chapter); nevertheless, O Supreme *Puruṣa*, I desire directly to see Thy Form infused with Knowledge, glory, power, strength, vigour and splendour—'द्रष्टुमिच्छामि ते रूपम्'. Arjuna had supreme faith in the Lord; he knew, and believed in, the glory of the Lord. It is therefore that he craves for a direct vision of the divine Universal Form. It is the wont of the Lord to satisfy the desire of His devotees, hence He blessed Arjuna with that vision. Faith was the cause of that divine manifestation, not that the Form was revealed to strengthen Arjuna's faith. The Lord Himself said, "I cannot reveal this Form except to

such devotees as are single-minded in their devotion. Neither by (studying) the Vedas, nor by sacrifices, nor by gifts, nor by austere penance, can this Form be seen." This clearly proves that Arjuna was supremely devout and single-minded, and was a devotee of the first order. The Lord has explained single-minded devotion and its spiritual consequence in the following terms:—

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥
(*Gītā* XI. 55)

"O Arjuna, he who, knowing everything as belonging to Me, performs sacrifices, charities, austerities and other duties for Me alone, who has Me for his goal, that is, knowing Me to be the supreme refuge and goal is intent on attaining Me; who is devoted to Me, that is, who is constantly engaged in hearing and chanting My Name, reflecting on My virtues, meditating on My glory, and studying and discoursing on My secret; who is free from attachment, that is, has no attraction for wife, children or worldly riches; who bears enmity towards no creature; such a person of single-minded devotion reaches Me."

(3) Imagining that, so far as he was concerned, the practice of disinterested action and devotion in the form of taking refuge in the Lord was the main theme of the *Gītā*, Arjuna kept the same particularly in mind. He held it to be the 'profoundest' part of the teaching, as mentioned by the Lord Himself. He did not pay much attention to the Knowledge aspect, considering that to be subsidiary to self-surrendering devotion. In the present connection also he does not ask for elucidation of that 'profoundest' part of the teaching, viz. the question of Self-surrender, because that Knowledge mixed with *Bhakti* he remembered perfectly well. It is therefore that the Lord said in reply that in the course of His preaching the *Gītā* He conveyed to Arjuna the 'secret' eternal Knowledge:—

श्रावितस्त्वं मया गुह्यं ज्ञापितश्च सनातनम् ॥
(*Mahābhārata, Aśwamedha-parva* XVI. 9)

The use of the word 'secret' (गुह्य) in this connection also proves the same thing. After administering this admonition, whatever was conveyed by the Lord to Arjuna, unlike the *Gītā*, was altogether free from any reference either to disinterested action or to the question of self-surrender to the Lord. He dealt with the Knowledge aspect alone, which had escaped the memory of Arjuna.

(4) The inability expressed by the Lord did not mean that it was not possible for Him to repeat the discourse on that Knowledge, or that He had forgotten it. It is altogether unjustifiable to entertain any such idea in connection with the Lord, who embodies in Himself *Sat, Chit* and *Ānanda* (Truth, Knowledge and Bliss). The intention of the Lord when He expressed the inability was to enhance the glory of *Jñānayoga*. The teacher admonishes the disciple thus—"The knowledge that I imparted to you was of a very high order, and you did not care to retain it. The instruction on the Knowledge of Self should not be treated as a light-hearted talk which could be repeated at pleasure." In the same way, by 'inability' the Lord meant that a discourse on such a profound subject could not be repeated to a

person who was so careless. When Ṛṣis like Uddālaka, Dadhīchi, Satyakāma and others spoke on *Brahmavidyā* (Knowledge of *Brahma*), it is held that they spoke only once. The knowledge of *Brahma* is such that to a qualified person it has to be imparted only once, and there arises no need to repeat the instruction. The Lord, therefore, addressing Arjuna, said—"The instruction on *Brahmavidyā* you have forgotten; that was a great mistake on your part." But noticing the intensity of Arjuna's desire, He repeated the instruction to him. Had He forgotten all about it, how could He repeat the instruction ? The implication of the word योगयुक्त (being attached in *Yoga*) is—"at that time I conveyed that Knowledge to you with My whole mind and heart concentrated on it." This meant a sort of admonition to Arjuna, and telling him in effect—"I cannot so often concentrate on it and repeat the instruction to you; I am not so free of other engagements that I should make it a function to repeat the instruction to you so that you may conveniently forget it as soon as it is repeated. This is not desirable for a man of your position, inasmuch as it means an insult to *Brahmavidyā* (Knowledge of *Brahma*) itself." The incident was made only an occasion for teaching us all that instruction on *Brahmavidyā* should be received with the mind concentrated on it, and the instructor should impart it to a qualified person alone, who can assimilate it as soon as it is received.

Although Arjuna was not qualified for *Brahmavidyā* and was meant for the practice of disinterested action and self-surrender, and that was why the 'profoundest' teaching of self-surrender was imparted to him as the final word of the *Gītā*, yet it was but proper for the Lord to admonish him for having so conveniently forgotten His valuable teaching. One who has surrendered himself should never forget the instructions of his object of adoration. From this incident it should not be concluded that Knowledge represented a higher stage of realization, and that the practice of disinterested action or self-surrendering devotion represented a lower stage. The goal of the two being the same, either of them cannot be called higher or lower. Arjuna was a man of action and a devotee, hence that was the path suitable for him.

(5) That it was possible for the Lord to repeat His instruction, must have been made clear by what has been said above. Bhagavān Śrī Vyāsa was a great *Yogī;* he learnt everything through the power of *Yoga,* and conveyed the same to us. This was in no way surprising for one through whose power of *Yoga* Sañjaya was enabled to acquire the gift of transcendental vision.

(6) Śrī Vyāsadeva's intention here is to convey that there are portions in his work where the original words have been retained as they were, while there are other portions which represent materials gathered and arranged by him. In portions containing the instructions of the Lord to Arjuna, many of the verses have been bodily reproduced; in some places the prose has been rendered into verse, and the connecting link has been supplied by introducing some historical facts. Portions containing description of the conditions of Duryodhana, Sañjaya, Arjuna, or Dhṛtarāṣṭra are Vyāsadeva's own composition. It should not be concluded from this that the entire thing was a fiction coming out of the fertile imagination of Vyāsa. For the fact is that Śrī Vyāsadeva has recorded the correct history, knowing the entire facts through th power of *Yoga.*

Unto Bliss.

Disinterested service for spiritual growth.

KNOWING that to render service to another is the best of virtues, serve all according to their respective needs with your body, heart and monetary resources; but never allow pride to possess your heart on the ground of such service, or for doing a good turn to another. Whatever a person obtains he obtains through his lot, or as the result of his past actions; you are only an instrument, if it is obtained through you. Regard it as an act of grace on the part of God that you have been made an instrument in contributing to the happiness of another, and entertain a sense of obligation towards the person who accepts your service.

To make one feel, after doing some service to him, that an obligation has been conferred on him, or to expect service or desire the fulfilment of any object in return for such service, means a definite deviation from the path of service pursued as a spiritual discipline. Do not allow even a slight flow of feeling to enter the heart that the person to whom you render service should be made cognizant of it. The craving for honour, fame or position in exchange for service is not a passing phase, but a strong, overpowering current. People get generally and very frequently misled by this urge. For instance, when one engages in serving either an individual, or a totality of individuals in the shape of, say, one's country or nation, it is possible that at the initial stage he is actuated by a genuine spirit of service; but when subsequently he discovers that he has derived no gain in return, or the individual or nation whom he served were prone to honour another individual more than he, a sort of disappointment begins to overtake him. This happens because, though he did not express it, in his heart of hearts he entertained the idea that the title to honour belonged to him and him alone. And when this honour is given to another, he feels as if he is being deprived of his rightful due. But, in reality, this detracts from the value of service. Therefore, never entertain the idea that you should get a reward or honour, nor should you be stung by jealousy if you observe any other person being honoured. As for yourself you should know that you have a right only to render honest, disinterested service.

Never develop attachment either for any work or for the fruit of that work; do not identify yourself with any one; nor grieve over a failure. Do not feel aggrieved if anyone does not acknowledge your service to him; on the contrary, try to forget the services you may have rendered to him. If you cannot do so, analyse the errors of the action, there must be some tinge of blemish hidden somewhere behind. You must have either aggressively made him aware of the service, or must have expected some return for the same. Do not

imagine that you have established a right over the individual or country that you are serving by virtue of your service. Consider yourself to be immeasurably blessed, if and when, although you are before them, people fail to discover you for rewarding your services, and through a mistake give the reward to another, and you become a helper in the giving of the reward to him.

Never hanker for a name even after death in return for any service or virtuous action. Know your spiritual welfare to lie in your being forgotten by the world. Perform the virtuous action yourself, and let others take the credit for it. Never commit a wrong even by mistake; but if a guilty person wants to absolve himself by falsely throwing the responsibility for his guilt on you, take it as a blessing in disguise. No real harm will come to you. That blessed infamy which you have welcomed with open arms will open for you the gate to salvation, and to a world of unending joy and happiness.

Never allow the thought to come near you that through your service you will attain the position either of a political leader or a religious preceptor, a director, a controller, a guide, a king, a governor or a man of prestige. One who engages himself in serving another with the initial object of receiving honour or obtaining a high position cannot make much progress in the performance of acts of service; he develops rivalry with his fellows, and his energy is wasted in the attempt to overcome his rivals. Party feeling and animosity begin to grow. And failure to achieve his desired object makes him unhappy. Besides, a person who works in a humble capacity with the definite object of raising himself in the estimation of others assumes the lowly attitude of obedience and submission as a sort of make-believe; in reality, he aims at making others humble, obedient, and subservient to him. How can one whose objective is such render any service to another? Therefore, always entertain the desire to be a true helper and servant, and not a master to domineer over others. Do not accept a high position if anyone offers it to you. Remember also that very often people refuse to accept a high position simply for self-glorification. Hence do not get entangled in this insidious sense of self-glory. Renounce honour and position, and then renounce even the thought that you have performed an act of renunciation.

If anyone derives some benefit through an action of yours, never imagine that it is you who have conferred the benefit on him. It is God Himself who has conferred the blessing on him as the result of his own past deeds. Your vision cannot extend to any great length of time or space. It is possible what you regard as beneficial to him may ultimately prove harmful to him. Your judgment is imperfect, and your reasoning is not infallible. Pray to God that good thoughts may constantly arise in your mind, and undertake to do some good to another considering that the impulse for that action came as a stimulus or inspiration from Him. Remember that prayer to God will yield better and

more certain results than what your external activities can achieve. Due to your short-sightedness the effort you put forth may even produce a result that is contrary to what you expected or desired, but prayer to God never yields any such contrary result.

Out of pride for your services never be so bold as to undertake to rectify what you imagine to be the errors of God. Many people try in vain to alter what is ordained by God and to set their will in opposition to the will of God, and in the process attempt to prove that He is merciless, impotent or non-existent. But this is a great mistake. Know it for certain that every decree of the Lord is saturated with justice tempered by mercy. God never grinds an individual unnecessarily; the past deeds of that individual are responsible for whatever happiness or suffering he enjoys. God's mercy follows the individual even in his sufferings. Do not attempt to alter the divine decree. You should by all means try to remove the suffering of creatures that are in distress. That would give as much pleasure to the Lord as it gives to a mother who punishes her child, but who is greatly pleased with him who appeases the child when the latter begins to weep.

Recognize God as All-merciful and All-powerful. Never entertain any doubt about His existence. The existence of the world itself establishes His existence. The recognition of the existence of the world and non-recognition of God is as absurd as recognizing ornaments of gold but denying the existence of gold itself !

* * * *

Regulate your conduct in the world realizing the living presence of God at every place and under every circumstance; in every act of creation and destruction see only the operation of His auspicious hands; in every suffering and joy feel the touch of His soft limbs; in the various changes of Form and Time visualize only His smiling face; in every movement and change hear only the tinkling sound of the ornament at His feet; and in every fluctuation, worship only His Form Divine, which is stable, firm, shining, constant and eternal; which is an embodiment of Truth, Knowledge and Bliss, All-pervading, and full of the divine savour. If you can do so, you will be truly blessed.

"Siva"



The World of the God-Intoxicated.

—By Hanumanprasad Poddar.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥

BHAGAVĀN Śrī Kṛṣṇa says—"That which is night to all beings, in that the man of self-control wakes, and that in which all beings wake, is night to the *Muni* (sage) who is a seer of truth." It means that the difference between the knowledge and experience of ordinary beings and that of Yogīs whose mind is turned inwards, and who have thereby realized the truth, is as wide as the two poles, or literally, they are as distinctive as day and night. The thoughts of ordinary men of the world are always rivetted on the transient, perishable enjoyments of the world; like the owl, which sees only during the darkness of night, they find supreme happiness only in such enjoyments. Contrary to this, the seers of truth are established in oneness with the *Paramātmā,* who is eternal and stainless, and the very embodiment of Knowledge and Bliss. According to their conception, things of the world do not exist at all. Such being the case, the question of gratification or enjoyment through them, does not arise. That is why, while worldly persons are found engaged either in accumulating objects of enjoyment, or in enjoying such objects, while, in fact, their lives are given to enjoyment, the knower of reality is found to be totally indifferent to enjoyable things of the world; nay, to him such things have no reality. In the eye of the ordinary man, a *Mahātmā* (exalted soul) of this type may appear as a fool or a madcap; whereas in the eye of the *Mahātmā,* who sees everywhere the one undifferentiated existence of *Brahma,* no such contra-distinction as foolishness or wisdom remains. Hence it is that occasionally such great souls give admonition to those who have taken the world to be real and enjoyable, and who, entangled in the meshes of *Avidyā* (ignorance) and subject to the dual impulses of attraction and repulsion, steep themselves in enjoyment,—and through that admonition show them the path of release from the entanglement. Such noble souls, though living in the world, are really beyond life and death. Due to their having acquired transcendent vision through entrance to the world within, the objective world appears to them as something different from what it appears to the eye of the ordinary mortal. It is in respect of such souls that the Lord has said:—

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ।

"All that exists is Vāsudeva (the Lord) Himself—a *Mahātmā* who has known and realized this is very rare." To such a *Mahātmā*, the whole creation is nothing but an emanation from the *Paramātmā*: it is He who has manifested Himself in the universe through diverse forms. He sees that every manifested object is pervaded by the *Paramātmā*. For, truly speaking, manifested objects are not something different from that

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unmanifest (अव्यक्त) Reality. It is this supremely mysterious *Paramātmā* who appears in diversified forms by way of *Līlā*. And he who perceives Him in these forms is not different from Him. It is such a *Mahātmā* who realizes at every step this transcendent mystery of the *Paramātmā* which has been clearly proclaimed in the *Gītā* in the following terms:—

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥
न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥

"The whole creation is pervaded by Me, the unmanifested *Paramātmā*, who is Truth, Knowledge and Bliss solidified; all beings exist in Me, but I do not dwell in them. Nor do beings exist in Me. Behold my *Yogamāyā* and Power; although the supporter of all beings, My Self does not dwell in them." What a baffling puzzle ! In the first instance, the Lord says that the whole creation is pervaded by His unmanifested form. Then He says the world exists in Him, but He is not in the world. Then, immediately after, He says neither does the world exist in Him nor does He exist in the world; all that you see is nothing but a display of the incomparable Power of His *Māyā*—His sport. To the intellect of the Mahātmās, this conundrum remains perfectly clear; they know what it really means. They know that the *Paramātmā* permeates the universe as truly as water permeates every particle of ice, which means that it is water itself that is perceived as ice. All this universe has no separate existence; created out of the mental resolve of the *Paramātmā*, like the scene conjured up by a magician, it rests on that resolve. When an object has no existence of its own, how can anything else exist in it ? The universe being a creation of the mental resolve of the *Paramātmā*, He Himself does not really exist in it, nor does the universe exist in the *Paramātmā*, inasmuch as it is only a creation of His mental resolve. Truly speaking, (through this creation) He Himself is sporting with Himself. This is the clue to the puzzle ! Inasmuch as they have a direct realization of this secret, the Mahātmās look upon things of the world with a different eye. That is why they remain equable in the face of happenings both fortunate and unfortunate. That which may be held to be the greatest boon in the eye of the world cannot attract them; for before the supreme Reality that they have known and realized, boons of the world are no boons at all. Similarly, what appears as the height of suffering and distress to the man of the world cannot unbalance them because in their view there is nothing like pleasure or pain apart from God. It is Mahāpuruṣas of this type that are regarded as permanently established in *Brahma*. The Lord says in the *Gītā*:—

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥

Such a *Mahātmā*, whose intellect is steady, who is free from doubts, and who is the knower of *Brahma*, does not rejoice on receiving what appears as pleasant in the eye of the world nor grieves on receiving what the world regards as unpleasant, inasmuch as He is permanently established in

oneness with the *Parabrahma* who is Truth, Knowledge and Bliss solidified (सच्चिदानन्दघन). Events that appear as inauspicious in the eyes of men of the world appear to Mahātmās as interpenetrated with *Brahma*, so that they neither grumble against them, nor entertain any desire for happenings of the opposite character; for they have renounced both good and evil in the worldly sense.

Whatever actions proceed from a *Mahāpuruṣa* of this type can never prove harmful to the world, even if such actions may appear as such in the eyes of the world. The conduct of people who are established in Truth, and whose sole object is to follow Truth, may appear hostile to those who are proceeding in the opposite direction and are devoted to untruth; and these latter may even proclaim the former guilty, yet the noble soul who is established in Truth never cares what others say of him. He remains always unshakably fixed to his goal. Many people hold and believe that India lost much of her glory through the great war of the *Mahābhārata*; but in the eyes of the Lord, under whose direction the great role of destruction was played, as well as in the eyes of those great souls who understand the inner meaning of the Lord's actions, and whose own actions are inspired by God, the event was productive of much good to the country as well as to the world at large. It was for this reason that at the instance of the Lord the divine actor Arjuna, giving up all considerations of *Dharma* (righteousness), prepared himself for the great fight with great delight and pleasure. Many things happen in this world, which, though appearing as harmful in the eyes of the generality of people, are productive of good in the opinion of the knowers of Truth, and are therefore really good; and the mass of people recognize their beneficent nature in course of time, when that quality is revealed before them, and not infrequently it so happens that that quality is never revealed to the people at all. Nonetheless their essence of goodness does not suffer any diminution. Truth can never be untruth even if the whole world continues to regard it as such. Hence whatever appears as true to those who have understood the true nature of the Lord and the inner meaning of His divine actions, is really true, although ordinarily their appraisement of facts and experience is regarded as wrong by the generality of people, because the objective as well as the courses of conduct of these two classes of people are poles asunder.

Ordinary men of the world devote their whole lives to the acquisition of wealth, honour, glory, authority, strength, fame, etc., ignoring the *Paramātmā* altogether, and consider the acquisition of these to be the highest achievement of their life. Contrary to this, those who aspire to realize God throw away all these objects of temptation not merely as trash, but as poison, and derive supreme joy from such renunciation. If acquirement of honour is as dear as life itself to men of the first category, to the latter it is as loathsome as the fæces of a swine. The former consider wealth to be the mainstay of their life, while the latter regards worldly riches as an obstacle to the acquirement of spiritual wealth and renounce it. If the former aspire to dominate the world through the acquisition of material power, the

utter seek to become 'as humble as traw, and as forbearing as the tree', nd consider their well-being in besmear- ng their person with the dust of the eet of great souls. The objectives of he two are fundamentally different and heir ways also lie apart. Such being he case, it is not surprising if they onsider each other to be on the wrong cent. Such is the difference between sensuality-ridden man of the world nd an aspirant striving for salvation. But, as already pointed out, for one who as attained salvation or has acquired he unique privilege of participating in he divine sport (लीला) of the Lord, the spect of the world is altogether changed. That is why he is no longer deluded by the game. When small children ngage themselves in sport with their olls made of clay or glass and rehearse n their innocent way the dealings of he world,—give away the doll of one in narriage to the doll of another,— lderly people, who observe their play, augh in their sleeves and enjoy the fun; ut in the eye of the children themselves he play is not with imaginary things as t appears in the eye of the elderly eople. They regard the play as genu- ine and are quite serious about it and egin to quarrel if there is any slight istake in any particular. If a doll is broken or snatched away, they weep and feel much distressed in their heart; while they feel very happy when they get a new doll. When the parents of a child find it weeping for its doll having been broken or snatched away, they offer it some new objects of play, which stop the weeping of the child and give it a new sensation of joy. But parents, who are true well-wishers of their child, do not seek on every occasion to give it pleasure merely by offering of dolls, because they know it will weep again when these dolls are broken. They, therefore, try to dispel the delusion of the child by impressing on it the fact that the doll was not something real— that it was an ordinary thing made of clay, whose appearance or disappearance, existence or non-existence, does not mean any real gain or loss. Similar is the case with the ordinary men of the world, who mourn the disappearance of worldly objects and crave for them again, and who feel miserable when they do not get the desired object and are transported with joy on obtaining it. A person who has known the Truth, however, does not behave like this; as he has known and appraised the real value of earthly objects. He, therefore, occasionally behaves like a child in the company of children and joins them in their play; but he does so only to bring home to them the truth about their play, and make them free from sorrow for all time to come.

Such loving devotees of the Lord visualize the sport of the Lord in every- thing that happens in the world. They feel the presence of the Lord in all happenings, whether favourable or other- wise, and knowing Him to have descended in the form of His sports, take delight in the ever-changing forms of sport and remain contented for all time, in every way, and from all points of view. Men of the world, whose heart is entangled in the pleasures of the world, consider such devotees to be self- centred, indolent, slothful, insane, crazy and deluded; but what they really are, is known only to themselves. The world of madcaps of this type is different from the world as we see it; there is no attraction or repulsion, pleasure or pain, happiness or sorrow in that world; it does not derive its light either from the sun or the moon; it is self-illumined. Nay, it is from the transcendent efful- gence of this world that the whole universe derives its light.

The Trinity of Yogas.

(Karma-Bhakti-Jnana)

(Continued from the previous number.)

By Bireshwar Banerji, M. A,

WITHOUT a thorough apprehension of the nature and function of a trinity it is not possible to have a clear and accurate idea of the mutual relation that exists among the three Yogas. Therefore the next question that demands an answer is, What is the precise nature, and what the function, of a trinity, and what the mutual relations of its three constituent units ?

To begin with, a trinity is not formed of any three units picked up at random and labelled with that name. A trinity can never be a fortuitous combination of three things, nor can it be hammered into shape and endowed with its peculiar properties and its distinctive characteristics by human will. The vital and central fact in a trinity, in whatever realm of nature it may operate, is the mutual indissoluble organic relation of its units. There must exist among these such a mutual balance and harmony of relation, such mutual co-ordination, adaptation and interdependence, that neither of them individually, but all of them collectively, must form an organic whole. The most fundamental as well as the most essential condition of the trinity is its ensouling unity. One in three—three in one—three in manifestation and action, but one in essence. Such is the one fundamental and immutable condition of a trinity. The absence of this condition is sure proof that any so-called trinity is an accidental or temporary combination of three units which are liable to separate and fall apart directly the cause that brought them together to form a temporary union ceases to act.

The relation of mutuality that subsists among the three units of a trinity is conditioned by its ensouling unity. For what appears in manifestation as three different things, each having a distinct individuality of its own, is, in their deeper essence, directly we go behind manifestation, but one substance. And it is a distinguishing characteristic of a trinity that even on the plane of manifestation its three units are held in the embrace of its pervading unity. It is a marvel how this unity, allowing each unit perfect freedom of action, never for a moment ceases to hold them together. They are mutually the product of one another; they mutually act upon, and are acted upon by, one another; they mutually draw upon the resources of one another. When any of these assumes a position of predominance, the others fall back into a position of subordination. In the act of a trinity, competition and co-operation, supremacy and subordination, are in perpetual and absolute harmony.

From the foregoing facts a conclusion of great practical importance may be deduced, viz. that a trinity may be looked upon as a trinity both in its collective as well as its distributive aspects. A, B, C are three units which, taken together, form a trinity. The essence of a trinity is its ensouling unity. A in action is inseparable from, is dependent upon, the co-operation of B and C. So is B in action; so is C in action. Neither A nor B nor C can ever act singly without the co-operation of the other two units. Therefore are A, B and C *each* a trinity. This valuable practical truth will be further exemplified in the case of the three Yogas in its proper place.

Such is the relation of mutuality and inter-dependence that subsists among the units of a trinity. It is a relation of which the unique feature is the permanent and harmonious blend of competition and co-operation. This may be illustrated from the action of the three Guṇas—*sattva, rajas* and *tamas*, which are a trinity. When *sattva* prevails, it does so holding *rajas* and *tamas* in subjection and forcing them to offer co-operation. *Rajas* and *tamas* act in exactly the same way. When the turn comes for a *Guṇa* to prevail, the other two cease from competition and assertion of independence and offer it co-operation.

Karma-Bhakti-Jñāna is such a trinity. And accordingly there must exist among its three units a like relation of mutuality. It is very necessary to study with care and in detail this relation not only because of its intrinsic importance but because of a besetting tendency of mind developed by the sectarian zealot to exalt one and to the same degree ignore or despise the others.

Karma-Bhakti-Jñāna being a trinity, there exist among its three units a correlation so close, a mutal dependence so vital that each implies and presupposes the other two, that any of these is incapable of action without the co-operation of the other two. *Karma* implies or subsists upon the co-operation of *Bhakti* and *Jñāna; Bhakti* implies and subsists upon the co-operation of *Karma* and *Jñāna; Jñāna* implies and subsists upon the co-operation of *Bhakti* and *Karma.* Of this truth practical proof must now be given.

Beginning with *Karma* it is necessary to bear in mind that *Karma-Bhakti-Jñāna* should be taken, in connection with the present inquiry, not in the loose conventional sense but in their scientific sense as Yogas or Paths of Liberation. So that *Karma* means *Karmayoga.*

It is a self-evident truth that for a man who has resolved upon the practice of *Karmayoga,* it is essential as a preliminary qualification that he should have a clear idea of this *Yoga,* theory and practice. A clear idea of *Karmayoga* would imply a clear idea (i) of the term *Mokṣa,* (ii) of the term *Yoga,* and (iii) of the *Paramātmā,* Supreme Self, the goal of *Karmayoga;* (iv) next, it would involve a discrimination of the real and the unreal, without which any advance in *Karmayoga* would be difficult uphill work.

Can there be a doubt that mastery of these preparatory conditions means

and involves the co-operation of *Jñāna* of a high spiritual order ?

Of *Karmayoga* the two all-essential conditions laid down in *Bhagavadgītā* (II. 48) are that *Karma* must be done (1) without attachment, and (2) with the mind in a state of balance alike in success as well as unsuccess. Would not a realization of these two conditions in practice imply and be the natural fruit of a highly advanced stage of evolution ? And would not a high stage of evolution imply and co-exist with a corresponding high evolution of *Jñāna* ? Not mere intellectual *Jñāna* to be sure, but spiritual—soul wisdom. Without the co-operation of *Jñāna, Karmayoga* would be a stark failure or a ridiculous caricature.

Like *Jñāna, Bhakti* runs through and vivifies the whole texture of *Karmayoga,* of which the third condition is that, after the first and second conditions have been mastered in practice, the *Yogī* must dedicate the fruits of his *Karma* to the Supreme Self. Here comes the inspiration (alias the co-operation) of *Bhakti.* Here for the first time *Karmayoga* merges in *Bhakti.* Here *Karma* for the first time becomes a *Bhakti* offering.

At the next stage, the fourth (call it the fourth condition of *Karmayoga*), the *Yogī* advances another step and becomes one with Bhagavān through *Karma. Mat-karma,* My *Karma,* says Bhagavān Śrī Kṛṣṇa. That is, at this stage of *Karmayoga* the origin and source of all *Karma* must be He. And it must be done in His name, for His sake, and in furtherance of His service.

A contrast of this fourth stage of *Karmayoga* with the preceding third will bring out clearly their difference. At the third stage *Karma* belongs to the *Yogī,* who is the doer but who renounces the fruit to Bhagavān. At the fourth stage the *Yogī* is conscious of such a sense of detachment from *Karma* as to feel that both the *Karma* and its fruit belong to Bhagavān and that he is a mere instrument in the doing of it.

Thus at the fourth stage *Karmayoga* makes another step in advance, and becomes indistinguishable from *Bhakti* consecration.

On the proof adduced above it is perfectly evident that *Karmayoga* is dependent on the co-operation of both *Bhakti* and *Jñāna.* It is not a mere external or casual co-operation but a vital and essential co-operation, without which *Karma* as a *Yoga* would be a stark failure. *Jñāna* enters the dry bones of *Karma* and stirs it to a new life which transmutes it into a *Yoga. Bhakti* brings it a new gospel—the renunciation of its fruits to Bhagavān—, which gives it the perfection of a *Yoga.*

To *Jñāna,* the first and second conditions of *Karmayoga* owe their success; to *Bhakti,* its third and fourth conditions owe their final consummation.

Turning to the next *Yoga, Bhakti,* its dependence upon *Karma* and *Jñāna* will, upon examination, be found to be equally close and vital. It is well-known that true *Bhakti* spontaneously assumes the form of, true *Bhakti* incarnates in, *Sevā* (service). According to the *Garuḍa-Purāṇa—Sevā* is *Bhakti: "Bhaj,* this root is spoken of in connection with

Sevā, hence according to wise men by the term *Bhakti* is meant plenteous *Sevā*." The *Śiva-Purāṇa* adopts a similar view. The true *Bhakta*, fired by his inner yearning, builds temples and Dharmaśālās, excavates tanks and wells, endows charities, etc., etc. Without *Karma*, *Bhakti* would languish as an effete emotion. *Jñāna* bears a similar relation to *Bhakti*. The *Śiva-Purāṇa*, the *Padma-Purāṇa*, and the *Bhāgavata*, not to mention other authorities, speak of *Jñāna* as the offspring of *Bhakti*.

Jñāna is light. It is the very nature and essence of *Jñāna* to illumine—to dispel the darkness of ignorance and shed knowledge. Jñāna in action assumes the form of knowledge and wisdom, and becomes knowledge subjective as well as knowledge objective—knowledge of *Puruṣa* (Self) and knowledge of *Prakṛti* (Matter).

The mutual interaction of *Bhakti* and *Jñāna* is a permanent feature of the evolution of *Bhakti*. Sprung from *Bhakti*, *Jñāna* straightway operates to illumine it—to steady it, to rock-base it upon truth, to dispel its doubts, to reveal unimagined fields of expansion, to discover by its kindly light unthought of depths of devotion, and so on.

Thus *Jñāna* is to *Bhakti* the principle of mobility. It guides, instructs, counsels, ploughs, fertilizes, sows, reaps. It is hope, solace, support. It is in the true sense of the word the redeemer of *Bhakti*.

Thus *Karmayoga* is seen to be dependent upon the co-operation of *Bhakti* and *Jñāna*, and *Bhaktiyoga* upon the co-operation of *Karma* and *Jñāna*; in other words, *Karma* and *Bhakti* in action are each a trinity. Is *Jñāna* equally a trinity? Is it equally dependent upon the co-operation of *Karma* and *Bhakti*?

To begin with, it has already been conclusively proved that *Karma*, being the lowest and easiest of the Yogas, should be the first *Yoga* in order of practice; that *Bhakti*, being the next higher and harder *Yoga*, should follow *Karma*; and that *Jñāna* being the highest and hardest *Yoga* of all, should be the last. Support is lent to this conclusion by different authorities, one of them being the *Śiva-Purāṇa* (*Jñāna-Saṃhitā*, chap. 26), which says: "Until the accession of *Jñāna* takes place a person should practise *Karma*." The *Matsya-Purāṇa* repeats this statement in almost identical words. Lastly the *Bhagavadgītā*, the highest authority of all, says: "All *Karma*, O Pārtha, ends in *Jñāna*" (IV. 33).

The conclusion deducible from the above authorities is that *Jñāna* is the product of *Karma*, that *Karma* is the invariable antecedent of *Jñāna*.

That *Bhakti* holds the very same relation to *Jñāna*, that it is the parent of *Jñāna*, has already been seen. Both the *Padma-Purāṇa* and the *Bhāgavata* expressly state that *Jñāna* is the off spring of *Bhakti*. Lastly, the *Bhagavadgītā* says: "*Para Mokṣa* (Supreme Liberation) is to be won by *Jñāna*, which has its root in *Bhakti*."

Of the Śaiva philosophy, the doctrine of the co-existence of Śiva and Śakti forms the corner-stone. According to this doctrine, Śiva and Śakti, *Puruṣa*

and *Prakṛti* are rooted in, inseparate and inseparable from, each other. Śiva, even if independently existent, would be unmanifest without *Śakti*, which, in itself non-existent, eternally clings to and derives its existence from Śiva. In human life Śiva, *Puruṣa*, manifests as *Jñāna*; *Śakti*, *Prakṛti*, as *Karma*. Whence the obvious deduction is that, as Śiva cannot manifest without Śakti, so neither can *Jñāna* manifest without *Karma*.

The shares contributed by *Karma* and *Bhakti* in the production and upkeep of *Jñāna* may be explained from another point of view. The *Devī-Bhāgavata*, the *Sūta-Saṃhitā*, the *Mahābhārata*—and other authorities state that from *Sattva-guṇa* arises *Jñāna*, or—in other words—that *Jñāna* co-exists with *Sattva-guṇa*. The order of action among the Guṇas is *tamas*, *rajas*, *sattva*. All evolution starts at *tamas*; from *tamas* it mounts to *rajas*, and from *rajas* finally into *sattva*. *Tamas*, being inertia in one of the numerous forms assumed by it, operates as a dead weight upon *Jñāna*, suppresses and obscures it.

Tamas is succeeded by *rajas*. As *tamas* is inertia, so *rajas* is mobility. *Karma*, being *rajoguṇa*, is mobility, is activity. It is this mobility of *Karma* which antagonizes and finally overcomes the inertia of *tamoguṇa*.

Rajas in due course is succeeded by *sattva* and *Karma* in due course of evolution ends in *Bhakti*. *Bhakti* is *sattva-guṇa*. *Sattva-guṇa* is *Jñāna*. Wherefore *Bhakti*, in due course of development, eventuates in *Jñāna*.

Thus the order of manifestation among the trinity of Paths is *Karma*, *Bhakti*, *Jñāna*; *Jñāna*, the final product, arises from *Bhakti*, which arises from *Karma*. It is *Karma* which by bringing its mobility into action dissipates and transmutes the original inertia of human nature, which keeps *Jñāna* in a state of suppression. *Karma*, therefore, is the first cause that releases the springs of *Jñāna*. Without *Karma* there would be no *Jñāna*, because without *Karma* the original inertia which keeps *Jñāna* in a state of suppression could not be overcome.

The relation *Bhakti* bears to *Jñāna* can be determined on a similar line of proof. *Bhakti* is *Sattva-guṇa*, which manifests as *Jñāna*. True *Bhakti* instinctively, eagerly, incessantly longs for *sevā*. *Sevā* is *Karma*. Wherefore *Bhakti* is *Karma*—*Karma* in its characteristic form and its ideal perfection. And *Bhakti*, being *Karma*, must be the precursor and proximate cause of *Jñāna*. *Bhakti* is the *rasa* of *Jñāna*—the ambrosial sap that circulates through the arterial system of *Jñāna*, softens and sweetens it and redeems it into sanctity. *Bhakti* breathes into *Jñāna* its vivific breath, stirring its dry bones with the fire of freshness, earnestness, ardour, inspiration, its wistful longing to offer its all at the altar of the Divine, its perpetual hunger to consecrate itself to the *sevā* of humanity.

Thus the relations subsisting among the three Yogas—*Jñāna*, *Bhakti*, *Karma* are exactly analogous to the relations that exist among the three units of a trinity. In other words, *Jñāna-Bhakti-Karma* are a trinity; and since they are the units or members of a trinity, it follows that *Jñāna*, *Bhakti* and *Karma* are mutually productive of each other;

that they hold, sustain, nourish each other; that, mutually arising from each other, they exist between each other, and grow by each other's co-operation; that their mutual action defines and distinguishes the individuality of each other.

Of these relations practical proof has been given. It has been shown that *Karma* as a *Yoga*—as a Path of Liberation—stands from the very beginning in need of the guidance of *Jñāna;* that at its mid and concluding stages of development it must seek the co-operation of *Bhakti,* which alone is calculated to connect it definitely with the Divine; that in precisely an analogous way *Bhakti* as a *Yoga* is expected to attain *siddhi* (success) between the joint co-operation of *Karma* and *Jñāna,* and *Jñāna* as a *Yoga* between the joint co-operation of *Karma* and *Bhakti.*

Jñāna-Bhakti-Karma being a trinity, *i. e.,* being *one in three* and *three in one,* its practical bearing on the life of an individual who has made up his mind to tread the path of *Nivṛtti* must be obvious. To prove that, notwithstanding the differences in their nature and essence, the three paths are an organic whole, is to reveal to future entrants into a Path the light of a precious and neglected truth. Of the underlying unity of the three Paths a proof will now be given on the basis of a metaphysical demonstration.

There has been from the birth of the present *Kalpa,* and there will be to the end of the present *Kalpa,* but one single all-embracing Path of human evolution. This path is one in all circumstances and conditions, at all times and places. It is not, however, a path characterized by homogeneous unity. It is an organic whole consisting of three heterogeneous parts or units which are intrinsically different from, but which exist in permanent and indissoluble union with, each other. The parts or units of this one Path—of this organic whole—are *Jñāna-Bhakti-Karma. Jñāna* is specially different from *Bhakti* and *Karma, Bhakti* from *Karma* and *Jñāna,* and *Karma* from *Jñāna* and *Bhakti.* Separable in *idea,* the three Paths are inseparable in *practice.*

Each of the three Paths would thus appear in practice to be a trinity, seeing that neither of them can work independently of the other two, but that each of them must work in co-operation with the other two. Hence the question is, each *Yoga* being in practice a trinity, when any one of them is in evolution, what is the precise nature of the relation borne to it by the other Paths ? Or, to express the same question in a slightly different form, what is the exact nature of the co-operation lent to it by the other two Paths ?

For example, assuming that the Path in evolution is *Bhakti,* we may ask ourselves what is the precise relation *Bhakti* will bear to, what is the precise co-operation *Bhakti* will receive from, *Karma* and *Jñāna.*

The answer to the above question may be expressed in two different forms, mathematical and metaphysical. The mathematical answer, especially when it concerns higher mathematics, being abstruse, repellent and all but unintelligible to ninety-nine per cent of the readers interested in *Bhaktiyoga,* it is useless to

encumber these pages with unprofitable mathematical jargon. Even the metaphysical answer may not be free from the perplexities inherent in dry subjects to indulgent readers possessed of the necessary fund of patience.

It has been assumed above that *Bhakti* is in evolution. The expression *Bhakti* in evolution expressed in popular phraseology means that X, a candidate for *Bhaktiyoga*, is engaged in making earnest efforts to develop *Bhakti*, is engaged in a strenuous practice of the discipline prescribed in this behalf by the ancient Āchāryas. Now it is a self-evident truth that the practice of the *Bhakti* discipline involves *Karma*, is *Karma*. Neither can X do without *Jñāna* (stock of acquired or acquisitive knowledge, wisdom including guidance offered by the *Guru* and the *Śāstra*), which must guide him at every step. The question is, What sort of co-operation does X derive respectively from *Karma* and *Jñāna* ?

Metaphysically expressed, assuming *Bhakti* is in evolution, how should we define the relations borne to it respectively by *Karma* and *Jñāna* ?

Metaphysically these relations may be viewed from three different angles of vision represented respectively by Action, Gender and Time. Looked at from the angle of Action, the three units would be active, passive, neuter; *Bhakti* being active unit, *Jñāna* the passive, *Karma* the neuter.

Viewed from the angle of gender, three units, *Bhakti*, *Jñāna*, and *Karma* would respectively be female, male, and neuter; the active unit being female, the passive unit male, the neuter unit neuter.

Lastly, with reference to Time, the three units would represent its three divisions—present, future, past; *Bhakti* being time present, which means that its evolution is proceeding in the division of time called present. *Jñāna* is time future, which means that its evolution is destined to take place in the division of time called future. And *Karma* is time past, meaning its evolution has already been finished in the division of time called past.

Of the three Yogas, *Karma*, *Bhakti*, and *Jñāna*, *Karma* has been proved to be the lowest and easiest—lowest in point of merit, easiest in point of practice. The next higher and harder *Yoga* is *Bhakti*— higher in merit and qualifications, harder in practice. The highest and hardest of the three Yogas is *Jñāna*. (See the extract from the *Bhāgavata* relating to the three Paths.)

In nature the order of evolution is from the lower to the higher; from the easier to the harder; from the simpler to the more complex. Human evolution starts at the physical body, thence mounts to the easier of the senses, thence progressively to the mind, to *Buddhi*, to *Prajñā*, and finally to *Ātmā*. In accordance with the universal principle, the order of evolution among the three Yogas would be *Karma* first, *Bhakti* next, and finally *Jñāna*. That is to say, among the three Yogas no successor, whichever it may be, can begin its evolution unless and until its predecessor has finished it.

From the above order governing the evolution of the three Yogas an obvious

conclusion which lies implicit may be deduced and expressed in clearer terms. It has been assumed above that *Bhakti* is in evolution—which means that the evolution of *Bhakti* is proceeding in time present. According to the principle laid down above, the evolution of *Bhakti*, the successor, cannot begin unless the evolution of *Karma*, the predecessor, has been finished, and that the evolution of *Jñāna*, the successor, cannot begin unless the evolution of *Bhakti*, the predecessor, has been finished—which, means in clearer terms, that when *Bhakti* is in present evolution, *Karma*, its predecessor, must have finished its evolution in the *past*, and *Jñāna*, its successor, must await its evolution in the future.

Whence the conclusion in the final form is: When *Bhakti* represents time present, *Jñāna* must represent time future, and *Karma* time past.

To complete the theory of the relation of the three Yogas, it is necessary to state in the first place that their time relations are variable, that whichever of the three happens at a given time to be in evolution should be identified with time present, that the time relations of the other two Yogas should undergo a corresponding alteration. And secondly that the action relations as well as the gender relations of the Yogas are variable in precisely the same way as their time relations are. That is to say, whichever of the three Yogas happens at a given time to be in evolution must, with reference to the Action relation, be taken as active, the relations of the other two Yogas undergoing a corresponding alteration. As regards the Gender relation, the *Yoga* in evolution is female, the other two Yogas being male and neuter according to circumstances.

Thus the time relation of the above theory postulates that the evolution of the three units of the trinity of *Jñāna-Bhakti-Karma* is successive, it can never be *simultaneous*. Simultaneous evolution of any two, or all of them, would throw them into irremediable confusion and end in chaos. These two points will be more fully dealt with hereafter.

(To be continued.)



Turn your back on the world and its enjoyments and bring your face towards the feet of Śrī Rāma. Consider this carefully in the mind. You will realize that this is the supreme Truth.

—*Tulasidasa.*

Bhagavān Śrī Hari, who is your constant companion, who is the life-breath of all living beings, Him you have easily forgotten. O ignorant fool! whom the Vedas, Purāṇas, Smṛtis, Devas and men, all worship, why do not you remember Him?

—*Surdas.*

Conception of Paramatma in Nyaya-Vaiseshika.

By Umesha Mishra, M. A., D. Litt.

It is said that both the production and the destruction of the individuals and the universe ultimately depend upon the good-will of Maheśwara. But His very existence is doubtful. Hence it is necessary to adduce arguments in support of His existence before proceeding further.

I. EXISTENCE PROVED

Inference and authority (*Āgama*) are the only means of right cognition to prove His existence. But, as the Agamic proof is not accepted by the non-believers, such as the Buddhists and others, the Naiyāyikas first adduce several inferential proofs in support of His existence. As for the Vaiśeṣikas, it is very difficult to say whether they actually believed in the existence of the *Paramātmā*. Efforts have been made to interpret some of the Vaiśeṣika-Sūtras,[1] so as to show that the Vaiśeṣikas also, like other orthodox schools, were originally theistic in nature. But the interpretations are very doubtful. One can easily interpret these Sūtras and see that Kaṇāda did not mean to include *Īśwara* in his Sūtras. And it is, perhaps, one of the reasons why the Vaiśeṣikas have been called half-atheists (Ardhavaināśikas) by the later orthodox writers. But there is no doubt that the later writers on the *Vaiśeṣika-Sūtras* did introduce the theistic element in their works.

1. UDAYANA'S VIEW ABOUT THE EXISTENCE OF GOD

It has been said above that the existence of the *Paramātmā* is doubtful; hence proofs are adduced to prove His existence. But Udayanāchārya in his famous theistic treatise, *Kusumāñjali*, says that there is hardly any ground for doubt and, consequently, any need for investigation regarding His existence; for everyone knows and worships Him in some form or other. Thus, he says that the followers of the Upaniṣads (including the Vedāntīs) worship Him as One who is pure (secondless) and enlightened by nature; the followers of Kapila, as the perfected First Knower (*Ādividvān-Siddhah-Kūṭastha-nityāh*); the followers of Patañjali, as the Being who is untouched by the afflictions (Kleśas)[2], actions (Karmas[3]) their fruits (*vipāka*)—in the form of *jāti*, namely, *manuṣyatva*, etc., *āyuṣ* (the contact of the vital air with the organism), and *bhoga* (the experience of pleasure and pain within oneself)—and *āśaya* (that which sleeps or remains in the *Ātmā* till the time of the fruition of the past deeds, that is, the *adṛṣṭa*), and who by assuming a '*self-created body*'

1. VS. I. i. 3; II. i. 18.

2. The five kinds of afflictions referred to here are:—*avidya* (nescience), *asmita* (egoism), *raga* (attachment), *dwesha* (aversion), and *abhinivesa* (love of life as expressed in the form 'Would that I were never to cease. May I live on!) YS. and YBha., II. 3-9.

3. By *Karma* is meant here the performance of meritorious deeds in the form of *Aswamedha*, etc., which is the cause of *dharma*, and demeritorious deeds in the form of killing a Brahman, etc., which leads to *adharma*.

(*nirmāṇa-kāya*[1]) revealed the Veda[2] and imparts grace (in the form of bestowing upon us the reward of heaven and liberation, etc.); the followers of *Mahāpāśupati*, as the absolutely Independent One who is undefiled by actions opposed to those enjoined in the Vedas and sanctioned by popular usage, that is, He who is absolutely free from the so-called demeritorious acts; the Śaivas, as *Śiva* (free from the three Guṇas); the Vaiṣṇavas, as *Puruṣottama*[3]; the Paurāṇikas as the Supreme Father (lit. the Father of father); the Sacrificialists, as the Presiding Deity of the sacrifice (*Yajñapuruṣa*); the Saugatas (that is, the Bauddhas), as the Omniscient[4]; the Digambaras (one of the sects of Jainas), as Uncovered[1]; the Mīmāṃsakas, as That which is enjoined (by the Vedas) as the object of worship; the Naiyāyikas, as the Being who is endowed with all the attributes which befit Him; the Chārvākas, as One whose authority is established by the convention of the

1. It is objected as to how can God without having an organism, in the absence of any worldly action, be able to start a tradition. For this it is said that He for the purpose of creating the universe manifests His own body merely by His desire or out of the collected *Chetana* of the worldly creatures. and this body of His is known as the 'self-created body'.

2. सम्प्रदीयते गुरुणा शिष्यायेति सम्प्रदायो वेदः ।

3. *Uttama* means all-knowing and non-worldly.

4. The term *Kshanika-sarvajna* as used by Vardhamana explaining the term *sarvajna* is really God conceived as such. It is well-known that *sarvajna* is one of the names of the Buddha (*vide Amarakosha*, I. 13). The word *kshanika* implies that the doctrine was of those schools of Buddhism which upheld the theory of Universal Flux. The Sunyavadis are, of course, excluded.

1. There is no room for a Supreme God in the Jaina religious philosophy.

The Digambaras believe that every soul passes through fourteen stages (*gunasthana*) on its way to final deliverance. The last two are known as *Sayogikevali gunasthanaka* and *Ayogikevali gunasthanaka* and correspond to *Jivanmukti* and *Videhamukti* respectively. The former represents the stage in which the soul gains eternal wisdom, unlimited insight, everlasting happiness and unbounded power and becomes, as a matter of course, the *Guru* of the entire universe, including the Devas. The third part of *Sukla Dhyana* is developed in this stage, the first two having been already perfected in the preceding stage. Though the soul still resides in the body, it reaches every part of the Universe. On this level of spiritual culture the *Jiva* is able to found sects (Tirthas) and thereby become a *Tirthankara*, if only he is inclined towards it, and preach the truths revealed to him. Such a *Jiva*, viz. a *Tirthankara*, is the object of human worship. The fourteenth stage, called by the name of *Ayogikevali*, is the last in the series, and as soon as this is reached the soul realizes *Nirvana* and becomes a *Siddha*. The *Siddha* and freed soul, together with infinite others of a similar order, dwell for ever above the *Siddha-*

world[1]; what more, even the artisans worship Him as *Viśwakarmā*, the Great Architect.

A question is raised here: If God is so well-known, then no effort should be made even by the Naiyāyikas to prove His existence, according to the dictum—'Inference should not be adduced in support of things having absolute non-existence—as hare's horn, son of a barren woman, etc.—or proved beyond all doubts, like the *Paramātmā* in the present case; but only in cases where doubt exists.' To this Udayana says that all the discussions and inferences about His existence are of the nature of contemplation (*manana*), which follows *śravaṇa*. References to Him in the Śrutis, Smṛtis, Purāṇas, etc. represent the stage of *śravana* only; so that nothing is wrong if, in spite of His being so well-known to all, efforts are made to prove His existence through inferences.

Śila, descending no more on the lower planes and taking no longer any interest in the affairs of the world. He has a formless existence, and a body which is neither light nor heavy.

The term *Niravarana* (uncovered) as used in the text stands for the last two Gunasthanas, specially the fourteenth. All the Ghatikarmas, viz. those which obscure the *jnana* and *darsana* (*Jnanavaraniya* and *darsanavaraniya*) of the soul and those which infatuate it (*Mohaniya* and *antaraya*) disappear in the twelfth stage; so that what are generally known as Aghatikarmas (viz. *Vedaniya, Ayush, Nama* and *Gotra*) only remain in the thirteenth. These Aghatikarmas correspond to a certain extent to the so-called *Prarabdha* Karmas, which result in *gati* (*Nama* and *Gotra* as named here), *Ayush* and *Bhoga* (*Vedaniya*). These do not obscure the omniscience of the soul, but help to keep up the body, and as soon as these are exhausted the body falls off. The two kinds of *Moksha* (*Sadeha* and *Videha*) are known as *Bhavamoksha* and *Dravyamoksha* respectively.

1. King, etc., or an image with four hands, etc.

2. GROUND FOR DOUBTS

Udayana notes five kinds of objections against His existence which may possibly be raised by the non-believers on the following grounds: (1) absence of a supersensuous ground for the existence of life after death; (2) the possibility of otherwise (that is, without admitting God) carrying out sacrifice as a means to happiness in another world, namely; (3) the existence of proofs demonstrating His non-existence; (4) His unreliable character as a proof or a source of right knowledge even on the assumption of His existence; and (5) absence of proofs proving His existence. Now, these five objections are generally attributed to the Chārvākas, Buddhists, and the Mīmāṃsakas. Udayana has given very clear and lucid answers to all these objections in his *Nyāya-Kusumāñjali* and *Ātmatattvaviveka*. Giving even in brief the summary of these answers would make the article unusually lengthy. In fact, answers to these questions exhaust a considerable portion of Nyāya and Vaiśeṣika and may form a separate independent volume altogether. Hence I do not want to proceed here on that

line. I shall give answers to the last objection, which requires direct proofs for demonstrating His existence, and then pass on to His other aspects.

3. GROUNDS FOR HIS EXISTENCE

The following are some of the reasons to prove the existence of the *Paramātmā*:—

(1) The earth, being a product like a pot, must have a maker. A maker must have the direct knowledge of the cause of the product, a desire to produce it, and also an effort to bring about the effect. A human being cannot be such a maker in respect of the earth. Therefore we conclude that there is a God who is the creator of this earth.

(2) Again, it is a fact that the Paramāṇus (atoms) do not possess productive motion during the Cosmic Rest (*Pralaya*). Without such a motion they cannot join together so as to form effects in the form of Dwyaṇukas, etc. Paramāṇus and Adṛṣṭas, being non-*Chetana*, cannot produce that motion. The Jīvas also, without being in contact with an organism, which is not possible during the period of dissolution, cannot produce that motion. But motion must be imparted to the Paramāṇus for grouping together. Hence it is inferred that there is an intelligent Agent, that is, *Īśwara*, who imparts this motion.

(3) Again, the whole universe must have a direct or an indirect support; for, though weighty, it does not fall down, like the body of a bird in the sky. Similarly, the whole universe is to be destroyed by the effort of some one; as the universe is a product like a cloth, which is to be destroyed. Now, a human being can neither be a support nor a destroyer of the universe. Hence we infer the existence of *Īśwara* for these purposes.

(4) The various traditional arts prevailing in this universe, such as the making of a pot, a cloth, etc., must have a teacher to instruct others and give a start to the tradition. This also is not possible for any human being. Hence we presume the existence of a supernatural Being, who is God.

(5) The authoritativeness of the Veda depends upon the authoritativeness of the cause, that is, its author. This is not possible in any other cause than God.

(6) Again, the Vedas necessitate that they must be produced by an Omniscient Being. That which is not so produced is not a Veda. It must be said here that the Naiyāyikas believe that the Vedas have got authors, like other authoritative texts. Against the *apauruṣeyatva* of the Mīmāṃsakas, the Naiyāyikas hold that there is no authoritativeness in a work if its author is not known. So says Udayanāchārya—when we have proved that words are not immaculate self-sufficient entities, we can regard the Veda as the word of a reliable authority, and hence an instrument of right cognition. Otherwise, if the Veda were eternal, it would be open to this suspicion that it may not be reliable; as no one knows when and by whom it was propounded. In ordinary usage, all such words as cannot have their source traced are regarded as of doubtful veracity. In this way, this also proves that there is an Omniscient God.

All these are supported by Śrutis and Smṛtis. Besides, there are several other *Śrutis* to prove the existence of the *Paramātmā*.

II. DEFINITION OF PARAMĀTMĀ

Having proved the existence of *Paramātmā*, we may proceed with His definition. The authors of Nyāya have defined Him as the instrumental cause of the universe. Upon Him rests the dispensation of the fruits of one's past actions[1]. He is also defined as One whose worship is declared to be the means of attaining heaven and liberation. He is also known to us as One who possesses eternal knowledge, bliss and other similar qualities.

III. CHARACTERISTICS OF PARAMĀTMĀ

He is endowed with such qualities as absence of demerit, false knowledge and error; presence of merit, true knowledge and intuitiveness (*samādhi-sampad*). He also possesses the eightfold powers, viz. *aṇimā, laghimā, mahimā, prāpti, prākāmya, vaśitva, īśitva* and *yatrakāmā-vasāyitva*[2], as a result of His merit and knowledge. His merit follows the bent of His Will (*Saṇkalpa*). He controls the activity of the residuum of merit and demerit subsisting in each individual (*Jīvātmā*), as also that of the earth and other material substances. He is Omnipotent in regard to His creation, though not failing to be influenced by the results of acts done by the beings He creates. Though devoid of purpose, He continues to act for the sake of His created beings; just as the father acts for his children, so does *Īśwara* also act for living beings. He is the Seer, the Cognizer, and the Knower of all things[3].

He is the instrumental cause of the universe. This is proved from the fact that the Primordial Matter, Paramāṇus and Karmas, being themselves unconscious, are found to act only when they have an intelligent agent to control them. Such an agent is the *Paramātmā*. He creates the universe by reason of His nature being so, just as the earth upholds things, because such is its nature. It is *Īśwara* who makes the less-knowing *Jiva* go to heaven or to hell. The activities of the universe last only so long as He remains awake; and

1. NS. and N. Bha., IV. i. 19.

2. That power through which one can reduce himself to the form of a *paramanu* is known as *anima;* that which makes a man capable of making his body as light as to rise up even with the help of the rays of the sun is called *laghima;* that which enables a man to make the subtlest possible thing as big as possible is known as *mahima;* that which qualifies a man to touch even the moon through the tip of his little finger is called *prapti;* that which makes him enjoy freedom of desire so as even to enter into the ground as if he is diving into water, is known as *prakamya;* that which makes him bring under his control everything without himself being under others' control is called *vasitva;* that which qualifies him to produce, protect and destroy everything is called *isitva;* and that which makes him achieve whatever he desires at whatever time is known as *yatrakama-vasayitva* or *satya-sankalpa*—YBha., III-44.

3. NBha., IV. i. 21.

when He takes rest, all the activities are stilled in the state of Cosmic Rest. This proves that He is the instrumental cause of the universe. His very nature consists of activity (*pravṛtti*).

He does not possess any organism.[1] Vāchaspati also quotes *śruti* in support of this. He teaches us what is good and bad through the Vedas. He is the Father of the Universe. He is only One[2].

The *Paramātmā* is neither *baddha*, nor liberated. He is beyond these. As He does not possess nescience and pain, He is not under bondage. Again, as there exists *Dharma* in Him through *Karma*, and through *Dharma*, again, there is the eightfold *aiśvarya* in Him, hence He cannot be called liberated as well. Udyotakara says that, as these are related terms, *Īśwara*, who is never *baddha*, cannot be ever liberated. It is, therefore, that He is called eternally liberated.

1. A BRIEF DISCUSSION ABOUT SOME OF HIS CHARACTERISTICS

(1) It has been stated above that the *Paramātmā* possesses eternal knowledge. Now, a question is raised: Whether Īśwara is of the very nature of *Jñāna*, as some hold, or is only a substratum of *Jñāna*. Vātsyāyana undoubtedly holds the latter view and quotes the *Śruti* 'पश्यत्यचक्षुः···स वेत्ति वेद्यम्' in support of his view. Even the *Śruti* 'यः सर्वज्ञः स मैवित्' speaks of the same. Again, it is said that the existence of the *Paramātmā*, who is not qualified by intelligence, desire and effort, cannot be proved; so that all these three qualities are the probans of the *Paramātmā* also. This also disproves the view that *Īśwara* is attributeless. Then, again, it may be asked: What about the Śrutis which directly speak of the *Paramātmā* as attributeless? To this it is said that the *śrutis* speak of the *Paramātmā* as such only to prevent the possibility of the devotees becoming attached to the various Aiśvaryas belonging to the *Paramātmā*, which would only drag them back to the world and be an obstacle in their way to liberation.

(2) About the number of qualities possessed by *Īśwara* there is a difference of opinion between the Nyāya and the Vaiśeṣika systems. According to the Vaiśeṣikas, *Īśwara* possesses the ordinary qualities of number, dimension, separateness, conjunction and disjunction, and the specific qualities of consciousness, desire and effort. But Śrīdhara does not accept this view.[1] He further notes that others, however, hold that to God belongs unobstructed intelligence alone, which constitutes His creative power through which alone the activities proceeding from desire and effort are also performed. Hence, according to these people, God does not possess these two qualities. In other words, He has only six qualities in all.[2] Although Śrīdhara attributes this view to others, yet he himself appears to have accepted it, where he speaks of *Īśwara* as the substratum of six qualities.[3]

1. Laugakshi Bhaskara says that there is the possibility of God's having an organism produced through our *adrishta* just as the *adrishta* of a man causes the production of the organism of his wife.
2. *Kandali*, p. 57.

1. *Kandali*, p. 97. 2. *Kandali*, p. 97.
3. *Kandali*, p. 97.

But then there is another difficulty. Praśastapāda clearly says that due to the desire of Maheśwara creation and dissolution take place. While commenting upon this, Śrīdhara does not say anything and silently accepts the presence of desire in *Maheśwara*. Again, Udyotakara also says that *Īśwara* possesses six qualities only. But just after this, again, he says that, of course, unchecked desire belongs to *Īśwara*. Similarly, Vāchaspati also accepts that both desire and effort are eternally present in *Īśwara*. Jayanta also supports this view.

In order to remove this difficulty should we say that those who hold that both desire and effort do not exist in *Īśwara* think that His unobstructed intelligence alone constitutes these two qualities, and therefore, these are not separately mentioned ?

Jayanta makes his view clear in a different way. Even accepting the eternity of desire (स्वरूपमात्रेण) in *Īśwara*, he says that sometimes during the interval of creation and dissolution, a desire, in the form 'may a particular man experience a particular kind of *bhoga* proceeding from a particular kind of action' is produced in *Īśwara*. This is also clear from the writings of Praśastapāda and others, who, in spite of the fact that they believe in the enternity of desire in *Īśwara*, say that a desire is produced in *Maheśwara* to create the universe or to dissolve it. In other words, it appears that there is no doubt eternal desire in *Īśwara*, but that is of no use for the worldly activities; just as, in spite of the fact that the *Ātmā* is ever in contact with the *Manas*, that contact does not produce any cognition, for which another contact is required.

(3) Jayanta is of opinion that *Īśwara* also possesses eternal bliss (*Sukha*). This is supported by *Āgama*. If there be no eternal bliss, then there cannot be the capacity to create and dissolve this universe. But we know that almost all the Naiyāyikas are opposed to this view. They hold that even the word *ānanda* in the *Śruti* 'आनन्दं ब्रह्म' does not mean happiness or bliss. It means the absence of pain. The word *Sukha* is very frequently used in the sense of absence of pain. Gangeśa Upādhyāya, rejecting the view of Jayanta, even goes so far as to say that the use of the term '*Ānanda*' in the neuter gender in the Śrutis 'विज्ञानमानन्दं ब्रह्म', etc. shows that *Brahma* is not *Ānandaswarūpa*. The reason is that the word *Ānanda* in the sense of *Ānandaswarūpa* is always masculine. Hence according to Gangeśa, by '*Ānandam*' we should understand '*ānandaviśiṣṭa*'[1]. But at other places Gangeśa himself uses the term *Ānanda* in the sense of 'absence of pain'. It appears that as the Naiyāyikas do not believe in the existence of eternal bliss in the liberated *Ātmā*, so they are not prepared to attribute it to the *Paramātmā* also. But there is a difference of opinion here also.

(4) It has been stated above that *Īśwara* possesses *Dharma* and the eightfold power. Now, Udyotakara and Vāchaspati say that He does not possess *Dharma*. As regards the production of everything, the two eternal Śaktis o

1. *Iswaranumana*, p. 181.

His, namely, *Jñāna* and *Kriyā* will help Him.

(5) As regards His eightfold *Aiśwarya* also there is a difference of opinion. Udyotakara says that His *Aiśwarya* is eternal. Vāchaspati says that because His *Jñānaśakti* and *Kriyā-śakti* are eternal, His *Aiśwarya* also is eternal. But as for *Aṇimā*, etc., they are non-eternal, and this is clear from the *Bhāṣya* also when it says that this form of *Aiśwarya* is the result of His *Dharma*. This makes it clear that, according to Vātsyāyana, there are two kinds of *Aiśwarya* in the *Paramātmā*—eternal and non-eternal. The latter is the result of His *Dharma* produced by a particular *Karma*. If it be not due to *Karma*, then there will be the difficulty of reaping the fruit of those actions which have not been performed. And it is therefore that Vātsyāyana has said that He possesses *Dharma*. Although apparently, there is no *Karma* in Him, yet it is the *Karma* in the form of His Will (*Saṅkalpa*) which is said to be the cause of this *Dharma*, which again is the cause of the non-eternal *Aiśwarya*. This makes it clear that the *Dharma* of *Īśwara* is not meant to lead to heaven but to produce the eightfold *Aiśwarya* to move the Adṛṣṭas of the Jīvas to form creation just after the Cosmic Rest is over.

V. AIM OF ĪŚWARA IN CREATING THE UNIVERSE

There is a view that *Īśwara* cannot be the creator of the universe. The reason is—no wise man does anything without having any aim before him. God cannot have any selfish aim; for He possesses all the *aiśwarya* and is fully satisfied. There is nothing left unachieved for which God will desire and make effort to create the universe. To this it is said that it is not a fact that all our activities proceed from a selfish motive alone. For instance, a father, even having nothing to do for his own self, does make efforts to do things for the good of his children. Similarly, God, although He does not do anything for His own good, desires and makes efforts to create the universe for the good of the would-be created beings.

Now, an objection is raised here: If God creates the universe out of compassion for the *Jīvas*, then He ought to have created only happy persons and not unhappy ones. To this an obvious answer may be given that God does not create the universe without taking into consideration the meritorious and the demeritorious deeds of the Jīvas. There may be an objection here to the compassionate nature of God; but otherwise there will be the anomaly of reaping the fruits of actions not done by oneself and not reaping the fruits of actions which one performs. Helping the Jīvas to reap the fruits of their past deeds in order to qualify themselves for liberation is itself a compassionate action of *Īśwara*.

Some, again, hold that *Īśwara* creates the universe for the sake of sport (*Krīḍā*). But this view is untenable; for those alone who do not otherwise experience bliss take to *krīḍā* (*rati*). Bhagavān does not possess any pain, hence He does not do anything for achieving bliss.

Others, again, think that God wants to make others know His own *Aiśwarya*,

and therefore creates the universe. But this is also rejected on the ground that, as God is fully satisfied in every respect, He should have no reason to make a show of His *Aiśwarya,* which does not add to Him anything, nor does He lose anything without showing His *Aiśwarya.*

After criticizing these two views Udyotakara gives his own. According to him, God creates the universe because it is His very nature to do so. It may be then asked: If that is His very nature, then, since He cannot get rid of it, there will be a constant creation and never any dissolution. To this, again, Udyotakara gives his reply that God possesses intelligence through which He creates only when the auxiliary causes of creation present themselves to Him. These auxiliaries do not appear simultaneously. Hence there is bound to be succession in creation and also in dissolution.

Jayanta also holds a similar view. He says that it is the very nature of God that sometimes He creates the universe and sometimes destroys it, like the rising and setting of the sun.

VI. DIFFERENCE BETWEEN JĪVĀTMĀ AND PARAMĀTMĀ

Vātsyāyana, distinguishing the *Paramātmā* from the *Jīvātma,* says that He is a different *Ātmā* qualified by attributes. This leads some to doubt whether these two Ātmās are one or two different entities. But Vātsyāyana himself says that they do not belong to two different classes, but both these types of *Ātmās* are conscious, and as such they cannot be classed under any different categories which are all non-conscious.

Although both are classed under the same category, that is, the *Ātmā,* yet there is enough difference between them. The *Jīvātmā* possesses demerit, nescience and carelessness. It does not possess the eightfold *Aiśwarya.* Bondage and liberation are attributed to this *Ātmā.* There are an infinite number of Jīvātmās. But *Paramātmā* possesses none of these and is one without a second.

It is needless to say that this difference is preached here only because we want to confine ourselves here within the limits of Nyāya and Vaiśeṣika; otherwise the fact is:—

एकमेवाद्वितीयम् ।
नेह नानास्ति किञ्चन ।

Single-minded devotion exists only where God and His devotee meet in seclusion—the devotee merges himself in Śrī Bhagavān, and Śrī Bhagavān unites Himself with the devotee.

—Śrī Ekanātha.

Allow yourself to be cheated, rather than cheat another; there is happiness in being cheated, and sorrow in cheating another.

—Kabir.

Saint Aruni.

THERE was a sage, Dhoumya by name. In his beautiful *Āśrama* on the banks of a river he maintained several hundreds of Brahmachārīs for imparting Śāstric knowledge to them.

Every day *Havana* was performed in the *Āśrama* with the sound of *Svāhā* resounding in all directions. The fragrant smoke of *Havana* charged the *Āśrama* and its surroundings with a delicious aroma and the leaves of the trees wore a smoky appearance.

In the morning, the *Āśrama* echoed with the sweet songs of birds on the trees and the Brahmachārīs were found busy with their respective duties. If one was studying the Vedas, another was collecting fuel for *Havana*, a third was picking flowers for worship, and a fourth was plucking fruits from the trees for the use of the *Guru* and the Asramites. Some one milked the cows, while another cleaned the roads and a third was seen drying his clothes which he had just washed himself. The wife of the *Ṛṣi* used to sit on a raised platform and feed the deer with tender blades of grass and enjoy their skipping and frisking.

Sometimes a deer would try to snatch away grass from the mouth of another and still another would snatch away grass from the lady herself and run away. Sometimes a deer would approach the lady stealthily from behind and begin to lick the back of her hand. Sometimes they quarrelled among themselves and the lady had to intervene by giving them grass separately, and thus teach them to refrain from becoming greedy.

One day, all the Brahmachārīs were seated in the parlour of the *Āśrama* along with the *Guru* and were discussing things between themselves. One of them enquired as to what was the number of the Śastras and another replied that they were six. A newcomer to the *Āśrama* said that the Śāstras prescribe early rising, but in those chilly days of winter it was very inconvenient. To shiver with cold at rising and then to plunge in the river for a bath and, next, to perform *Sandhyā*, where also cold water had to be used, was most irksome: these Śāstras confound a man. To this another replied, "Brother, do not talk so loose as that. Early rising removes laziness, the body becomes pure and the mind feels fresh and clear. Prayers purify the soul and destroy the sins that have been committed unwittingly. Cold strengthens the body and braces up the spirits. That is why hill people are very strong and hard-working."

The *Guru* now glanced at every one of the pupils and, after having counted them all, impatiently enquired, "Why? Where is Āruṇi to-day?"

Āruṇi was a native of the Punjab. He had been in another *Gurukula* for twenty years. Tired of the intricacies of the Śāstras, he had come to this *Āśrama* and, from the moment he entered it, he took upon himself the one and the only

duty of serving the *Guru*, putting away studies altogether. This continued service had brought him some solace, some consolation. To arrange a bath for the *Guru*, to wash his clothes, to collect material for his daily worship, to wash and clean the utensils of worship, to bring water for the requirements of the *Guru*, to clean the *Yajñaśālā*, to spread the Guru's bed and to massage his feet was his daily routine. He tried to perceive the real secret of all Knowledge in what the *Guru* spoke or taught. He considered the *Guru* as his God. He very carefully watched and studied every word that fell from the Guru's lips and reverently observed the way in which the *Guru* led his life. He was always prepared to sacrifice anything in the service of the *Guru*. That was the only ideal of his life and in that he seemed to realize everything else.

If Āruṇi, after rendering the necessary service to the *Guru*, had still any time left, he used to devote it to the service of his fellow-pupils. He would water the orchard of one, clean the hut of another, light their lamps and wash their clothes. He would fetch and administer medicine to the sick inmates of the *Āśrama*, clean their beds, feed them at the proper time and minister to their requirements in every way. He was very kind to the boys newly admitted to the *Āśrama* and treated them as if they were his own brothers. He introduced them to each other and to the old boys. He taught them the rules of the *Āśrama*, took them round to all the specific places in the *Āśrama* and acquainted them with the observance of each place. If any of the new boys became home-sick, he played with them and tried to console them in every possible way by diverting their attention to the birds and beasts of the *Āśrama*.

Some clever boys took undue advantage of the simplicity of Āruṇi. They would get him to do for them the odd jobs of the *Āśrama* and would themselves take to their lessons during the time thus saved. Some considered him a rustic and scoffed at him. Some good boys pitied him and some honoured him for his great devotion to the *Guru*. Generally all the boys were pleased with him for his accommodating disposition.

"Āruṇi is not to be seen to-day?" asked the Guru.

"He may have gone to sleep," said one of the pupils.

"He may be fastening the calf," said another.

"He may be making merry in the field," observed another, adding, "Is that the way of a student? If he was here for studies, should he keep away from the *Pāṭhaśālā* day in and day out?"

"That is why he has not been able to be through even one branch of the Vedas for the last twenty years," remarked the fourth.

"One cannot say what for he is here in the *Āśrama*. Sometimes our brains begin to whirl when an incomprehensible secret of the Vedas is explained to us; then what about this regular truant?" observed the fifth.

"Poor fellow, he is busy all the day doing one thing or another. He has no time to spare for his studies," said the sixth.

"That simple fellow is busy all day doing something either for the *Āśrama* or for us, the Āśramites. But nobody acknowledges his indebtedness to that noble soul. On the other hand, every one is dispraising him. Is it not strange and something unmanly?" asked the eighth.

The *Guru* Dhoumya listened to all this and then, reflecting over it for a while, said, "Well, let us go and find him out."

While they were talking like this, the sky became overcast with dark clouds. It began to thunder heavily. Everything was dark on all sides, the darkness being relieved only by a streak of lightning now and then. It was difficult either to see anything or to hear anything. The cows in the forest began to run homeward. The deer in the *Āśrama*, all collected in one place and with their mouths turned upward, seemed to be waiting for a catastrophe. Even the beasts of prey were running about to seek a place of shelter. The birds flew into their nests with their little ones. There was silence reigning supreme everywhere in the forest.

The students, standing by the side of the *Guru*, began to talk among themselves, and one of them said, "Look here, what a dreadful cloud is hanging there in the sky."

"Look there at your back, a whole army of clouds is marching on unto us," said another.

"We had never seen such frightful things before," said the third.

"It appears to me that the world is going to perish in the deluge that seems to be coming. If all these clouds pour forth, I doubt if anything in the world will escape being washed away," remarked the fourth.

"Run, run; it is upon us," said the fifth, and all the students ran away in all directions to take shelter in their huts.

It began in torrents and the whole of the *Āśrama* was full of water in no time. Most of the huts were inundated, leaving hardly room for any one to sit. Everything got perfectly drenched.

The Guru's wife, too, was in a peculiar predicament. Her hut was leaking in many places. She picked up things from one place to carry them to another where it was not leaking; but she could hardly reach that other spot before that, too, began to leak. Next, the water in the parlour in front of her hut also found its way into the hut. She became confounded and began to cry for help, saying, "Āruṇi! Āruṇi!"

The students ran to her help and the *Guru*, too, hastened to the place. They soon prepared a dam for preventing the water from rushing in and what had already entered the hut, they threw out with their hands. It stopped raining and this restored to the *Āśrama* its wonted peace that had, for a while, been disturbed.

All the students, seated in their huts, were now talking gleefully. But Āruṇi was still out in the forest, in quest of the Guru's cow. He had received all the torrents of rain and the heavy blasts of wind accompanied by thunder and lightning, under the canopy of the sky, unprotected and unbefriended. The sparse clothing of bark of trees that he

wore was not only drenched but was also torn into shreds by getting involved in thorny bushes and his body bled at several places. But he would not return to the *Āśrama* until he had found out the Guru's cow. As soon as the rain stopped he began calling out for the cow, saying, "Śyāmā ! Syāmā !" Recognizing the voice of Āruṇi, she came running towards him. Āruṇi was so pleased as if he had got his own, his very mother. Both returned to the *Āśrama*. Āruṇi fastened her to her place, gave her grass to eat, milked her after letting the calf have its full share and then went to the *Guru* and made his usual obeisance.

At the time the *Guru* was talking to the students about the dam round the field and of the necessity of strengthening it, so that the water in the field might not flow out.

"Sir, my clothes have become quite wet. I have put them in the sun to dry up. I may go to see if these have not flown away." The *Guru* nodding, the boy went away.

"Guruji, my hut was rather old; let me go and see if it has suffered any damage." Another went away.

"Sir, my books and *Āsana* (mattress) were lying under a tree, I do not know if any one picked them up." The third also left.

"Sir, I am very busy otherwise. I have yet to do my lessons," said the fourth.

One by one, all the students, for one reason or other, went to their respective huts and just at that time Āruṇi appeared before the *Guru*. The *Guru* said, "Āruni, where have you been all this time, in the thunder and rain ? W missed you very much."

Taken aback, Āruṇi replied, with folded hands, "Sire, I was out in th forest at the time in search of Śyāmā and have just returned. I am late, Sir but I will presently prepare things fc the *Havana*."

"Āruṇi, don't you mind that at a the *Havana* will be performed, in du course. You had better go to the field a repair the dam, so that water might n flow out." Āruṇi bowed in compliance and at once ran towards the field.

The field was brimming with wate and presented the appearance of a lak The blasts of wind still blowing made th water overflow in many places and, a it was still gathering volume, the dar was in danger of giving way in severa places. Āruṇi was very strong a resolute, but he had never to face su odds before. He felt a little perplex and looked on calmly and quietly for while. But the next instant, he war at it. He started work from one end of the field and, removing handfuls of earth and placing them on the dam, went o. repairing it. The earth being rather moist and the water pressure in the field heavy, the moist earth melted away, but Āruṇi did not despair. He repaired the dam completely, but in one place the water oozed out with great velocity and he did not succeed in stopping it. Āruṇi felt exhausted. His hands and feet refused to work and he had no companion to help him in the difficult job, nor could he go to fetch one.

In complete despair Āruṇi began to think within himself thus: "It is twenty years that I have been in the *Āśrama* and never was there a

occasion when I failed to comply with the Guru's commands. If I fail to check and stop the outflow of water, it will be a great disgrace and I shall have lost what little merit I may have earned." As this thought crossed his mind, he felt as if charged with fresh vigour and, with a glow of delight on his face, he again addressed himself thus, "Oh, what a fool I am! Why not put this lump of earth, my body, composed of flesh and bone, into the breach and thus repair it?" Without any further thought, Āruṇi threw himself into the breach and the outflow of water ceased immediately.

It was night and darkness enshrouded everything. Not a sound was heard but of the passage of water in the neighbourhood. The world all around was fast asleep, even the birds and the beasts were having their nap; mothers, hugging their little ones, lay listless. Nobody stirred.

Oppressed with hunger and thirst, Āruṇi lay where he was, a part of the dam to the Guru's field. Half of his body was immersed in mud. His ears were full of water and his body was feeling the pricking of thorns and brambles. Move he cannot, he could not. Āruṇi lay stark as a stone. He was half-dead. His head alone was above water. He seemed to be in the last moments of his life and was still thinking of his duty to his *Guru*. Whether he lived or lost his life, did not matter to him. What he minded was that the dam should remain in order.

It was morning. The Asramites awoke and took to their daily duties and tasks. They had their bath, said their prayers, and appeared before the *Guru* to offer their salutations; but Āruṇi was not among them. The *Guru* enquired, "Where is Āruṇi?"

"He may be roaming about somewhere," said one.

"He was coming in this direction just now," rejoined another.

"Sir, you had sent him to repair the dam last night; he may be still there," remarked a third.

"It appears that Āruṇi did not return from the field," said the *Guru*, and added, "let us go to find him out."

All directed their steps towards the field and the students began to talk among themselves thus. "Āruṇi will be taken to task to-day," said one.

"To-day Āruṇi will know what it is to be a truant," said another.

"It is after long that the thief is going to be caught red-handed to-day," observed another.

"He could not be traced at night so often and, when asked, used always to say that he was with Guruji," said the fourth.

Guruji reached the field with the boys following him at a distance. He called out "Āruṇi! Āruṇi!", but no response was forthcoming from the faithful Āruṇi. Nor was he visible anywhere. Āruṇi could not hear for the reason that his ears were full of water and he was unconscious. Guruji went round the field to see if the dam was in order and after a little while reached the spot where Āruṇi lay. The *Guru* was stunned to see him forming part of the dam; he reflected for a moment and then called out, "Āruṇi, my son Āruṇi, get up." Āruṇi got up and fell at the feet of Guruji, as if nothing had happened.

Guruji was very much moved by the sight and tears of love fell from his eyes. He took the mud-covered Āruṇi into his embrace and Āruṇi, as soon as he was released therefrom, again fell at the feet of Guruji. Meanwhile the students also reached the spot and each one tried to take hold of Āruṇi and to enquire in whispers as to where he had been for the night.

The *Guru* heard these whispers, and felt annoyed at the impertinent queries, and said, "Naughty striplings, you have no right to touch Āruṇi. You have not understood him. You are proud of your learning. This pride has blinded you. Your sacrifices and religious rites and your chanting of the Vedic hymns have swollen your head. Your learning is tinsel and that of Āruṇi's is gold. He has realized the religion of service.

"You take Āruṇi for a stupid fellow; you are yourselves foolish. You do not know that Āruṇi came to this *Āśrama* after he had learnt all that you can now boast of. You think that you have been through with the Vedas, but you do not know that the Vedas are at the tip of Āruṇi's tongue. Āruṇi is a full-fledged *Śāstrī* from to-day. You are here in the Guru's *Āśrama* at the disposal of the *Guru*, but you have hidden away all that you possess. Your bodies, your hands and feet, your intellect and your mind should all be at the bidding of the *Guru*. Are you prepared to yield up, surrender these possessions of yours to the *Guru*? The vanity, the consciousness of self that is lurking in you does not permit you to dedicate these to the *Guru* and, without such a dedication, such a self-surrender, you may be sure no real good, no real merit can be achieved by you, either here or elsewhere.

"My son, Āruṇi, your face is bright and resplendent with the light of the Vedas. You are blessed. You have realized the Great Self." Āruṇi bowed again at the feet of the *Guru*.

Āruṇi returned to the *Āśrama*. He took his bath, performed the daily sacrifices and said his prayers. The Guru's wife served food to Āruṇi with her own hands.

Āruṇi was no longer the old Āruṇi. There was a great change brought about in him by the good wishes of the *Guru*. Now all the inmates of the Āśrama praised him and he was talked of everywhere.

Next morning, after saying his prayers, Āruṇi approached the *Guru* to ask leave for going back to his place. The Guru gave the permission and then Āruṇi entreated the *Guru* to let him know the *Guru-Dakṣiṇā* that was required of him. The *Guru* said that the service he had done to him and to the *Āśrama* was enough in the way of *Dakṣiṇā*. Āruṇi bowed at the feet of the *Guru* and Guru's wife, and then he bowed to each one of the inmates of the *Āśrama*.

Āruṇi then returned to his place. He became known all over the country and was held in great respect. He wrote many books and was known as one of the first-rate men of learning, all over the country.*

Translated by Balmukund Verma.

Sri Ramakrishna Deva.

(The Prophet of Love and Harmony.)

By an A

Eight years ago, the great French avant and litterateur Mons. Romain Rolland wrote in the preface to his Life of Sri Ramakrishna': "I am bringing to Europe, as yet unaware of it, the fruit of a new autumn, a new message of the soul, the symphony of India, bearing the name of Ramakrishna. It can be shown (and we shall not fail to point out) that his symphony like those of our classical masters is built up of a hundred different musical elements emanating from the past. But the sovereign personality concentrating in himself the diversity of these elements and fashioning them into a royal harmony is always the one who gives his name to the work though it contains within itself the labour of generations. And with his victorious sign he marks a new era." Coming as it does from the pen of one of the master-minds of the West it bespeaks the regard and reverence he bears towards one of the greatest saints of India of the last century. Mons. Romain Rolland has caught and has gone deep into the very soul of the theme and has placed before the public the special message with all its brilliance and grandeur. The Saint of Dakshineswar, who never entered the portals of any University, was indeed the veritable and shining example of the Doctrine of *Harmony of all Religions.*

THE GRAND SYNTHESIS

Not only did he plunge himself heart and soul into the depths of various forms of Sādhanas (means to spiritual realization) inculcated in the Hindu Scriptures and gain thereby the unique experience of superconscious state, but he was also blessed with the vision of Christ and Allah when he underwent the disciplines prescribed by the Christian and Islamic faiths respectively. The grand synthesis and harmony which the master realized by the sheer *Tapasyā* (contemplations and meditations) was clearly echoed at the Parliament of Religions held at Chicago in 1893 when his foremost disciple spoke the wisdom of the East. "Do I wish that Christians would become Hindus ? God forbid ! Do I wish that the Hindu or Buddhist would become a Christian ? God forbid !"

Moreover, the great controversy that was going on from time immemorial in the land of Bhāratavarṣa regarding the supremacy of the four Great Paths, *Jñāna, Bhakti, Karma* and *Yoga*, was hushed for ever when the Master practically demonstrated the self-sufficiency of each path for the achievement of God-vision and soul-salvation. He has thus given to each its legitimate place and equal importance in the scheme of the religious life.

A UNIQUE PERSONALITY

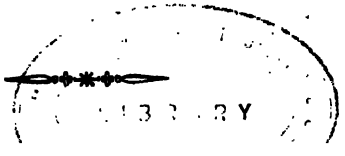
His spiritual genius was unique, blending into one the two great streams whose fountain-heads were Lord Buddha and Āchārya Śaṇkara respectively. Rarely does one come across such a remarkable combination in one and the same personage. Besides, his religion is not dry intellectualism, but one which permeates every phase of life, individual and collective. To him, service to humanity without any idea of return was the highest expression of worship.

At the evening of this present civilization when individuals, societies and nations are flying at ea other's throats, actuated by selfish jealousy and hatred, the message o Ramakrishna has a special signific The Gospel of Divine unity identity, harmony and co-oper love and knowledge and service sacrifice, delivered by the Sage Dakshineswar, is the crying need the hour. What rules the unive of man ? Is it the closed fist, the clasped embrace ? History sa the former has hopelessly and ridi lously failed and is never going succeed in future in conquering vast and mighty empire of hum minds.

The Flower of Light.

This whiteness has no withering:
When petals fall,
Miraculous swan's down through the air,
A hundred petals build the crowning flower
Still, nor all
Dissevering gusts can make that stateliness less fair.

The bee can settle in its heart of light—
O winged soul;
But we with fettered feet and soiled with clay
Gaze through bewildered tears
At that quintessenced goal,
Craving one prized petal-touch may light on our dismay.




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